The Bible in Englishe according to the translation of the great

1553

¶ The names of all the bookes of the Byble, and the con-tent of the Chaptres of euery boke with the numbre of the leafe where the bookes doo beginne.

	The bokes of the first part.	Chapitres.	Leafe.
Genesis.	The first booke of Moses.	L.	i.
Exodus.	The secõde boke of Moses	xl.	xiix.
Leuiticus.	The thirde boke of Moses	xxvii.	xxxb
Numeri.	The iiii. booke of Moses.	xxvi.	xlvi.
Deuteronomiũ	The fifth boke of Moses.	xxxiiii.	lxxii.

	The bokes of the second part	Chapitres	Leafe.
Iosua.	The boke of Josua	xxiiii.	lxxvi.
Iudicum.	The boke of Judges.	xxi.	lxxvb.
Ruth.	The boke of Ruth	iiii.	lxxxb.
I. Regum.	The first boke of the kings	xxxi	lxxxvb
II. Regum	The .ii. boke of the kinges.	xxiiii.	
III. Regum.	The .iii. boke of the kings	xxii.	cxix
IIII. Regum	The .iiii. boke of the kings	xxb.	cxxxi.
I Paralipome	The i. boke of Chronicles	xxix	cxlii
II. Paralipo.	The .ii. boke of Chronicles	xxxvi.	cliii.
I. Esdras	The firste boke of Esdras.	x.	clxvi.
II. Esdras	The .ii. boke of Esras	xiii.	clxx.
I Hester	The first boke of Hester.	x.	clxxb.
Iob	The boke of Job.	xlii.	clxxbiii

	The bokes of the thirde parte.	Chaptres	Leafe.
Psalterium.	The Psalter.	Cl.	clxxxxviii.
Prouerbiorum	The prouerbes of Salomõ	xxxi.	cc.xi.
Ecclesiastes.	The booke of the preacher	xii.	ccxix.
Canticorum.	The Ballade of Balades.	viii.	ccxxi.
Esaias.	The prophecie of Esaie.	lxvi.	cc.xxiiii.
Ieremias	The Prophecie of Jeremy	lii.	ccxliii.
Trenorum	The lamentacions of Jer.	v.	cclxiii.
Ezechiel	The prophecie of Ezechiel	xlviii.	cclxvi.
Daniel.	The Prophecie of Daniel.	xii.	cclxxb.
Oseas.	The Prophecie of Oseas.	xiiii.	ccxxi
Joel.	The Prophecie of Joel.	iii.	ccxciii
Amos.	The Prophecie of Amos.	ix.	ccxcb.
Abdias	The Prophecie of Abdie.	i.	CCxxxviii.
Jonas.	The Prophecie of Jonas.	iiii.	[illegible]
Micheas	The Prophecie of Micheas	vii.	[illegible]
Nahum.	The Prophecie of Nahum	iii.	[illegible]
Habacuc	The Prophecie of Abacuc	iii.	[illegible]

Sophonias.	The prophecie of Sopho'	iii.	cccc
Aggeus.	The Prophecie of Aggæ.	ii.	cccii.
Zacharias.	The Prophecie of zacharie	xiiii	cccii.
Malachy	The prophecy of Malachy	iii.	cccxiii.
	The bookes of Hagiographa.	Chapitres.	Leafe
III. Esdras.	The third boke of Esdras	ix	cccbi.
IIII. Esdras.	The. iiii. booke of Esdras.	xbi.	cccxl
Tobiah.	The booke of Tobias.	xiiii	cccxxi
Iudith.	The booke of Judith	xbi.	cccxxbo
II. Hester.	Certein chapitres of Hest.	bi.	cccxxxii.
Sapientia	The booke of wisedome	xix	cccxxxi.
Ecclesiasti	The boke of Jesus Syrac	li.	cccxxbii
Baruch	The prophete Baruch	bi.	ccclxiii.
The Song	Of the thre childzen.	i	ccclxv
The Storie	Of Susanna.	i.	ccclxb.
The Storie	Of Bel.	i	ccclxii
The Storie	Of Manasses.	i	ccclxiii
I. Machabeor	The first boke of the Mas.	xbi	ccclxii
II. Machabe:	The. ii. boke of the Macha	xb.	ccc.lxxiii

All the bokes of the newe Testament, are conteined in the title therof.

The first Chapiter.

IN the beginnyng God
created heauen and yearthe.
The yearth was voyde and emp-
tie, and darkenes was vpon the
face of the deepe, and the spirite
of God moued vpon the face of the waters.
And God said, let there bee made light, and
there was light made. And god saw the light
that it was good. And God made a diuision
betweene the light & darknes. And God cal-
led the light, daie: and the darknes called he
night. And the Euenyng and the Morning
was made one daie. And God said, let there
be a firmament, betweene the waters, and let
it make a diuision betweene waters and wa-
ters. And god made the firmament, and set a
diuision betweene the waters, which were
vnder the firmament & the waters that were
aboue the firmament. And it was so. And god
called the firmament heauen. The Euenyng
also and the morning was made the second
daie. And God said: let the waters vnder the
heauen, be gathered vnto one place, and let
that the drie land may be seen. And so it came
to passe. And god called the drie land, yearth
& the gatherings together of waters, called
he the seas. And god saw that it was good.

And God said, let the yearth bryng forth
grene herbe, which may engender seede,
and fruitfull Tree, yeldyng fruit after his
kynd, whose seede may be in it self vpon the
yearth. And it came so passe. And the yearth
broughte forth grene herbe, makyng seede af-
ter his kynd, and tree yeldyng fruite, whose
seede was in it self after his kynd. And God
saw that it was good. The Euenyng also
and the morning was made the third daie.
And God said: let there be made lightes in
the firmament of heauen, and let them make
difference betweene the day and the night, and
let them be vnto tokens, and vnto appointed
seasons, and vnto daies, and vnto yeares.
And let them be vnto lightes in the firma-
ment of heauen, that may geue light
vpon the yearth. And so it came to passe.
God made two great lightes, a greater
light to rule the daie, and a lesse light to
rule the night. And he made starres also.
And God set them in the firmament of hea-
uen, that they might geue light vpon the
yearth, and that they might rule the daie
and the night, and to make a difference betwe
the light and the darknes. And God saw
that it was good. The Euenyng also and the
morning was made the fourth daie.
And god said, let the waters bryng forth
that may liue vpon the yearth, in the face of
the firmament of heauen. And God created
great whales, and euery liuyng and mouyng
creature, which the waters broughte forth
after their kynd, and euery fethered foule af-
ter their kynd. And God saw that it was
good. And God blessed them, saiyng: Bee
and increase, and fill the waters of the sea,
And let fethered foules bee multiplied in the
yearth. The Euenyng also and the morning
was made the fift daie. And God created of
yearth bryng forth liuyng creature after his
kynd, cattell, worme, and beast of the yearth
after his kynde, and so it came to passe. And
God made the beast of the yearth after his
kynd, and cattell after their kynd, and euery
thyng that creepeth vpon the yearth after his
kynd. And God saw that it was good. And
God said: let vs make man in our image,
after our likenesse, and let them haue rule of
the fishe of the sea, and foule of the aire and
cattell, and all the yearth, and of euery ere-
pyng thyng that creepeth vpon the yearth.

So God created man in his owne ima-
ge, in the image of God created he him:
male and female created he them. And God
blessed them, and God said vnto them: Bee
fruitefull, and increase, and replenish the yearth, and
subdue it, and haue rule of the fishe of
the sea, and foule of the aire, and ouer euery li-
uyng thing that moueth vpon the yearth. And
God said: behold, I haue geuen you euery
herbe bearyng seede, which is vpon the vpper
face of all the yearth: and euery tree in
which is the fruite of tree, and that yeldeth
seede, that shal bee meate vnto you. To
euery beast of the yearth also, and to euery
foule of the aire, & to euery thyng that
creepeth vpon the yearth wherein is a liuyng
soule: I haue geuen all grenenesse of herbe
to be meate. And it came to passe, and God
saw euery thyng that he had made, and be-
hold it was exceedyng good. The Euenyng
also and the morning was made the sixt

The second Chapiter.

THus the heauens also and the yearth
were finished, and all the hoste of
them. And on the seuenth day God ended his
worke which he had made, & he rested the
seuenth day also from all his worke, which he had made.
And God blessed the seuenth day, and sanctified
it, because that in it he had rested from all
his worke, which God had created and made.

These are the generations of heauen
and yearth, when they were created, in the
day that the Lorde God made the yearth and
heauen, and euery plante of the field, before

had not caused it to rain vpon the earth, neither was there a man to ere the ground. And there went vp a mist from of the earth, and watered the whole face of the ground.

7. The lorde God dyd shape man, euen but
Rom.v.b. from of the grounde, and * breathed into his
1.Cor.xv.a. nostrelles the breath of life and Adam was
Tobi.viij.b made a lyuing soule. And the lorde God plan
Eccl.xxxiij.b ted a garden eastward from Eden, & there
1.Tes.iv.f. he put man whom he had made. Out of the
grounde made the lorde God to
10.ix.c. growe, euery tree that was pleasaunt to the
Apoc.ij.b. sight, and commodious for meate. The tree
of life also and the tree of knowlege of good and of euil, was in the middes of the garden.

And out of Eden there went forth a riuer to water the garden. And from thence it was deuided, and became into foure heades. The name of one is * Phison: the same is it that compasseth the whole land of Hauilah, where there is gold. And the golde of the lande is good. There is also Bdellium, & the Onix stone. The name of the second riuer is, Gihon: the same is it that compasseth the whole land of Ethiopia. The name of the .iij. riuer is Hidekel and it goeth towarde the east side of Assiria. And the .iiij. riuer is Euphrates.

C. The lorde God also toke Adam, and put
hym into the garden of Eden, that he might dresse and kepe it. And the lorde God commaunded Adā, saying: eat not, thou shalt eate of euery tree of the garde. But as for touching the tree of knowlege of good and euill, thou shalt not eate of it. For, in what daye so euer thou eatest therof, thou shalt dye the deathe.

And again, the lorde God sayed: it is not good that Adam should be alone, I wil make hym an helpe, wt the maie bee preuent with hym. And so out of the ground, (for the lord god euery beast of the field, and euery foule of the aire, and brought it vnto man: that he might se how he would call it. For in what so ever manner man hymselfe named euery liuyng thyng, euen so was the name thereof.

D. And man hymselfe therfore named the names
vnto all cattell, and vnto foule of the aire, and to euery beast of the field. And for man founde he not an helpe, that might be present with hym. The lorde God also, caused a nombed to fall vpon Adam. And he slept. And he toke one of his ribbes, and closed vp the flesh in stede ther of. And the ribbe which the lorde God had taken from manne * made he a woman, & brought her vnto man. And man sayd: this is now bone of my bones, and flesh of my flesh. She shalbe called woman, because she was taken out of man. For this cause shall man leaue his father and his mother, and shall cleaue vnto his wife, & they shall be one flesh. And they were both naked, Adam and his wife, and were not ashamed.

Now the serpent was subtiller than any beast of the eareth, which the lorde God made. And he said vnto the woman: ya, hath the lorde God sayd: ye shall not eate of euery tree of the Garden? And the woman sayed vnto the serpent: we eate of the fruite of the tree, which is in the middes of the garden. God hath sayed: ye shall not eate of it, neither shall ye touch it, lest ye dye. And * the serpent sayed vnto the woman: ye shall not dye the deth, but God wot knowe that the same daie that ye eate thereof, your eyes shalbe opened, & ye shalbe euen as gods, knowyng good and euill. And * so the woman (seyng that the same tree was good to eate, and lustie to the eyes, and that the same tree was pleasaunt to gee wisedome) toke of the fruite thereof, and dyd eate, and gaue vnto her husbande, beyng with her, which dyd eate also. And the eyes of them both were opened, and they knewe that they were naked: and they sowed fygge leaues together, and made themselues aprons.

And they heard the voyce of the lorde god walkyng in the Garden, at the coole of the daye. And Adam and his wife, hid themselues from the presence of the lorde God, emong the trees of the garden. And the lorde God called Adam, and sayed vnto hym: where art thou? Which he said: I heard thy voyce in the garden, and was afrayed, because I was naked, and hid my self. And he sayed: who tolde thee, that thou was naked? Hast thou not eaten of the same tree, concernyng the which I commaunded thee, that thou shouldest not eate of it? And Adam sayd: The woman whom thou gauest to be with me, she gaue me of the tree, and I dyd eate.

And the lorde god sayed vnto the woman: why hast thou done this? and the woman said: The Serpent beguiled me, and I dyd eate. And the lorde God said vnto the serpent: because thou hast done this, thou art cursed aboue all cattell, and aboue euery beast of the field. Upon thy belly shalt thou go, and dust shalt thou eate all the daies of thy life. I will also put enemitie betweene thee and the woman, betweene thy seede and her seede. The same shall tread downe thy head, and thou shalt treade vpon his heele. Vnto the woman he sayd on multiplying, will I multiply thy sorowe, and thy conceiuyng: in sorowe shalt thou bring forth children, and thy lust shall pertaine to thy husband, and he shall haue the rule of thee. Vnto Adam he sayed, because thou hast hearkened vnto the voyce of thy wife, and hast eaten of the tree concernyng the which I commaunded thee, saying: thou shalt not eate of it: cursed is the ground for thy sake. In sorowe shalt thou eate of it all the daies of thy life. Thorne also, & thi-

shall it cause to grow vnto thee, & thou shalt eate the herbe of the field. In the sweate of thy face shalt thou eate bread, till thou be turned againe into the ground, for out of it wast thou taken, in as much as thou art dust, and vnto dust shalt thou be turned again.

D. And Adam called his wives name Heua, because she was the mother of all liuyng. Vnto the same Adam also and to his wife did the lorde God make leathern garmentes, and clothed them. And the lorde God sayd: behold, man is become as one of vs, that he might knowe good and euill. And now lest happely he put forthe his hande, and take also of the tree of life, and eate, and liue for euer: Was the lorde God sent them forth from the garden of Eden, to dresse the ground that he was taken out of. And so he droue out man, and at the East side of the garden of Eden, he set Cherubins, and the glitteryng flame of a brandyng sweard, to kepe the waye of the tree of life.

The iiij. Chapitre.

H. Adam knewe Heua his wife: who conceiuyng, bare Cain, saiyng: I haue gotten a man of the lorde. And she proceedyng further, brought forthe his brother Habel. And Habell was a keper of sheepe. But Cain was a tiller of the ground. And in processe of daies it came to passe, that Cain brought of the fruite of the ground, an oblacion vnto the lorde. Habel also brought of the firstlynges of his sheepe, and of the fat thereof. And the Lorde had respecte vnto Habell, and to his Oblacion. But vnto Cain and to his offeryng, he had no respecte. For the which cause Cain was exceadyng wrothe, and his countenaunce abated. And the lorde said vnto Cain why art thou wroth, and why is thy countenaunce abated? If thou do well, shall there not be a promocion? And if thou doest not well, lyeth not thy sinne in the mores? vnto the also pertaineth the lust thereof, & thou shalt haue dominion ouer it. And Cain spake vnto Habell his brother, Let vs go further.

D. And it fortuned, when they were in the field, Cain rose vp against Habel his brother, and slewe him. And the lorde said vnto Cain: where is Habel thy brother? who he answ[illegible] I wote not. Am I my brothers keper? And he said: what hast thou done? the voice of thy brothers bloud crieth vnto me out of the ground. And now art thou cursed from the earth, which hath opened her mouthe, to receiue thy brothers bloud fro thy hande. When thou tilest the ground, she shall not procede to yelde vnto thee her strength. A fugitiue and a vagabound shalt thou be in the earth. And it shall come to passe: euery one that findeth me, shall slay me. And the lorde said vnto him: Not so. Whosoeuer slayeth Cain, it shall be auenged vij. folde. And the lorde set a marke vpon Cain, lest any man findyng him, should kill him. And Cain went out fro the presence of the lorde, and dwelte in the lande of Nod, Eastwarde from Eden. Cain also knewe his wife, which conceiued and bare Henoch. And builduyng a citee, he called the name of the same citee, after the name of his sonne Henoch. Vnto the same Henoch was borne Irad. Irad begat Mehuiael, & Mehuiael begat Methusahell, Methusahell begat Lamech. And Lamech tooke vnto him two wiues: the name of the one was Ada, & the name of the other was Zilla. And Ada begat Jabel, which was the father of suche as dwell in tentes, & of suche as haue cattell. His brothers name was Thuball, which was the father of suche as handle harpe & organ. And Zilla also begat Thubalcain, which wrought cunnyngly euery craft of braste & iren. The sister of Thubalcain was Naema.

D. And Lamech sayd vnto his wiues Ada and Zilla: heare my voice ye wiues of Lamech, herken vnto my speche: I haue slayne a man, to the woundyng of my self, & a yong manne to myne awne punishement. If Cain shalbe auenged seuen folde, truely Lamech seuentie tymes and vij. tymes. Adam knewe his wife again, and she bare a sonne & called his name Seth: for God (said she) hath appoynted me another sede in stede of Habel, whom Cain slewe. And vnto the same Seth also, there was borne a sonne, and he called his name Enos. Then began they to make inuocacion in the name of the Lorde.

The v. Chapitre.

H. This is the boke of the generacions of Adam. In the daie that god created man, in the liknesse of God made he him. Male and female created he them, and blessed them and called their name Adam, in the daie of their creacion. And Adam lyued an. C. xxx. yeres, and begat a sonne in his awne liknesse after his awne image, and called his name Seth. All the daies of Adam after he had begotten Seth were. viij. C. yeres, and he begat sonnes and daughters. And all the daies that Adam lyued were. ix. C. xxx. yeres, and he died. Seth lyued an. C. v. yeres, and begat Enos. And Seth lyued after he begat Enos. viij. hundreth and seuen yeres, and begat sonnes and daughters. And all the daies of Seth were. ix. C. xij. yeres, and he died. Enos lyued xc. yeres, and begat Cainan. And Enos lyued after he begat Cainan. viij. C. xv. yeres, and begat sonnes and daughters. And all the daies of Enos were

hundreth and fyue yeres. And he dyed.

It eame lyued .lxv. yeres, and begat Maheleel. And It enl lyued (after he begat Maheleel) .viij. C. yeres and .xl. yeres, and begat sonnes and daughters. And al the daies of It enam were .ix. C. yeres and ten yeres, and he died. Maheleel lyued .lxv. yeres and .v. yeres, and begat Jared. And again, Maheleel lyued (after he begat Jared) viij. C. and xxx. yeres, and begat sonnes and daughters. And all the daies of Maheleel, were eight hundreth nyntie and fiue yeres. And he died. Jared lyued an hundreth and sixtie and two yeres, and he begat Henoch. And Jared lyued (after he begat Henoch) eight hundreth yeres, and begat sonnes and daughters. And all the daies of Jared were nyne hundreth and sixtie and two yeres. And he died.

C. Ecclī. xliij. c. Hebre. xi. a.

Henoch lyued sixtie and fiue yeres, & begat Methuselah. And Henoch walked with God after he begat Methuselah, three hundreth yeres, and begat sonnes and daughters. And all the daies of Henoch were three hundreth sixtie and fiue yeres. And Henoch walked with god, and he was no more ten. God toke hym awaie. Methuselah also lyued an hundreth yeres, eightie & seuen yeres, and begat Lamech. And again Methuselah lyued (after he begat Lamech,) seuen hundreth yeres, and eightie and two yeres, and begat sonnes and daughters. And al the daies of Methuselah were nyne hondreth yeres, and sixtie and nyne yeres. And he died.

Gene. xxij. a. Sapi. iij. a. iiij. Reg. ij. a.

D. And Lamech lyued an hondreth yeres, and eightie and two yeres, and begat a sonne, and called his name Noah, saying: This same shall comforte vs, as concernyng oure woorke and sorowe of oure handes, from of the yerth, whiche god cursed. And Lamech lyued (after he begat Noah) v. hundreth yeres, and nyntie & fiue yeres, and begat sonnes and daughters. And al the daies of Lamech were seuen hundreth yeres, and seuentie and seuen yeres. And he died. And Noah was fiue hundreth yere old. And Noah begat, Sem, Ham, and Japheth.

The .vi. Chapiter.

1. And it came to paste, that man began to be multiplied in the vpper face of the yerth, and there were daughters borne vnto them. The sonnes of God also sawe the daughters of men, that they were faire, & they toke them wiues, euen emong al that they had chosen. And the lorde saied: my spirite shall not alwaie striue in man, because he is flesshe, and his daies shalbe an hundred and twentie yere. But there were giaunts in the yerth in those daies: yea and after that the sonnes of God came vnto the daughters of men, & they had goodes vnto them, the same became mightie men of the world, & men of renowme. And God sawe that the malice of man was great in the yerth, and all the imaginacion of the thoughtes of his hart were euell at all tymes. And it repented the lorde that he had made man in the yerth, & he was grieued with his herte. And the lorde said: I will destroye man, whom I haue created: bothe man, cattell, worme, and foule of the aire; for it repenteth me, that I haue made them.

Ecc. xliij. b. Gene. v. c.

But Noah fond grace in the eyes of the lorde. These are the generacions of Noah. Noah was iust and perfect in his generacions, and walked with god. Noah begat three sonnes: Sem, Ham and Japheth. The yerth also was corrupte before God, and the same yerth was full with cruelte. And god loked vpon the yerth, & behold, it was corrupte: for all flesh had corrupt his way vpon yerth.

And God said vnto Noah: the ende of all flesh is come before me, for the yerth is fulled with cruelte, from before the face of them. And beholde, I will destroye them with the yerth. Make thee an arke of pine trees. Habitacions shalt thou make in the arke, & shalt pitche it within & without with pitche. And of this fashion shalt thou make it: the length of the Arke shalbe three hundreth cubites: the bredth of it .l. cubites, and the height of it thirtie cubites. A window shalt thou make in the arke, and in a cubite shalt thou finish it aboue: but the doze of the Arke shalt thou set in the side thereof. With three loftes one aboue another shalte thou make it. And beholde, I, euen I, do bring a flood of waters vpon the yerth, that I may destroy all flesh wherein is the breath of life vnder heauen: and euery thyng that is in the yerth shall die.

Gene. ix. b. and. xvij. a.

With thee also will I make my * couenaunt, and thou shalt come into the arke thou and thy sonnes, thy wife & thy sonnes wiues with thee: and euery liuyng thyng, and of all flesshe, a paire of euery one shalt thou bryng into the arke, to kepe them aliue with thee. They shalbee male and female. Of fetherede foules also after their kynd, and of all cattell after their kynd, of euery woorme of the yearth after his kynd: two of euery one shall come vnto thee, that they may kepe them aliue. And take thou with thee of all meate that is eaten, and thou shalt lay it vp with thee, that it may be meate for thee and them. Noah therefore, did accordyng vnto al that God commaunded hym: euen so did he.

The .vij. Chapiter.

1. And the lorde said vnto Noah: come thou and all thy house into the Arke, for thee haue I seen * righteous before me, in this generacion. Of euery * clene beast thou shalt take with thee seuen and seuen: the male and his female: but of vncleane cattell, two, the male and his female. Of fowles also of the aire, seuen and seuen, the male and the fe-

2. Pet. ij. a. 1. Pet. iij. a.

male, to kepe sede a liue vpon the face of all the whole yearth. For yet after seuen daies I will rain vpon the yerth, foztie daies and foztie nightes. And all substaunce that I haue made, will I destroye from the vpper face of the yerth. Noah therfore did accordyng vnto all that God commaunded hym.

B. And Noah was .vi. C. yeres old, and the flood * of waters was vpon the yearth. And Noah came (and his sonnes, and his wife, and his sonnes wiues with hym) vnto the arke, because of the waters of the flood. Of cleane cattell, and of vncleane cattell, and of flying foules, and of euery suche, as creepeth vpon the yearth, there came twoo and twoo vnto Noah, into the Arke, the male and the female, as God had commaunded Noah. It fortuned also after seuen daies, and the waters of the flood were vpon the yearth.

In the .vi. C. yere of Noes life, in the second monethe, the .xvij. daie of the monethe. In the same daie were all the fountaines of the great depe broken up, and the windowes of heauen wer opened. And the rain was C. vpon the yerth, foztie daies and foztie nightes. In the sele same daie entered Noah, Sem, Cham, & Japheth, the sonnes of Noah and Noahs wife, and the thre wiues of his sonnes, with them into the arke: they and euery beast after his kynd, and all cattel after their kynd: yea, & euery worme that creepeth vpon the yerth after his kynd, & euery birde after his kynd, and euery flying and fethered foule. And they came vnto Noah into the Arke, twoo and twoo, of all flesche wherin is the breath of life. And they entryng in, came male and female, of all flesche, as God had commaunded hym. And god shut hym in round about. And the * flood came foztie daies vpō the yearth, and the waters wer increased, & bare vp the arke, whiche was lift up aboue the yerth. The waters also prenailed, & wer increased exceedyngly vpon the yerth, and so the Arke went on the vpper face of the wa- D. ters. And the waters prenailed exceedyngly vpon the yerth, & all the hie hilles that are vnder the whole heauen, were couered. Fifteene cubites vpwarde, did the waters prenaile, so that the mountaines were couered.

And all flesche died, that moued vpon the yearth, in foule, in cattell, in beast, and in euery worme that creepeth vpon the yearth: yea, and euery man also (whatsoeuer was in whose nostrels the breath of life did breth, all there in the drie lande died). And* euery thing was destroyed, that remained, and that was in the vpper part of the ground (bothe man, and cattell, and worme, and foule of the aire) they were euen destroyed, from of the yearthe. And Noah onely remained a liue, and they that were with hym in the Arke. And the waters prenailed vpon the yearth, an hundreth and fiftie daies.

The .viij. Chapiter.

AND God remembred Noah, and euery beast, & all the cattell that was with him in the Arke. And God made a wynd to passe vpon the yerth, and the waters ceassed. The fountaines also of the deep, & the windowes of heauen wer stopped, and the rayne from heauen was restrained. And the waters fell from the yearth were returned, goyng and commyng again. And after the ende of the hundreth and fiftieth daie, the waters were abated.

And in the .vij. moneth, in the .xvij. daie of the moneth, the Arke rested vpon the mountaynes of Armenia. And the waters truely were goyng and decreasyng, vntil the tenth moneth: for in the .j. moneth, and in the first daie of the same moneth, were the toppes of the mountaines seen. And after the ende of the .xl. daie, it happened that Noah opened the window of the arke, whiche he had made. And he sent furthe a rauen, whiche went out goyng furth and returnyng again, vntil the waters were dried vp vpon the yearth. And B. again he sent furth a doue from hym, that he might se if the waters wer abated from the vpper face of the ground. And the doue could no rest for the sole of her fote, and she returned vnto hym again into the Arke: for the waters were in the vpper face of the whole erth. And he, whe he had put furth his hand tooke her: and pulled her into hym, into the Arke. And he abode yet other .vij. daies, and proceedyng further, he sent furthe the doue out of the Arke. And the doue came to hym in the euen tide, and lo, in her mouthe was an Oliue leafe, that she had plucked: whereby Noah did knowe, that the waters were abated vpon the yearth. And he abode yet other seuen daies, and sent furthe the doue, whiche proceeded not to returne vnto hym any more.

And it came to passe in the .vj. C. hundreth and one yere, in the first moneth, and in the first daie of the moneth, the waters were dried vp from the yearth. And Noah remoued the couerynge of the Arke, and loked, and behold, the vpper face of the ground was dried vp. And in the .ij. moneth, in the .xxvij. daie of the moneth, was the earth dried vp. And God spake vnto Noah, saying: Go furthe of the Arke, thou & thy wife, thy sonnes, and thy sonnes wiues with thee. And bryng furthe with thee, euery beast that is with thee: of all flesche (bothe foule and cattell, and euery worme that creepeth vpon the yearth) that they male gender in the yerth, & bryng furth frute, and increase vpon the yearth. And Noah came furthe, and his sonnes his wife, and his sonnes wiues with hym. Euery beast also, euery worme, euery foule, and whatsoeuer creepeth vpon the yearth (after their kyndes) went out of the Arke.

Leuit.xi.a. And Noah buylded an alter vnto the lorde and toke of euery * cleane beast, and of euery cleane foule, and offred sacrifices vpon the altar. And the lorde smelled a swete (or quiet) sauour, and the Lorde sayed in his harte: I will not prorcase to curse the grounde any more for mannes sake, for the * imaginacion of mannes harte is euill, euen from his youthe. Neither will I adde to smite any more euery thyng liuyng, as I haue wrought, yet thereforce shall not cowyng tyme and harueste, cold and heate, sommer and winter, daye and night ceasse, all the daies of the yearth.

Gene.viii.a.

¶ The.ix. Chapitter.

A. And god * blessed Noah and his sonnes, and said vnto them: beyng ye fruth fruitfull and multiply, and replenish the yerth. The feare of you and the dread of you, shalbe vpō euery beast of the yerth, & vpon euery foule of the aire, in all suche as the yearth bryngeth furthe, and in all the fishes of the sea. Into your handes are they deliuered. Euery thyng that moueth it self, & that liueth, shalbe meate for you: euen as the grene herbe haue I geuen you all thynges. But * flesshe in the life thereof, and in the blood thereof shall ye not eate. Els your blood of your liues will I require. From the hande of euery beast will I requyre it, and from the hand of man: frō the hande of mannes brother will I requyre the life of man. Who so * sheadeth mannes blood, by man shal his blood be shed for in the Image of God, did god make man. But beyng you furthe the fruite and multiply: gender ye in the yerth, and increase therin.

Gene.ix.b. Gene.ix.d. Leuit.xvii.e. and.xvii.d. Mat.xxvi.e. Apoc.xiii.e.

B. God spake also vnto Noah, and to his sonnes with him, saying: behold, I set vp my couenaunt with you, and with your sede after you, and with euery liuyng creature that is with you, bothe in foule and in cattel, and in euery beast of the yearth, whiche is with you, of all that go out of the arke, accordyng vnto euery liuyng thyng of the yearth. And my couenaunt will I make with you, that frō * henceforthe euery flesshe be not roted out with the waters of a flood, neither shal there be a flood to destroye the yearth any more.

Gene.ix.d. Etai.liiii.c.

And God saied: this is the token of the couenaunt, whiche I gene betwene me and you, and euery liuyng creature that is with you, into perpetual generacions. I haue set my bowe in the cloud, and it shalbe for a token betwene me and the yearth. And it shall come to passe, that when I bryng a Cloude vpon the yerth, the bowe also shalbe seen in the same cloude. And I will thynke vpon my couenaunt, whiche is betwene me and you, and euery liuyng creature in all flesshe, and it shall no more come to passe, that * waters make a flood, to destroye all flesshe. But the bowe shalbe in the same cloude, & I will loke vpon it, that I may thynke vpon the euerla-

C.

Eccl.xliii.c.

lyng couenaunt betwene God, and euery liuyng creature, in all flesshe that is vpon the yerth. And god said vnto Noah. This is the token of the couenaunt, whiche I haue made betwene me and all flesshe that is vpon yerth.

The sonnes of Noah goyng furth of the arke wer, Sem, Ham and Japheth. And Chanaan truely is the father of Chanaan. These are the .iij. sonnes of Noah, & of them was the whole yearth ouerspred. Noah also began to bee an husbande man, and planted a vineyarde. And he dronkyng of the wine, was dronken, and vncouered within his tent.

And Ham the father of Canaan, seyng the nakednes of his father, told his two brethren without. And Sem and Japheth, the two, takyng a garment, laied it vpon their shulders, and cōmyng backward, couered the naked priuities of their father: namely, their faces beyng turned awaye, lest they should see their Fathers priuities. And Noah awoke from his wine, and knewe what his yonger sonne had doen vnto hym. And he said: cursed be Canaan, a seruaunt of seruauntes, shal he be vnto his brethren. He said, moreouer: blessed be the lorde God of Sem, and Canaan shalbe his seruaunt. God shall inlarge Japheth, and he shall dwell in the tentes of Sem, & Canaan shalbe their seruaunt. Noah lined after the flood, three hundreth and fiftie yeres. And all the daies of Noah were nine hundreth and fiftie yeres. And he died.

D. Deu.i.i.

¶ The.x. Chapitter.

These are the generacions of the sonnes of Noah, Sem, Ham, and Japheth: and vnto them wer children borne after the flood. The children of Japheth: Gomer, & Magog, and Madai, and Iauan, and Thubail, Meseth, and Theras. The children of Gomer: Askenas, and Riphath, and Thogarma. The children of Iauan: Elisa and Tharsis, Kittim, and Dodanim. Of these were the Iles of the Gentiles diuided in their landes, euery man after his tounge, and after his kynred in their nacions. The children of Ham: Cuseh, and Mizraym, and Phut, and Chanaan. And the children of Cuseh: Saba, and Hauilah, and Sabetha, and Regma, and Sabethecha. The children of Regma: Saba, and Dedan. Cuseh also begat Nimrod. The same began to be mightie in the yerth. For he was a mightie hunter before the lorde. Wherefore it is said: euen as Nimrod the mighty hunter before the lord. The beginnyng of his kyngdom was * Babell, and Erech, and Accad, and Calne, in the land of Sinhar. Out of that lande came Assur, and buylded * Ninyue, and the cities of the citee, and Calah. Resen also betwene Ninyue and Calah, and it is a great citee. Mizraim begat Ludim, and Anamim, and Lehabim, & Naphthuhim, Pathrusim, also & Thasuhim

A. Gene.i.c.d. and.viii.d.

B. Gene.ix.d.

C. Gene.xi. Ionas.i.

D. Gene.x. 1.par.i.a

B. 1.par.i.c

Dan.i.

ene.x.l
enesis

ent of whom came Philistim & Capthorim.

C. Canaan begat Sidon his first borne sonne and Heth, and Jebusi, and Emori, and Girgosi, Hevim also, and Araeki, and Hatlini, and Zamuri, and Hamathi: and afterward were the kinredes of the Canaanites spiede abrode. The border of the Canaanites was from Sidon, as thou comest to Gerar vntill Gaza, & as thou goest vnto Sodoma, and Gomorra, and Adama, and Zeboim, euen vnto Lesa. These are the children of Ham in their kynredes, in their tounges, Countrey, and in their nations.

Vnto Sem also, the father of al the children of Eber, (& elder brother of Japheth) there were children borne: The children of Sem: Elam and Assur, Arphachad, & Lud and Aram. The children of Aram: Vz & Hul Gether and Mag. Arphachad * begat Selah, and Selah begat Eber. Unto Eber also were borne twoo sonnes: the name of the one was Peleg (for in his dayes was the yearth diuided) And his brothers name was Jaketan. Jaketan begat Almodad and Saleph. Hazarmaueth and Jerah, and Hadoram, and Vzall and Dekla, Obal also and Abimael, and Sheba, and Ophir, and Hauila, and Jobab. All these were the children of Jaketan. And their dwelling was from Mesa, as thou goest vnto Sephar a mount of the east. These are the children of Sem after their kynredes & tonges in their landes & nations. And so these are the kinredes of the children of Noah, after their generations in their peoples, & of these were the nations diuided in the yearth after the flood.

The. xi. Chapiter.

1. All the whole yearth was of one language and like speche. And it happened when thei went further from the East, thei founde a plain in the land of Sinhar, and there thei abode. And thei said euery one to his neighbor: come, let vs prepare bricke, and burne thē in the fire. And thei had bricke for stone & slime had thei in stede of mortar. And thei said: go to, let vs build vs a citie & a toure whose topp maie reache vnto heauen: and let vs make vs a name, lest happly we be scattered abrode, into the vpper face of the whole yearth. But the lord came downe to se the citie & toure, whiche the children of men builded.

2. And the lorde said: behold, the people is one, and thei haue all one language, and this thei begin to do, neither will it be restrained from them, whatsoeuer thei haue imagined to do. Come on, let vs go downe, & confounde their language: that euery one perceiue not his neighbors speche. And so the lord scattered them from that place, into the vpper face of al the yearth. And thei left of to build the citie. And therefore is the name of it called Babel, because the lorde did there confounde the language of all the yearthe. And from thence the lorde scatter thē abrode vpon the face of all the yearth. These are the generations of Sem: Sē was an. C. yere old, & begat Arphachad two yere after the flud. And Sē lived (after he begat Arphachad) v. C. yeres, & begat sonnes & daughters.

Arphachad lived fiue and thirtie yeres, and begat Selah. And Arphachad lived (after he begat Selah) foure hundreth and. xv. yeres, and begat sonnes and daughters.

Selah lived thirtie yeres, and begat Eber. And Selah lived (after he begat Eber) foure hundreth & three yeres, and begat sonnes and daughters. Eber lived foure & thirtie yeres, and begat Peleg. And Eber lived (after he begat Peleg) foure hundreth and xxx. yeres, and begat sonnes and daughters.

Peleg lived. xxx. yeres, and begat Reu. And Peleg (lived after he begat Reu) two C. xx. yeres, & begat sonnes and daughters.

Reu lived. xxxij. yeres, and begat Serug. And Reu lived (after he begat Serug) two C. vij. yeres, and he begat sonnes and daughters. Serug lived thirtie yeres, and begat Nahor. And Serug lived (after he begat Nahor) two. C. yeres, and begat sonnes and daughters. And Nahor lived. xxix. yeres, & begat Terah. And Nahor lived (after he begat Terah) an. C. and. xix. yeres, and begat sonnes and daughters. Terah lived. lxx. yeres, and begat Abraham, Nahor, & Haran.

These are the generations of * Terah: Terah begat Abram, Nahor, & Haran. Haran begat Lot. And Haran died in the presence of Terah his father, in the lande of his nativitie, euen in Vr of the Caldees. Abram and Nahor tooke them wiues: the name of Abrams wife was Sarai, & the name of Nahors wife was Milca the daughter of Haran the father of Milca, & the father of Jisca. But Sarai was barren, and had no child.

And Terah tooke Abram* his sonne, and Lot the sonne of Haran, his sonnes sonne, and Sara his daughter in lawe, his sonne Abrams wife. And thei departed together from Vr of the Caldees, that thei might go into the lande of Canaan, and thei came vnto Haran, and dwelte there. And the daies of Terah were two hundreth and fiue yeres, and Terah died in Haran.

The. xij. Chapiter.

1. And the lorde had said vnto Abram: * get thee out of thy countrey, and out of thy nation and from thy fathers house, vnto a land that I will shewe thee. And I will make of thee a great people, and will * blesse thee, & make thy name greate, that thou maiest be a blessyng. I will also blesse them that blesse thee, and curse them that curse thee, and in thee shal al kinredes of the yearth be blessed.

2. And so Abram departed, euen as the lorde

shake vnto hym, & Lot went with hym. And Abram was lxxv. and fiue yeres old, when he departed out of Haran. And Abra toke Sarai his wife, and Lot his brothers sonne, & all their substaunce that they had in possessio and the soules that they had begotten in Haran. And they departed, that they might come into the land of Chanaan: and into the land of Chanaan they came. Abra passed thorow the lande vnto the place of Sichem, & vnto the plain of Moreth: and the Cananite was then in the lande. And the lorde appeared vnto Abram, & said vnto hym: Vnto thy seede will I geue this lande. And there buylded he an altare vnto the Lorde, euen where he had appered vnto him. And remouyng thence vnto a mountain, that was eastward from Bethel, he pitched his tent, hauyng Bethell on the Weste side, and Hai on the East. And he buyldyng an altare vnto the lorde, did call on the name of the lorde. And Abram went furthe goyng and departyng toward the South. But there was a dearth in that lande, & therefore went Abram downe into Egypt, that he might sogeourne there, for there was a sore derth in the lande. And it happened when he was come nere to entre into Egipt, he said vnto Sarai his wife: behold, I knowe that thou art a faire woman to loke vpon. Therefore shall it come to passe, that when the Egyptians se thee, they shall saie: she is his wife. And they shall kill me, but they shall saue the aliue. Sarai, I praie thee, that thou art my sister, that I maie fare well for thy sake, and that my soule maie liue through thy meanes.

And so it happened, when Abra was come into Egypt, the Egipcians beheld the woman, for she was very faire. The princes also of Pharao sawe her, and commended her before Pharao, and the woman was taken into Pharaos house. And he truely intreated Abram well for her sake, & he had shepe and oxen and he asses, men seruauntes and maide seruauntes, she asses and Camelles. And the lorde smote Pharao and his house with greate plagues, because of Sarai Abrams wife. And Pharao callyng Abram, said: why hast thou doen this vnto me? Why bewaredst thou not me, that she was thy wife? Now therefore behold, there is thy wife, take her, and go thy waie: and Pharao gaue the men commaundement, concernyng hym: and they conueighed hym furthe, and his wife, and all that he had.

The xiij. Chapiter.

Abram gat hym vp out of Egipt, he and his wife, and all that he had and Lot with hym, toward the Southe. And Abram was very riche in cattell, in siluer and golde. And he went furth on his iourney fro the South toward Bethell, vnto the place where his tent had been at the beginnyng betwene Bethel & Hai: euen vnto the place of the altare, which he had made there at the first, and there Abram called on the name of the lorde. Lot also which went with Abram had shepe, cattell and tentes. And the land was not able to receiue them, that they might dwell together, for their substaunce was greate, and they could not dwell together. And there fell a strife betwene the herdmen of Abrams cattell, & the herdmen of Lotes cattell. Moreouer the Cananite and the Pherezite, dwelled at that tyme in the land. Then said Abram vnto Lot: let there bee no strife I praie thee betwene thee and me, and betwene my herdmen and thyne, for we bee brethren. Is not all the whole lande before thee? Departe I praie thee fro me. If thou wilt take the left hande, I will go to the right: or if thou departe to the right hand, I will go to the left. And so Lot lifting vp his eyes, beheld all the countrey of Iordane, which was a plentyous countrey of water euery where, before the lorde destroyed Sodome and Gomorra, euen as the garden of the lord, like the land of Egypt, as thou commest vnto Soar.

Then Lot chose al the plain countrey of Iordan: and toke his iourney from the East. And so departed, the one brother from the other. Abram dwelled in the lande of Canaan, and Lot abode in the cities of the plain, and tented vntill Sodome. But the men of Sodome were wicked, and exceedyng synners before the Lorde. And the Lorde said vnto Abram, after that Lot was departed from hym: lift vp thyne eyes nowe, and loke from the place where thou art Northward, Southward, Eastward, and Westward, for all the land which thou seest will I geue vnto thee and to thy seede for euer. And I will make thy seede, as the dust of the yearth: so that if a man can nomber the dust of the yearth, then shall thy seede also be nombred. Arise and walke about in the land, after the length of it, and after the breedth thereof, for I will geue it vnto thee. And Abram takyng downe his tent, came & dwelled in the Oke grone of Mamre, which lyeth in Ebron, and buylded there an altare vnto the Lorde.

The xiiij. Chapiter.

And it chaunced in the dayes of Amraphael kyng of Sinhar, Arioch kyng of Ellasar, Kedorlaomor kyng of Elam, and Thideal kyng of the nacions, and they made warre with Bera kyng of Sodome, & with Birsa kyng of Gomorra, and with Sinab kyng of Adama, and with Semeaber kyng of Zeboim, and with the kyng of Bela. The same is Soar. All these were ioyned together in the vale of Siddim, where the Salt sea is. For xij. yere were they subiect to kyng Kedorlaomor, and in the xiij. yere rebelled.

And

Gene. xij. a and xiij. c.

Gene. xij. d. xv. d. e. xvj. b We. xxxiij. b C. 2.

Gene. xx. a. b D.

Gene. xx. b.

Gene. xij. Gene. xxxvi B. Gene. xij. Eccl. xxv. Ieue. xl. a. C. Ieue. xl. Eze. xvi. Gene. xij. xvj. b. xx Baes. vij. 3.

But in the .xiij. yere came Kedolaomor and the kynges that were with hym, and smote the Giantes in Asteroth Karnaim, and the Suzims in Ham, & the Emims in the plain of Kiriathaim, & the Horims in mount Seir vnto the plain of Pharan, whiche boordeth vpo the wildernes. And their returnyng came to En Mispat whiche is Cades, and smote all the countrey of the Amalechites, & also the Amorites that dwelt in Hazezo Thamar.

B. And there went out the kyng of Sodome and the kyng of Gomorra, and the kyng of Adama, and the kyng of Zeboim, & the kyng of Bela whiche is Zoar. And they stroke battell with them in the dale of Siddim, that is to saie, with Kedolaomor the kyng of Elam, and with Thideal kyng of nations, and with Amraphael kyng of Sinhar. And with Arioch king of Ellasar: foure kinges against v. And the dale of Siddim was full of bitumen pittes. And the kyng of Sodome & Gomorra fled, and fell there. And they that remained fled to the mountain. And they taking all the goodes of Sodome and Gomorra & all their victualles went their way. And they caried away Lot also Abrams brothers sonne with his goodes (for he dwelled at Sodome) & departed.

C. And there came one that had escaped, and told Abram the Hebrue, whiche dwelled in the oke grene of Mamre the Amorite, brother to Eschol and brother of Aner, which were confederate with Abram. When Abram hard that his brother was taken, he harnessed his fre the young men, borne in his awne house, iij. C. xviij, and followed on them vntil Dan: and he was set in araie vpon them by night, he and his seruauntes, and smote them and pursued them vnto Hoba: which lieth on the left hand of Damascus, & recouered all the goodes, & also brought again his brother Lot, and his goodes, the women also and the people. After that he returned again from the slaughter of Kedolaomor, and of the kynges that were with hym, came the kyng of Sodome furthe, to mete hym in the plain valey, whiche is the kynges dale. And Melchisedech kyng of Salem, brought forth bread and wine. For he was the priest of the moste highest God, and blessed hym, & sayd: blessed be Abram vnto the hie God, possessor of heauen and yerth. And blessed be the high God, whiche hath deliuered thyne enemies into thy hand. And Abram gaue him tithes of all. And the kyng of Sodome said vnto Abram: geue me the soules, and take the goodes to thy self. And Abram answered the kyng of Sodome: I haue lift vp my hand vnto the lorde the high god, possessor of heauen and yerth, that I will not take of al that is thyne, so muche as a threde or shoolatchet lest thou shouldest saie, I haue made Abram riche. Saue onely that, whiche the yonge men haue eaten, and the partes of the men which he went with me, Aner, Escholl, and Mamre, whiche shall take their parties.

The .xv. Chapiter.

After these thynges were done, the worde of the lorde came vnto Abram in a vision, & sayd: Feare not Abram, I am thy defence, and thy reward shalbe exceding great. And Abram said: lorde God what wilt thou geue me when I go childelesse, and the stuard of the herberdrey of my houses is this Eleazar of Damasco. And Abra said: se to me thou hast geuen no sede: lo, a lad borne in my house is myne heire. And behold the worde of the lord came vnto hym, sayng: he shall not be thyne heire, but one that shall come out of thyne awn body shalbe thine heire. And he brought hym out & said: loke vp vnto heauen, and tell the * sterres, if thou be able to nomber them. And he said vnto him: euē * so shal thy sede be. And Abram * beleued the lorde, & that counted he to hym for righteousnes. And again he said vnto him, I am the lord that brought thee out of Ur of the Caldees, to geue thee this land, and that thou mightest possesse it.

And he said: lorde God, whereby shall I knowe that I shall possesse it. He answered vnto him: take an heifer of .iij. yere old, and a she goate of .iij. yere old, and a thre yere old ramme, a turtill mue also and a yong pigion. He toke therfore all these vnto hym, and deuided them in the middes, & laied euery pece one against another. But the foules deuided he not. And when the birdes fell on the carcases, Abram droue them away. And when the Sunne was doune, there fell a slomber vpon Abram. And lo, a darke and great feare fell vpon him. And he said vnto Abram: know this of a suretie, that thy * sede shall be a straunger in a lande that pertaineth not vnto them. And shall serue them, and they shall entreate them euill, * foure hundreth yeres.

But the nation whom they shall serue, will I Judge. And afterward shall they come out with great substance. And thou shalt go vnto thy fathers in peace, and shalt be buried in a good old age. But in the fourth generation they shal come hether again, for the wickednesse of the Amorites is not yet full.

And it came to passe that when the Sunne went doune, there was a darke cloude: behold there was a smokyng furnesse, and a fire brande going betwene these peces. In that same daie, the lorde made a couenaunt with Abram, sayng: vnto thy * sede have I geuen this lande, from the riuer of Egypt vnto the great riuer, the riuer of Euphrates, the Kenites, the Kenezites, and the Cadmonites, the Hethites, & the Pherezites, and the Giaunites, the Amorites also and the Cananites, the Gergesites, and the Iebusites.

A.v. The

B. Jere. xxxiij. d
* Rom iiij. d.
† Roma. iiij a
James. ij. d.
Gala iij. a.

C. Acts. vij. a.

Exod. xij. f.
Jud. b. d.
Gala iij. c.

D. Gen. xxv.

Sarai Abrames wife, bare him no children. But she had an handmaide an Egiptian, Agar by name. And Sarai said vnto Abram: Behold, the Lorde hath restrained me, that I cannot beare. I praie the go in vnto my maide peradventure I may be edified by her. And Abram obeyed the voyce of Sarai. And Sarai Abrams wife, toke Agar her maide the Egipcian after Abram had dwelled ten yere in the land of Canaan, and gaue her to her husband Abram, to be his wife. Which he when he went in vnto Agar, she conceiued. And whe she sawe that she had conceiued, her mastres was despised in her eyes. And Sarai said vnto Abram: thou wrongest me. I haue geuen my maide into thy bosome. Which he seyng that she hath conceiued, I am despised in her eyes, the Lorde iudge betwene thee & me. But Abram said to Sarai: behold, thy maide is in thy hande, do with her as it pleaseth thee. And when Sarai vexed her with hard dealing, she fled from the face of her. And the angel of the Lorde found her beside a fountain of water in the wildernesse: euen by the well that is in the waie to Sur. And he said: Agar Sarais maide, whence camest thou, and whether wilt thou go? She said: I flee from the face of my mastresse Sarai. And the Angell of the Lorde said vnto her: returne to thy mastresse again, and submit thy self vnder her handes. And again the angell of the Lorde said vnto her: in encreasyng I will increase thy sede and it shal not be nombred for multitude. And the Lordes angell said vnto her, Se, thou art with child and shalt beare a sonne, and shalte call his name Ismael: because the Lord hath had thy tribulation. He also will be a wild man, and his hand will be against euery man, and euery mannes hand against him. And he shal dwell in the presence of al his brethren. And she called the name of the Lord that spake vnto her: thou God lokest on me, for she said: haue I not seen here the backe parties of him that seeth me. Wherefore the well was called, the well of him that liueth and seeth me. And it is betwene Cades and Bared. And Agar bare Abram a sonne, and Abram called his sonnes name, which Agar bare vnto him Ismael. And Abram was fourscore yere old, when Agar bare him Ismael.

When Abram was ninetie yere olde, and nine, the Lorde appeared to Abram, and said vnto him: I am the almightie God: walke before me, and be thou perfect. And I will make my bonde betwene me and thee, and will multiplie thee exceadyngly. Abram fell on his face. And God talked with him, saying: behold, I am and my testament is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shalbe Abraham: for a father of many nations haue I made thee. I will make thee to growe exceadyngly, and will make nations of thee: yea, and kynges shall spryng out of thee. Moreouer, I will make my bonde betwene me and thee, and thy sede after thee, in their generations, by an euerlastyng testament: that I maie be God vnto thee, & to thy sede after thee. And I wil geue vnto thee, & to thy sede after thee, the lande wherein thou art a straunger: euen all the land of Canaan, for an euerlastyng possession, and wil be their God.

And God said again vnto Abraham: Se thou also kepe my testament therefore, both thou and thy sede after thee, in their generations. This is my testament, which ye shall kepe betwene me and you, and thy sede after thee. Euery manchild emong you shalbe circumcised. Ye shall circumcise the flesshe of your foreskin, and it shall be a token of the bonde betwene me and you. And euery manchild of viii. daies old shall be circumcised emong you, and such as be in your generations, & borne at home, & he that is bought with money of any straunger, which is not of thy sede. He that is borne in thy house, and he also that is bought with money, must nedes be circumcised: and my testament shalbe in your flesshe, for an euerlastyng bond. And the vncircumcised manchild, in whose flesshe the foreskyn is not circumcised, that soule shall perish fro his people, because he hath broken my testamente. And God said vnto Abraham: Sarai thy wife shalt thou not call Sarai: but Sara shall her name be. And I will blesse her, and haue geuen thee a sonne of her, & will blesse her people also, yea, & kynges of people shal spryng of her. But Abraham fell vpon his face, and laughed, and said in his hart: shall a child be borne vnto him that is an C. yere old? And shal Sara that is xc. yere old bare, and Abraham said vnto God: O that Ismael might liue in thy sight. Vnto who God said: Sara thy wife shall beare thee a sonne in deede, and thou shalt call his name Isaac. And I will make my bond with him, for an euerlastyng bond, & with his sede after him. And as concernyng Ismael also, I haue herd thee: for I haue blessed him & will make him to fructefie, & will multiplie him exceadyngly. Twelue princes shall he get, and I will make a greate nation of him. But my bonde will I make with Isaac, which Sara shall beare vnto thee: euen this tyme xu. moneth.

And he lefte of talkyng with him, and departed vp from Abraham. Abraham toke Ismael his sonne, and all suche as were borne in his house, and all that was bought with money, as many as were men children, which were emong the men of Abrahams house, and circumcised the flesh of their foreskyn, euen in the self same daie, as God had said vnto him.

Roma. iv. Gene. xvii. Gene. xv. Roma. iv. Gene. xv. Luke. ii. Leui. xii. C. Gene. xv. Gene. xvi. Gene. xvii. Gene. xvi. Gene. xvii. Gene. xvi. Gene. xvii

hym. Abraham also hymselfe was auncie yere olde and nye, when the dethe of his foreskyn was Circumcised. Ismaell his sonne was xiii. yere olde, when he was Circumcised in the flesshe of his foreskyn. The selfe same daie was Abraham Circumcised and Ismael his sonne. And all the men of his house, borne in his house, or bought with money (of straungers) were Circumcised with hym.

¶ The. xviii. Chapiter.

AND the Lorde appered vnto him in the playn of Mamre, as he sat in his tet wyse in the heate of the daie. And he lifte vp his eyes, and lokedstand lo, thre men stode by him. And when he sawe them, he ran to metwith them from the tent wyse, and fell to the ground and saied: lorde, (I beseche thee) if I haue found fauor in thy sight, go not (I pray thee) from thy seruaunte. Let a litle water bee fet, and wasshe your fete, and refreshe your selues vnder the tree. And I will set a morsel of bread to refreshe your hartes withall. And then shal ye go your wayes, for euen therefore are ye come to your seruaunte. And they saied: doo euen as thou hast saied. And Abraha went apace into his tent vnto Sara, and saied: haste thy at once iii. perkes of fine meale, knede it, & make cakes. And Abraham rennyng vnto his beastes, fet a calfe tender and good, & gaue it vnto a young man, and he hasted to make it ready at once. And he tokc butter and milke, and the calfe whiche he had prepared, and set it before them, and stode by them vnder the tree, * when they did eate.

And they saied vnto hym: where is Sara thy wife? He answered, behold: she is in the tent. And he saied: I returnyng, I wil come again vnto thee, accordyng to the tyme of life. And lo, Sara thy wife shal haue a sonne. That hard Sara at the tet wyse, which was behynd hym. Abraham and Sara were bothe old, and well stricken in age, and it ceased to be with Sara, after the maner as it is with women. Therfore Sara laughed within her selfe, saiyng: now I am waxed old, shal I geue my selfe to * lust, and my Lorde old also? And the lorde saied vnto Abraha: wherfore did Sara laugh, saiyng: shall I of a suretie beare a child, whiche am olde? Is any thyng wonderfull to god? I returnyng vnto the time appoynted, wil I returne vnto thee, euen accordyng to the tyme of life, & Sara shal haue a sonne.

Then Sara denied it, saiyng: I laughed not, for she was afraied. And he saied: it is not so, but thou laughedst. And the men standyng vp from thence, lokedtoward Sodome. And Abraham went with them, to bryng them on the way.

And the lord saied: shal I hide from Abraham, the thyng whiche I doo? Seyng that Abraham shalbe * great and a mightie people, and all the nacions of the yearth shalbee blessed in him, I knowe this also, that he wil commaunde his children and his houshold after hym, that they kepe the waie of the lorde, and do after right and iustice, that the lord may bryng vpon Abraham, that he hath spoken vnto hym. And the lorde saied: the * cry of Sodome and Gomorra is great, & their synne is exceedyng greuous. I will go downe now, and se, whether they haue men altogether accordyng to that crie, whiche is come vnto me or not, that I may knowe. And the men departed thence, and went to Sodom ward. But Abraham stode yet before the lorde, and Abraham drewe nere & saied: wilt thou also destroy the righteous with the wicked? Peraduenture there be. L. righteous within the citee, wilt thou destroy, and not spare the place for the sake of fiftie righteous, that are therein? What he farre from thee, that thou shouldest do after this saiyng, and slaye the righteous with the wicked, & that the righteous should be as the wicked, that be farre from thee.

Shall not the Iudge of all the worlde, do accordyng to right? And the lorde saied: If I finde in Sodome, fiftie righteous within the citee, I will spare all the place for their sakes. And Abraham answeryng, saied: behold, I haue taken vpo me, to speake vnto the lord whiche * am but dust and ashes: peraduenture there shall lacke fiue of fiftie righteous: wilt thou destroye all the Citee for lacke of fiue? And he saied: if I finde there fortie and fiue, I will not destroye theim. And he proceeded to speake vnto hym again, and saied: peraduenture there shalbee fortie founde there? He answered, I will not do it for forties sake. He saied vnto hym again: O let not my lorde be angry that I speake: peraduenture there shal thirtie be founde there? And he saied: I will do nothyng if I finde thirtie there. He saied again: O see, I haue taken vpon me to speake now also vnto my Lorde: peraduenture there shalbee twentie founde there? He answered, I will not destroye theim for. xx. sake. And he saied: O let not my lorde be angry, & I will speake yet but this once: Peraduenture there shall ten be founde there? He answered: I will not destroy them for tennes sake. And the lord went his waie, as sone as he had left communyng with Abraham, and Abraham also turned vnto his place.

¶ The. xix. Chapiter.

AND there came two Angels to Sodome at euen. And Lot satte at the gate of Sodome. And Lot seyng theim, rose vp to mete them, and bowed hymself to the ground with his face. And he saied: my lordes turne in I praie you, into your seruauntes house, and tary all nighe, and washe your feete, and ye shall rise vp early to go on your waye. Who he saied: naye, but we will dwell in the strete all nighe. And he in maner * compell

Ecclꝰ. xvi. c.

Gene. xviii. c.

Gene. x. b.

compelled them violently. And they wondryng in vnto hym, entred into his house, and he made them a feest, and did bake swete bread, and they did eate. And before ether went to rest, the men of the citee (euen the menne of Sodome) compassed the house rounde about bothe old and yonge, all the people from all quarters. And they calling vnto Lot, said vnto hym: where are the men which came into the this night? bryng them out vnto vs, and we will knowe them. And Lot went out at the doores vnto them, and shut the doore after hym, and said: naye sir, Goddes sake brethren do not so wickedly. Beholde I haue two daughters, which haue knowen no man: them will I bryng out now vnto you: and do with them as it semeth good in your eyes. Only vnto these men do nothyng, for therfore came they in vnder the shadowe of my roofe. And they said: Stande backe. And they said: he came in as one to sogeorne, and will he be now a Iudge? We will surely deale wourse with thee, then with them. And they preased sore vpon the manne, euen Lot: and came to breake vp the doore, but the men put furthe their hand, and pulled Lot into the house to them and shut to the doore. And the men that were at the doore of the house, were smoten with blyndnesse, bothe small and great: so that they fainted, and could not find the dore.

And the men said vnto Lot: If thou haue yet here any sonne in lawe, or sonnes or daughters, or whatsoeuer thou hast in the citee, bryng it out of this place: for we must destroye this place, because the crie of them is great before the face of god: for the lord hath sent vs to destroy it. And Lot went out and spake vnto his sonnes in lawe, which maried his daughters, saying: Stande vp, get you out of this place, for the lord wil ouerthrowe this citee. But he semed as though he had mocked, vnto his sonnes in lawe.

And when the morowning arose, the angels caused Lot to spede hym, saying: Stande vp, take thy wife & thy two daughters at hande lest thou perish in the synne of the citee. And as he prolonged the tyme, the menne caught bothe hym, his wife and his two daughters by the handes, the lord so beyng merciful vnto hym, and they brought hym furthe, and set him without the citee. It tourned whe they had brought them out, he said: Haue thy life and looke not behynde thee, neither tary thou in all this plain countrey. Saue thy self in the mountain, lest thou perishe. And Lot said vnto them: O my naye lorde, behold, thy seruaunt hath founde grace in thy sight, and thou hast magnified thy mercye, which thou hast shewed vnto me, in sauyng my life.

Behold, I cannot be saued in the mountain lest some misfortune fall vpon me and I die. Behold, here is a citee by, to flee vnto, euen ponder litle one, oh let me be saued there: is it not a litle one, and my soule shall liue? He said to hym: Se, I haue receiued thy requeste, as concernyng this thyng, that I will not ouerthrowe this Citee, for the whiche thou hast spoken. Haste thee, and bee saued there, for I can do nothyng till thou be come thether. And therefore the name of the citee is called Zoar. And the sunne was now risen vpo the erth, whe Lot was entred into Zoar.

Then the lord rained vpon Sodome and Gomorra, brimstone, and fire from the lorde out of heauen, and ouerthrewe those Citees and all the region, and all that dwelled in the citees, and that that greine vpon the yearth. But Lotes wife looked behind her, and was turned into a pulles of salt. Abraham rysyng vp early, got hym to the place where he stode before the presence of God, and lokyng toward Sodome and Gomorra, and toward all the lande of that countrey, he loked and beheld: the smoke of the countrie arose as the smoke of a fornace. And it happened that when god destroyed the cities of that round he thought vpon Abraham, and sent Lot out from the middes of the ouerthrowyng, when he ouerthrew the citees wher Lot dwelled.

And Lot departed out of Zoar, and dwelled in the mountaines with his two daughters, for he feared to tary in Zoar, but dwelled in a caue, he and his two daughters. And the elder said vnto the yonger: our father is old, & there is not a man in the yerth to come in vnto vs after the maner of all the world. Come, we will make our father dronken with wyne, and lye with hym, that we maie raise vp sede of our father. And to they made their father dronken with wine that night. And the elder daughter went and laye with her father. And he perceiued it not, neither when she lay downe, neither when she rose vp. And on the morowe it happened, that the elder said vnto the yonger: behold, yesternight laie I with my father. Let vs make hym dronke with wine this night also, & go thou and lie with hym, that we maie raise vp sede of our father. And they made their father dronke with wyne that night also. And the yonger arose and lay with him. And he perceiued it not: neither when he laie downe, neither when she rose vp. Thus were bothe the daughters of Lot with childe by their father. And the elder bare a sonne, and called his name Moab. The same is the father of the Moabites vnto this day. And the yonger bare a sonne also, and called his name Ben Ammi. The same is the father of the children of Ammon vnto this day.

The. xx. Chapiter.

ABraham departed thence toward the South countrey, & dwelled betwene Cades and Sur, and sogeorned in Gerar.

And

[illegible] Abimelech [illegible] Gerar, sent and fet Sara awaye. But God came to Abimelech in a vysyon the nyght, and sayd vnto hym: Lo, thou shalt dye for the womans sake, whiche thou hast taken awaye, for she is a mannes wife. Abimelech had not yet come nye her, and he sayed: Lorde wilte thou slaye a righteous people? Sayed not he vnto me, he is my sister: yea, and sayed not she her self, he is my brother? With a pure hart and innocent handes have I doen this. And god sayed vnto hym by a dreame: I wote it well that thou doest it in the pureness of thy hart. I kept thee also that thou shouldest not syn against me, and therfore suffered I thee not to touche her. Now therfore delyuer the man his wife again, for he is a prophet. And he shal praie for thee that thou maiest lyue. But and if thou delyuer her not again, see sure that thou shalt dye the death bothe thou, and all that thou hast. Therefore Abimelech ryssyng vp by tymes in the morowyng, called all his seruauntes, and told all these sayenges in their eares, and the men were sore afraied.

C. And Abimelech called Abraham and sayed vnto hym: what hast thou doen vnto vs, and what have I offended thee, that thou hast brought on me and on my kyngdom so greate a synne? Thou hast doen deades vnto me that ought not to be doen. And Abimelech sayd vnto Abraham: what sawest thou, that thou hast doen this thyng? Abraham answered. For I sayed: surely the feare of God is not in this place, & they shal slay me for my wifes sake: yet in very deede she is my sister, for she is the daughter of my father, though she be not the daughter of my mother: and she became my wife. And after god caused me to wander out of my fathers house, I sayed vnto her: this kyndenesse shalt thou shewe vnto me, in all places where we come, that thou saie of me, he is my brother. Then toke Abimelech shepe and oxen, men seruauntes and women seruauntes, and gaue the vnto Abraham, and delyuered hym Sara his wife again. And Abimelech sayd: behold, my lande lieth before thee, dwell where it pleaseth thee best. Vnto Sara he sayde, I have geuen thy brother .M. peces of syluer, behold: it shall be a couerynge of thyne eyes, vnto all that are with thee, & thus with all was she reproued.

And so Abraham praied vnto god, and god healed Abimelech, and his wife and his maidens, and they bare children. For the lorde had closed to, all the matrices of the house of Abimelech because of Abrahams wife.

The .xxi. Chapiter.

THe lorde visited Sara as he had sayed and did vnto her * accordyng as he had promised. For Sara was with child, & bare Abraham a sonne in his oldage, euen the same season whiche the lorde had appointed him. And Abraham called his sonnes name, that was borne vnto hym, whiche Sara * bare him, Isaac. And Abraham * circumcised Isaac his sonne, when he was .viij. dayes olde: as God commanded hym. And Abraham was an .C. yere old, when his sonne Isaac was borne vnto hym. But Sara sayed: god hath made me a laughyng storke: so that all that heare will laugh at me. She sayd also: who would have sayed vnto Abraham, that Sara should have geuen children sucke? for I have borne hym a sonne in his old age: the child grew, & was wened. & Abraham made a greate feast the same daie that Isaac was wened.

D. Sara saw also the sonne of Hagar the Egiptian (which she had borne vnto Abraham) to be a mocker, wherefore she sayd vnto Abraham: put * awaie this bondmaide & her sonne: for the sonne of this bondwoman shal not be heire with my sonne Isaac. And this sayeng was very greeuous in Abrahams sight because of his sonne. And God sayd vnto Abraham: let it not be greeuous in thy sight because of the lad, and of the bondmaide. All that Sara hath sayed vnto thee, heare her voyce, for in Isaac shall thy sede be called. Moreouer, of the sonne of the bondwoman, will I make a nacion: because he is thy sede.

And so Abraham arose vp early in the morowyng, and toke bread and a bottell of water, and gaue it vnto Hagar, puttyng it on her shulders, with the lad also, & sent her away, who departyng, wandred vp and downe in the wildernesse of Beer Seba. And the water was spent in the bottell, and she cast the lad vnder a bushe, and went and sat on the other side a greate waie, as it were a bowe shote of: for she sayed, I will not see the death of the child. And she sittyng wayne on the other side, lift vp her voyce and wepte.

E. And god heard the voyce of the child. And the Angell of God called Hagar out of heuen, and sayd vnto her: what aileth thee Hagar? feare not, for god hath hard the voyce of the child where he lieth. Arise and lift vp the lad, and take hym in thy hand, for I will make of hym a greate people. And god opened her eyes: and she sawe a well of water. And she went and filled the bottell with water, and gaue the boye drinke. And God was with the lad, and he grewe, and dwelt in the wildernesse, and became an Archer. And he dwelt in the wildernesse of Pharan. And his mother gat him a wife out of the land of Egipt. And it chanced the same season, that Abimelech and Phicholl his chief Capitain spake vnto Abraham, sayeng: God * is with thee in all that thou doest. And now therefore sweare vnto me, euen by God, that thou wilt not hurte me, nor my children, nor my childrens children. But thou shalt deale with me

and

gaue accordyng vnto the byrthright that I haue geuen the, as I sware vnto thy father Abraham. Then sayd Abraham: I will sweare. And Abraham rebuked Abimelech for a well of water, which the Abimelechites seruauntes had violently taken away. And Abimelech sayd: I wote not who hath done this thyng. Also thou tolldest me not: Neither heard I of it, but this daye. And Abraham tooke Sheepe and Oxen, and gaue them vnto Abimelech. And they made both of them a bond together. And Abraham set seuen Ewe lambes by themselues. And Abimelech sayd vnto Abraham: What meane these seuen lambes, which thou hast set by themselues? He answered: Take these seuen lambes of my hande, that they may be a witnesse vnto me, that I haue digged this well. Wherefore, the place is called Beer Seba, because that there they sware both of them. Thus made they a bond together at Beer Seba. And Abimelech and Phichol his chief Captaine rose vp, and turned again vnto the lande of the Philistines. And Abraham planted a wood tree in Beer Seba, and called there on the name of the Lorde, the euerlastyng God: and so gouerned in the Philistines lande a long season.

The xxi. Chapiter.

AFter these thynges, it happened that God proue Abraham, and sayd vnto hym: Abraham: Who he answered: here am I. And he sayd, take thy onely sonne Isaac, whom thou louest, and get thee vnto the lande Moria, and sacrifice hym there for a sacrifice vpon one of the Mountaines, which I will shewe thee. Then Abraham rose vp early in the morning, and sadled his Asse, and toke two of his young men with hym, and Isaac his sonne: and cloue wood for the sacrifice, and rose vp, and gat him to the place where God had appointed hym. The third daye Abraham lift vp his eyes, and came the place afarre off and sayd vnto his young men: Bide ye here with the Asse, I and the lade will go yonder and worship, and come again vnto you. And Abraham tooke the wood of the sacrifice, and layed it vpon Isaac his sonne, but he hymself toke fyre in his hande, and a knife. And they went bothe of them together. Then spake Isaac vnto Abraham his father, and sayd: my father. And he answered: Here am I my sonne. He sayd: here is fire and wood, but where is the Lambe for sacrifice? Abraham answered: my sonne, God will prouide hym a Lambe for sacrifice, and so they went bothe together. Thus when they came vnto the place where God had shewed hym, Abraham made an aulter there, and dressed the wood, and bounde Isaac his sonne, and layed hym on the aulter aboue vpon the wood. And Abraham stretched out his hand, and toke the knife to haue [illegible] his sonne. And the Angell of the Lorde

[illegible] ham, Abraham, Abraham: and he sayd: Here am I. And he sayd: Lay not thy hande vpon the childe, neither do any thyng at all vnto hym, for now I knowe that thou feareste God, and hast not spared thy onely sonne for my sake. And Abraham lifting vp his eyes, loked about: and beholde, there was a Ram caught by the hornes in a thicket. And he went and tooke the Ram, and offered hym vp for a sacrifice, in the stede of his sonne. And Abraham called the name of the place, the Lorde will se. As it is sayd this day: in the mount will the Lorde be seen.

And the Angell of the Lorde cried vnto Abraham from heauen the seconde tyme, and sayd: By my selfe haue I sworne (sayeth the Lorde) because thou hast done this thyng, and hast not spared thy onely sonne: that in blessyng I will blesse thee, and in multiplying I will multiply thy seede, as the Starres of heauen, and as the Sande whych lyeth vpon the sea side. And thy seede shall possesse the gate of his enemies. And in thy seede shall all nations of the earth be blessed, because thou hast hard my voyce. So turned Abraham again vnto his young men, and they rose vp, and went together to Beer Seba. And Abraham dwelt at Beer Seba. And it chaunced after these thynges, that one told Abraham, sayeng: Beholde, Milcha, she hath also borne children vnto thy brother Nachor: thus his eldest sonne, and Uz his brother, and Kemuel the father of the Syrians, and Cased, and Hazo, and Pildas, and Jedlaph and Bethuel. And Bethuel begat Rebecca. These eight did Milcha beare to Nachor Abrahams brother. And his concubyne called Rhuma: She bare also Tebah, and Gaham, Thaas, and Maacha.

The xxii. Chapiter.

SAra was an hundred and twentie & seuen yere old: so long lined she Sara vpon in Kiriat Arba. The same is Hebron in the lande of Canaan. And Abraham came to mourne Sara, and to wepe for her. And Abraham rose vp from the sight of his corse, and talked with the sonnes of Heth, sayeng: I am a straunger and a sojourner among you, geue me a possession to burye in with you, that I maie bury my corse out of my sight. And the children of Heth answered Abraham, sayeng vnto him: Heare vs lorde, thou art a prince of God among vs. In the chiefe of our sepulchres bury thy dead: none of vs also shall forbid thee his Sepulchre: but thou maiest bury thy dead therein. Abraham rose vp, and bowed himself before the people of the lande, of the children of Heth. And he commoned with them, sayeng: if it be your mynd, that I shall bury my dead out of my sight, heare me: and speake for me to Ephron the sonne of Zoar: that he maie geue me the mu-

the Caue, whiche he hath, and that is in the
ende of his fielde: but for as muche money as
it is worthe, shalt he giue it me in the pre-
sence of you, for a possession to burye in. For
Abraham dwelled among the children of Heth.
Then Ephron the Hethite answered Abra-
ham in the audience of the children of Heth
and of all that went in at the gates of his ci-
tee, saying: Nay my Lorde, heareme. The
fielde geue I thee also, and the Caue that
therein is, geue I it: and euen in the pre-
sence of the sonnes of my people, geue I it
thee, burye thy dede. And Abraham bowed hym
selfe, before the people of the land, and spake
C. vnto Ephron, in the audience of the people
of the Countrey, saying: I praie thee heare
me if it please thee: I will geue siluer for
the fielde, take it, and I will burye my dede
there. Ephron answered Abraha, saying vn-
to hym: my lorde, hearken vnto me. The lande
is worthe iiij. C. sicles of siluer: what is
that betwixt thee and me? Burye therefore thy
dede. And Abraham harkened vnto Ephron
and weyed hym the siluer, whiche he had
said, in the audience of the sonnes of Heth.
Euen iiij. C. sicles of siluer of currant money
among marchantes. And the field of Ephrō
with the double Caue, whiche was before
D. Mamre: and the fielde and the caue that was
therin, and all the trees that wer in the fielde
and that wer in all the borders round about
was made sure vnto Abraham for a possessiō
in the sight of the children of Heth, before
all that went in at the gates of the citee. And
after this dyd Abraham burye Sara his wife,
in the double caue of the field that lieth be-
fore Mare: the same is Hebron in the land
of Canaan. And so was the fielde & the caue
that is therin, made sure vnto Abrahā a sure
possession to burye in, of the sonnes of Heth.

The xxiiij. Chapitre.

1. Abraham was olde and stricken in dayes,
and the lorde had blessed hym in all thynges.
And Abraham sayed vnto his eldest ser-
uaunt of his house, whiche had the rule ouer
all that he had: put thy hand vnder my thigh
and I will make thee sweare by the Lorde
God of heauen, and God of the yearth, that
thou shalt not take a wife vnto my sonne, of
the daughters of Canaan, among whiche I
dwell. But thou shalt go vnto my countrey,
and to my natiue lande, and take a wife vn-
to my sonne Isaac. And the seruaunt sayed
vnto hym: peraduenture the woman will not
agree, to come with me vnto this land, shall
I therefore bring thy sonne again vnto the land whi-
che thou camest out of? To whom Abraha
answered: beware that thou bring not my
sonne thyder again. The lorde God of the
heuen, whiche toke me from my fathers house
and from the lande where I was borne: and
whiche spake vnto me, and that sware vnto
me, saying: vnto thy seede will I geue this
lande, he shall sende his Angell before thee,
and thou shalt take a wife vnto my sonne
from thence. Peraduenture, if the woman
will not agree to come with thee, then shalt thou
be without daunger of this my othe.
Only bring not my sonne thether again. D.
And the seruaunt put his hande vnder the
thigh of Abraham his Master, and sware to
hym, as concerning that matter. And the ser-
uaunt toke x. camelles, of the camelles of his
master and departed, and had of all maner of
goodes of his master with hym, and so he vp
and went to Mesopotamia, vnto the citee of
Nahor. And made his Camelles to lie mans
without the citte, by a welle side of water,
at euen: about the tyme that women come
out to draw water. And he said:
O Lorde God of my master Abraham, sende
me good speede this daie, and shewe mercie
vnto my master Abraham. Lo, I stande here
by the well of water, and the daughters of
the men of this citee, come out to draw water:
now the damosell to whom I shal saie, Reuca
bowne thy pitcher, I praie thee, that I maie
drynke: If she saie: Drynke, and I will geue
thy Camelles drynke also: The same is he
that thou hast ordeined for thy seruaunt Isaac: yea, and therby shal I knowe that thou
hast shewed mercie on my master. And it came
to passe, yer he had left speakyng: behold,
Rebecca came out, the daughter of Bethuel
sonne to Milca, the wife to Nahor Abra-
hams brother, and her pitcher vpon her shul-
der: the damosell was very faire to loke vpō
and yet a maide and vnknowen of mā. And she
went downe to the well, and filled her pitcher
and came vp. And the seruaunt runnyng vnto
her, saied: let me supe a litle water of thy
pitcher. And she said: drynke my lorde. E.
And she hasted, and let downe [illegible] her
vpon her arme, and gaue hym [illegible]. And
when he had geuen hym drynke, she said: I
will draw water for thy Camelles also,
till they haue dronken enough. And she
red out her pitcher into the trough
and ran again vnto the well to fet more
drawe for all his Camelles. And the
wonderer at her: held his peace, to wete
whether the lorde had made his iourney pro-
sperous or not. And it chaunced, as the Ca-
melles had left drinkyng, the man toke a golde
earyng, of halfe a sicle weight, and two bra-
celettes for her handes, of x. sicles weight
of gold and said: whose daughter art thou?
Tell me I pray thee, is there rome in thy fa-
thers house for us to lodge in? She answe-
red hym: I am the daughter of Bethuel the
sone of Milca, whiche she bare vnto Nahor,
and said moreouer vnto him: we have litter &
prouender inough, and also rome to lodge in.
And the man bowed hym selfe and worship- D.

and the lorde, and he hath blessed the lorde god of my master Abraham, which hath not left destitute his mercy and truth toward my master, and hath brought me the way to my master's brethren house. And the damosell ran and told this of her mothers house these things. And Rebecca had a brother called Laban. And he ran out unto the man, even to the well, to whom as he had seen the earynges and the bracelettes in his sisters handes, (& hath the wordes of Rebecca his sister, saying: thus said the man unto me) he went out unto the man. And lo: he stode with the Camels by the well side. And he said: come in thou blessed of the lorde. Wherefore standest thou without? I have dressed the house, and made rome for the camels. And then the man came into the house: and he unbridled the camels, and (Laban) brought litter and prouender for the Camels, and water to wasshe his fete, and the mennes fete that were with him and set meate before him to eate. But he said I will not eate, until I have tolde myne errand. And he said: tell on. And he said: I am Abrahams seruaunt, and God hath blessed my master out of measure, that he is become great, and hath geuen hym sheepe, & oxen, siluer and gold, men seruaunts, and maide seruaunts, camels, & asses. And Sara my maisters wife, bare hym a sonne, when he was old, & vnto him hath he geuen all that he hath And my master made me sweare, saying: thou shalt not take a wife to my sonne emong the daughters of the Cananites, in whose land I dwell. But thou shalt go vnto my fathers house, and to my kynred, and take a wife vnto my sonne. And I said vnto my master: peraduenture the wife will not folowe me. And he answered me. The lorde, before whō I walke will sende his Angell with thee, and prosper thy iourney, & thou shalte take a wife to my sonne of my kynred, and of my fathers house. Then shalt thou be giltles of my curse, whē thou commest to my kynrede. And if thei gene the not one, thou shalt be giltles of my curse

Gene. xxiv.

And to I came this daie vnto the well, and said O lorde, the God of my master Abrahā if it be so now, that thou maiest my iourney, whiche I go, prosperous: behold, I stand by this well of water, & when a virgin commeth forth to draw water, and I say to her: gene me I pray thee a litle water of thy pitcher to drinke, and she say to me: drinke thou, and I will also draw for thy camels: that same is the wife, whō the lorde hath prepared for my masters sonne. And before I had made an ende of speaking in myne harte: behold, Rebecca came forth, & her pitcher on her shulder, and she went downe vnto the well, & drew water. And I said vnto her: gene me drinke I pray thee. And she made haste, and tolde downe her pitcher from of her, and said: drinke, and I will gene thy Camels drynke also. And I dranke, and she gaue the camels drinke also. And I asked her, saying: whose daughter art thou? And she answered: the daughter of Bethuel Nahors sonne, whō Milca bare vnto hym. And I put the earynge vpon her face, & the bracelettes vpon her handes. And I bowed my self, and worshipped the Lorde, and blessed the lorde God of my master Abraham, whiche had brought me the right waie to take my masters brothers daughter vnto his sonne. Now also, if ye will deale mercifully and truely with my master, tell me: and if not, tell me also, that I maie turne me to the right hande, or to the lefte.

f.

Gene. xxiiij. and xxiiij.

Then answered Laban & Bethuel, saying: this saying is proceded even out of the lordes mouth: we can not say vnto thee, either good, or bad: behold, Rebecca is before thee, take her & go, that she maie be thy masters sonnes wife, euen as god hath spoken hym. Abrahams seruaunt hard their wordes, he worshipped the lorde flat vpon the yerth. And the seruaunt toke furth iewelles of siluer and iewelles of gold and raiment, and gaue them to Rebecca. And vnto her brother, and to her mother, he gaue giftes, and thei did eat. and drynke, bothe he and the men that were with hym, and taried al night. And when thei rose vp in the morninge he said, let me depart vnto my master hyer brother, & her mother answerde: let the damosel abide with vs a while and it be but euen. x. daies, and then shall she go. He said vnto them, hinder me not: behold the lorde hath prospered my iourney. Send me awaie therefore, that I maie go vnto my master. And they said, we will call the damosel & enquire at her mouth. And they called furth Rebecca, & said vnto her: wilt thou go with this man? And she answered: I will go.

Gene. xxiiij.

So then let Rebecca their sister go and her nurse, and Abrahams seruaunt, and his men. And they blessed Rebecca, and said vnto her: thou art our sister, growe into thousandes thousandes, and thy seede possesse the gate of their enemies. And Rebecca arose, & her damosels, and set them vp vpon the Camels, and went their way after the man. And the seruaunt toke Rebecca, & went his way.

Gene. xxiij.

And Isaac was comming from the waie of the well, of the liuyng and seyng me, for he dwelt in the South countrey, and Isaac was gone out to praie in the feld, at the euentide. And he lift vp his eyes, and saw the Camels comming. And Rebecca lift up her eyes, and she sawe Isaac, and lighted of the camell, and said vnto the seruaunt, what man is this that commeth walking vpon vs in the feld? And the seruaunt said, it is my master. Therefore she toke her cloke, and put it about her. And the seruaunt told Isaac all thynges that he had doen. And Isaac brought

her

…ne. xxv. long. ii.
…xxiii.
…ons. xv. c.
…ne. xvj. c.
…dar. i. b.
…xxij.
…xxi.

…ne wife his mother Hanneelim, & tooke Me-
…bacer, & he became his wife, and he loued her
…& Isaac receiued comfort after his mother.

The. xxv. Chapiter.

Abraham proceeded further and tooke hym a
…wife called Rethura, whiche bare hym
Zimram, and Jeckan, and Medan and Ma-
…dian, and Jesbach, and Sues. Jeckan begat
Saba, and Dedan. And the sonnes of Dedan
were Assurim, Latusim, and Leumim. And the
sonnes of Madian, Epha and Epher, Hanoch
and Abida and Elda. All these were the chil-
dren of Rethura. And Abraham gaue all his
goodes vnto Isaac. But vnto the sonnes of
the concubines, which Abraham had, he gaue
giftes, and sent them awaie from Isaac his
sonne (while he yet liued) Eastward vnto the
lande of Moab. And these are the daies of the
yeres of Abrahams life, whiche he liued: an
C. xxv. yere, and then fell sicke, and died an
…ons. yb. c. …ndles age (when he had liued inough) & was
put to his people. And his sonnes, Isaac and
Ismael, buried hym in the double caue, in the
field of Ephron, sonne of Zoar the Hethite,
beside the plain of Mamre. Whiche field A-
braham bought of the sonnes of Heth: where
Abraham was buried and Sara his wife. It
…toke place after the death of Abraham that god
blessed Isaac his sonne, and Isaac dwelled
by the well of the liuyng, and seyng me.

These are the generations of Ismaell A-
braams sonne, whiche Hagar the Egipte
Saraes handmaide, bare vnto Abraham. And
these are the names of the sonnes of Ismael
in their names, according to their kinreden:
the eldest sonne of Ismaell, Nabaioth, and
Cedar: and Addeil, and Mibsam, and Mesma
Duma, and Masa and Hadar, Thema, Jetur
Naphis, and Kedma: these are the sonnes of
Ismael, & these are their names, by their tow-
nes and castles. xij. princes of their houshol
des. And these are the yeres of the life of Is-
maell an hundred and. xxxvij. yere, and he fell
sicke, and died and was laied vnto his people.
And they dwelled from Heuilah vnto Sur,
that lyeth by the border of Egipte, as thou
goest towardes the Assirians. And he died in
the presence of all his brethren.

C. And these are the generacions of Isaac A-
brahams sonne: Abraham begat Isaac. And
Isaac was. xl. yere old, whē he tooke Rebecca
to wife, the daughter of Bathuel the Sy-
rian of Mesopotamia, and sister to Laba the
Syrian. And Isaac made intercession vnto the
lorde for his wife: because she was baren, and
the lorde was intreated of hym, and Rebecca
his wife conceiued, and the children stroue to-
gether within her. Wherefore she said: If it
shall go so to passe, what helpeth it that I
am with childe. Wherefore she went to aske
the lorde. And the lorde said vnto her: Two
maner of people in thy wombe, & two nacions
shal be deuided out of thy bowels: and the one
nacion shalbe mightier then the other, and the
*elder shalbe seruaunt to the younger.

Wherefore, when her tyme was come to be
deliuered: behold there were two twinnes in
her wombe. And he that came out first was red
and he was all ours as it were a rough gar-
ment, and they called his name Esau. And af-
ter hym, came his brother out, and his hande
holdyng Esau by the heele. And his name
was called Jacob. And Isaac was. lx. tie
yere old whē they were borne, and the boyes
greewe, and Esau became a cunnyng hunter,
and a tiller of the yearth. But Jacob was
a perfect manne, and dwelled in the Tentes.
Isaac loued Esau, because he did eate of his
venesō, but Rebecca loued Jacob.

Jacob sodde pottage, and Esau came from
the field and was faintie, and Esau saied to
Jacob, feede me I praie thee, with that red
pottage, for I am faintie. And therfore was
his name called Edom. And Jacob saied: sell
me this daie thy *birthright. Esau said: lo I
am at the pynt to die, and what profite shall
this birth right woe me. Jacob* answered:
sweare to me then this daie. And he sware to
hym, and solde his birthright vnto Jacob.
Then Jacob gaue Esau bread, and pottage
of lēse. And he did eate and dranke and rose
vp, and went his waie. And Esau regarded
not his birthright.

The. xxvi. Chapiter.

…The. xb. dale.
…n. Watins.

And there came a derth in the lande, pas-
syng the first dearth, that was in the da-
yes of Abraham. And Isaac went vnto Abi-
melech kyng of the Philistines vnto Gerar.
And the lorde apered vnto hym, and said: go
not downe into Egipte, but bide in the lande,
whiche I shall shewe vnto thee. Sogeiorne in
this lande, and I will be with thee, and will
blesse thee, for vnto thee and vnto thy sede
I will geue all these* countries. And I will
perfourme the othe, which I swore vnto A-
braham thy father, and wil* multiply thy sede
as the starres of heauen, and will geue vnto
thy sede all these countrees. And in thy sede
shall all the nacions of the yearth be blessed
because that Abraham harkened vnto my voyce
and kept myne ordinaunces, my commaunde-
mentes, my statutes, & my lawes. And Isaac
dwelled in Gerar. And the men of the place
asked hym of his wife, and he said: she is my
*sister: for he feared to saie: she is my wife,
lest the menne of the place should haue killed
hym, because of Rebecca which was beau-
tifull to beheld. And it happened, after he had
been there long time, that Abimelech kyng of
the Philistians looked out at a window, and
saw Isaac sporting with Rebecca his wife.
And Abimelech called Isaac, and said: be-
hold of a certeine thy wife, and why saiest thou,
she is my sister? to whom Isaac answered:

Rom. ix. c.
W.
Gen. xxv. d.
Ybd. i. a.
* Heb. xij. c.
Gene. xlvj. g
Gene. xij. b. and. xiij. b.
* Gene. xv. b. and. xxij. c.
Gen. xlix. d.
W.
* sister, for he feared to saie: she is my wife,
Gene. xij. c. and. xx.

I

I lyen by the that I am thy wife, and thou hast sayd: she is my sister? And Abimelech sayd vnto him: why hast thou done thus vnto vs? One of the people might lightly haue lyen by thy wife, and so shouldest thou haue brought synne vpon vs. And Abimelech charged all his people, sayng: he that toucheth this man or his wife shall dye the death. Isaac sowed in that land, and found an hundred measures in that same yere. And the Lorde blessed him, and the man waxed mighty, and went furth and grewe, till he was exceedyng great. For he had possession of shepe, of oxen, and a mighty houshold, and therefore the Philistians had enuie at him: for the Philistians stopped & filled vp with yearth all the welles, which his fathers seruaunts digged in his father Abrahams time. And Abimelech sayed vnto Isaac: get thee fro vs, for thou art mightier then we a great deale. Therefore Isaac departed thence, and abode in the valley of Gerar, and dwelt there. And Isaac returnyng, digged again the welles of water, which thei digged in the dayes of Abraham his father, which the Philistians had stopped, after the death of Abraham, & gaue them the same names, which his father gaue them. Isaacs seruaunts digged in the valley, and founde a Welle of liuyng water. And the heardmen of Gerar, did stryue with Isaacs heardmen, sayng: the water is ours. Then called he the well * Esek, because thei stroue with him.

And thei digged another well, and stroue for that also. And he called the name of * it Sitina. And then he departed thence, & digged another well, for the which thei stroue not: therefore called he it * Rehoboth, sayng: the lorde hath now made vs rome, that we may increase vpon the yerth. And he went vp thence, to Beer Seba. And the lorde appeared vnto him the same night, and sayed: I am the God of Abraham thy father, feare not for I am with thee, and will blesse thee, and multiply thy seede, for my seruaunt Abrahams sake. And he buylded an altar there, & called vpō the name of the lord, & pitched his tent. And there Isaacs seruaunts digged a well.

Then came Abimelech to him from Gerar: and Ahuzath his frend, and Phicoll his chief capitain. And Isaac sayed vnto them: wherefore come ye to me, seyng ye hate me, and haue put me away fro you? Which answered: in seyng, we saw that the lord was with thee, and we sayed: let there be now an othe betwixt vs, euen betwixt vs and thee, & let vs make a bond with thee, that thou shouldest do vs no hurte, as we haue not touched thee, and as we haue done vnto thee nothyng but good, & sent thee away in peace, for thou art now the blessed of the lorde. And he made vs a feast, and they did eate and drinke. And they rose vp by tymes in the morenyng, and sware one to another. And Isaac sent them away, and they departed from him in peace. And that same day it happened, that Isaacs seruaunts came & told him of a well which they had digged: and sayd vnto him, we haue founde water. And he called it * Shaba. And the name of the citie is called * Beer Seba vnto this day. Esau was fortie yere old, and he toke a wife called Judith, the daughter of Beeri an Hethite, and Basmath the daughter of Elon an Hethite also. Which were disobedient vnto Isaac and Rebecca.

The xxvij. Chapiter.

AND it came to passe, that when Isaac waxed old, & his yien were dimme (so that he could not se.) he called Esau his eldest sonne, and sayed vnto him. My sonne, and he sayed vnto him: here am I. And he sayed, behold, I am now old, and knowe not the day of my death: and now therefore take thy weapons, thy quiuer and thy bowe, and get thee to the felde, that thou maist take me some venison, and make me meate such as I loue, and bryng it me, that I maie eate, & that my soule maie blesse thee, before that I dye. What Rebecca heard when Isaac spake to Esau his sonne. And Esau went into the felde, to catche venison, & to bryng it. And Rebecca sayd vnto Jacob her sonne, saying: behold, I haue hard thy father talkyng with Esau thy brother, and saying: bryng me venison, and make me meat, that I maie eate & blesse thee before the lorde, afore my death. Now therefore my sonne, heare my voyce, in that which I commaunde thee: Go thither to the flocke, and bryng me thence two good kydes, that I maie make meate of them for thy father, such as he loueth. And thou maist bryng it to thy father, that he maie eate, and that he maie blesse thee before his death. Then sayd Jacob to Rebecca his mother: beholde, Esau my brother is a rough manne, and I am smoth. My father shall peradventure fele me and I shall seme vnto him, as though I were about to begile him, and so shall he bryng a curse vpon me, and not a blessyng. And his mother sayd vnto him: vpon me be thy curse my sonne, onely heare my voyce, and go and fetche me them. And Jacob went and fetched, and broughte it to his mother. And his mother made meate, such as he knewe his father loued. And Rebecca set goodly rayment of her eldest sonne Esau, which she was in the house with her, and put them vpō Jacob her yongest sonne, and she put the skynnes of goten vpon his handes, and vpon the smoth of his necke. And she put the meate and breade, which she had prepared, in the hande of her sonne Jacob. Who he came to his father, he sayd, my father. And he answered: here am I, who art thou my sonne? And Jacob sayd vnto his father: I am Esau the eldest sonne. I

A. Esau.

B. Contencion.

C. Quietnes.

D. Largenesse.

E. Gen. xxi. c.

F.

G. The well the othe.

H. Esau.

I.

K.

L.

M.

N.

O.

P.

here thou arte) bring me thy hande, & put me thy hande vnder my thye, that thy sonne may bleesse me in my life. And he said vnto him: Some coniecture is there, that thou hast founde it so quickly my sonne? He answered: the Lorde thy God brought it to my hande. Then said Jsaac vnto Jacob, come nere and let me fele thee my sonne, whether thou be my sonne Esau or not. Then went Jacob to Jsaac his father, and he felte and said: The voyce is Jacobs voyce, but the handes are the handes of Esau. And he knewe hym not, because his handes were rough, as his brother Esaus handes: and so he bleesed hym.

D. And he asked hym: art thou my sonne Esau? And he said, that I am. Then said he, bring me, and let me eate of my sonnes venison, that my soule maie bleesse thee. And he brought hym, & he eate. And he brought him wine also, and he dranke. And his father Jsaac said vnto hym: come nere, and kisse me my sonne. And he went vnto hym and kissed hym. And he smelled the sauoure of his raymēt, and bleesed hym, and said: the smell of my sonne is as the smell of a fielde, whiche the Lord hath bleesed. God gene thee of the dewe of heauen, and of the fatnesse of the yearth, and plentie of corne and wine. People be thy seruauntes, and nacions bowe vnto thee. Be lord ouer thy brethren, & thy mothers children bowe vnto thee. Cursed be he that curseth thee, & bleesed be he that bleesseth thee.

E. It happened that assone as Jsaac had made an ende of blessyng, & Jacob was scarce gone out from the presence of Jsaac his father, then came Esau his brother from his huntyng, and had made also meate, & brought it vnto his father, and said vnto his father: Let my father arise, and eate of his sonnes venison, that thy soule may bleesse me. Then his father Jsaac said vnto hym: Who art thou? he answered: I am thy eldest sonne Esau, and Jsaac was greatly astonied out of measure, and said: whiche is he, and where is he then that hath hunted venison, and brought it me? And I have eaten of all, before thou camest, and have bleesed hym, and he shalbe bleesed. When Esau heard the wordes of his father, he cried out greatly and bitterly above measure, and said vnto his father: bleesse me also my father. Who answered, thy brother came with subtilte, and hath take awaie thy bleessyng: and he said again: he may well be called Jacob, for he hath vndermined me now .ij. times: for he toke awaie my birthright, & se, nowe hath he taken awaie my bleessyng also. And he said, hast thou kept never a bleessyng for me? Jsaac answered, and said vnto Esau: Behold, I have made hym thy lorde, and all his brethren children have I made his seruauntes. Moreouer with corne and wine have I stablished hym, what can I do vnto thee my sonne? And Esau said vnto his father: hast thou but that one bleessyng my father? Bleesse me also my father. And lifted vp Esau his voyce and wepte. Then Jsaac his father answered, and said vnto hym: behold, thy dwellyng place shalbe the fatnesse of the yearth, and of the dewe of heauen from aboue. And by thy sweard shalt thou lyue, and shalt in thy brothers seruaunte. And it will come to passe, that when thou shalte get the maistery, thou shalt lose his yoke from of thy necke. And Esau hated Jacob, because of the bleessyng that his father bleesed him with all. And Esau said in his harte: the daies of my fathers sorowe are at hand, & I will slay my brother Jacob. And these wordes of Esau her eldest sonne, were told to Rebecca. And she sent and called Jacob her yongest sonne, and said vnto hym: behold, thy brother Esau threatneth to kill thee. Now therfore my sonne, heare my voyce, make thee ready, and flee to Laban my brother at Haran: and tary with hym a while, vntill thy brothers fearcenes be swaged, and vntill thy brothers wrathe turne awaie from thee, and he forget the thynges, whiche thou hast done to hym. Then will I sende and fet thee awaie from thence. Why should I be desolate of you both in one daie? And Rebecca spake to Jsaac, I am wery of my life, for feare of the daughters of Heth. If Jacob take a wife of the daughters of Heth, suche one as these are, of all the daughters of the lande, what good shall my life do me?

The .xxviij. Chapiter.

AND Jsaac called Jacob and bleesed hym and charged him, and said vnto him: Thou take not a wife, of the daughters of Canaā, but arise and get thee to Mesopotamia, to the house of Bethuel thy mothers father: & there take thee a wife, of the daughters of Laba thy mothers brother. And god almightie bleesse thee, and make thee to increase, and multiply thee, that thou maiest be a nomber of people, & gene thee the bleessyng of Abrahā: to thee, and to thy sede with thee that thou maiest possesse the lande (wherein thou art a straūger) whiche God gaue vnto Abraham. Thus Jsaac sent forth Jacob. And he went to Mesopotamia vnto Laban sonne of Bethuel the Syrien, and brother to Rebecca, Jacob and Esaus mother.

When Esau sawe, that Jsaac had bleesed Jacob, and sent hym to Mesopotamia, to fet him a wife thence, and that as he bleesed him he gaue him a charge, saying: thou shalt not take a wife of the daughters of Canaan, and that Jacob had obeyed his father & mother and was gone to Mesopotamia: and Esau seyng also that the daughters of Canaā, pleased not Jsaac his father: then went he vnto Jsmael, and toke vnto the wife, whiche he had, Mahala, the daughter of Jsmael Abra-

cause the place of Rabeioth is by his wife.

Jacob departed from Beer Seba, to come vnto Haran, and came vnto a place by chaunce and taried there all night, because the sonne was wone, and toke a stone of the place, and put it vnder his heade, and laied him vowne in the same place to slepe, and he dreamed: and beholde, there stode a ladder vpon the yearth and the toppe of it reached vp to heauen. And se, the Angels of God went vp and downe by it: and se, the Lorde stode vpon it, and saied, I am the Lorde God of Abraham thy father, and the God of Isaac: the lande whith thou slepest vpon, will I geue thee and thy seede. C. And thy seede shalbe as the dust of the yearth, and thou shalt spiede abrode to the West, to the East, to the North, and to the Southerd: and through thee, and in thy seede, shall all the kynredes of the yearth be blessed. And se, I am with thee, and wilbe thy keper in all places whether thou goest, and will bryng thee again into this lande: neither will I leaue thee, vntill I haue made good all that I haue promited thee. Whe Jacob was awaked out of his slepe, he saied: Surely the Lorde is in this place, & I was not aware. And he was afraied and said: How fearfull is this place! This none other but even the house of God and the gate of heauen. And Jacob rose vp early in the morning, and tok the stone that he had laied vnder his head, and pitched it vp an ende, * and poured oyle in the toppe of it. And he called the name of the place Bethel, but the name of the citee was called Luz before time. And Jacob vowed a vowe, saying: If God will be with me, and will kepe me in this iourney, whiche I go, and will geue me bread to eate, and clothes to put on, so that I come again to my fathers house in safetie, then shall the Lorde bee my God, and this stone, whiche I haue set vp an ende, shalbee Gods house: and of all that thou shalte geue me, will I geue the tenth vnto thee.

W. Gen. xxvi. b. * The house of God.

The xxx. Chapiter.

Euensong. A. Then Jacob lift vp his fete, and came into the East countree. And as he loked a-boute, behold, there was a well in the field, and thre flockes of shepe lay there by (for at that well wer the flockes watered) and there was a greate stone vpon the welles mouthe. And thether wer all the flockes brought, and thei tolled the stone from the welles mouthe, and watered the shepe, & put the stone again vnto the welles mouthe, vnto his place. And Jacob saied vnto them: brethren, whence be ye? And thei saied: Of Haran are wee. And he saied vnto them: knowe ye Laban the sonne of Nahor? Thei said: we knowe him. And he said vnto them, Is he in good healthe? And thei saied, he is in good health, and behelde his daughter Rahel cometh with the shepe. And he saied, Lo, it is yet hie day, neither is it time that the catell should be gathered together, water ye the shepe, and go and feede them. And thei said, we maie not, vntill all the flockes bee brought together, and till thei rolle the stone from the welles mouthe, and so we water our shepe. While he yet talked with them, Rahel came with her fathers shepe, for she kept them. And assone as Jacob saw Rahel the daughter of Laban his mothers brother, and the shepe of Laban his mothers brother, he went & rolled the stone from the welles mouth, & watered the flocke of Laban his mothers brother. And Jacob kissed Rahel, and lift vp his voyce & wept: and Jacob told Rahel, that he was her fathers brother and Rebeccas sonne, & therfore ran she and told her father. And it happened, when Laban hard tell of Jacob his sisters sonne, he ran to mete him: and embraced him, and kissed him, and brought him to his house. And he told Laban all the matter. To whom Laban said: Well thou art my bone and my flesh. And he abode with him the space of a moneth. And Laban said vnto Jacob: though thou be my brother, shouldest thou therefore serue me for naught? Tel me what shall thy wages bee? Laban had two daughters: the eldest called Lea, & the yongest Rahel. Lea was tender eyed, but Rahel was beutifull and well fauored. And Jacob loued Rahel, and said: I will serue thee seuen yere for Rahel thy yongest daughter. Laban answered: it is better that I geue her thee, then to another man: abide with me. And Jacob serued seuen yere for Rahel, and thei semed vnto him but a few daies, for the loue he had to her. And Jacob said vnto Laban: geue me my wife that I may lye with her, for my daies are fulfilled. Then Laban gathered together all the men of the place, and made a feast. And when even was come, he toke Lea his daughter, & brought her to him: he went in vnto her. And Laban gaue vnto his daughter Lea, Zilpha his maide, to be her seruaunt. To whom, when Jacob came in, according to the custome, and when the morning was come, behold it was Lea. Then said he to Laban, wherefore hast thou plaied thus with me? Did not I serue thee for Rahel? Wherefore then hast thou begiled me? Laban answered: it is not the maner of this place, to marie the yonger before the elder. Paase out this weeke, and then shal thee also be geue thee, for the seruice whiche thou shalte serue me yet seuen yere moe. And Jacob did euen so, and paased out that weke, & then he gaue him Rahell his daughter to wife also. Now Zilpha gaue to Rahell his daughter, Bilha her handmaide, to be her seruaunt. To whom he lay Rahel also, and loued Rahel more then Lea, and serued him yet seuen yere moe.

D. D. Gen. xxix. D. E. Gene. xx. F. Gene. xxi.

When

When the lorde sawe, that Lea was despised, he made her fruitfull. And Rahel remained barren. And Lea conceiued and bare a sonne, & called his name Ruben, for she said the Lorde hath loked vpon my tribulation. Now therefore my husbande will loue me. And she conceiued again and bare a sonne, and said: the lorde hath hard that I am despised and hath therfore geuen me this sonne also, and she called his name * Simeon. And she conceiued yet, and bare a sonne, and said: now this once will my husbande kepe me company, because I haue borne hym iij. sonnes: and therfore was his name called Leui. And she conceiued yet again and bare a sonne, saiyng nowe will I praise the lorde: therefore she called his name Juda, and left bearyng.

The xxx. Chapiter.

Rahel when she sawe that she bare Jacob no children, she enuied her sister, and said vnto Jacob: Geue me children, or els I am but ded. And Jacob was wroth with Rahel, saiyng: am I in Gods stede, whiche kepeth from thee the fruite of thy wombe? Then she said: here is my maide Bilha, go in vnto her and she shall beare vpō my lappe, that I may be increased by her. And she gaue hym Bilha her handmaide to wife. And Jacob went in vnto hers Bilha conceiued, and bare Jacob a sonne. Then said Rahel. God hath geuen sentence on my side, and hath also heard my voyce, and hath geuen me a sonne. Therfore called she him Dā. And Bilha Rahels maide conceiued again, & bare Jacob another sonne. And Rahell said, with Godly wrestlynges haue I wrestled with my sister, and haue gotten the vpper hand. And she called his name Nephtali. When Lea sawe, that she had left bearyng, she toke Silpha her maide, & gaue her Jacob to wife. And Silpha Leas maid bare Jacob a sonne. Then said Lea, good luck: & called his name Gad. And Silpha Leas maide bare Jacob another sōne. Then said Lea, happy am I, for the daughters will call me blessed. And called his name Aser.

And Ruben went out in the daies of the wheate haruest, and found Mandragoras in the fieldes, and brought them vnto his mother Lea. Then said Rahel to Lea: geue me of thy sonnes Mandragoras. To whom Lea answered: Is it not enough, that thou hast taken awaie my husbande, but wouldest take awaie my sonnes Mandragoras also? Then said Rahel: well, let hym kepe with thee this night, for thy sōnes Mādragoras.

And Jacob came from the fieldes at euen and Lea went out to mete hym, and said: come vnto me, for I haue bought thee with my sōnes Mandragoras. And he slept with her that night. And god heard Lea, that she conceiued & bare vnto Jacob the. v. sonne. Then said Lea, God hath geuen me a reward, because I gaue my maiden to my husband, and she called hym Jachar. And Lea conceiued yet again, and bare Jacob the vi. sōne. And Lea said: God hath indued me with a good dowry. Now will my husband dwell with me because I haue borne hym vi. sonnes: and called his name Zabulon. After that she bare a daughter, and called her name * Dina.

And God remembred Rahel, he hard her, and made her fruitfull: so that she conceiued and bare a sonne, and said: God hath taken awaie my rebuke. And she called his name Joseph, saiyng: the Lorde geue me yet another sonne. And assone as Rahel had borne Joseph, Jacob said to Laban: send me away that I maie goo vnto myne awne place and countree, geue me my wiues & my children for whom I haue serued thee, and let me go: for thou knowest what seruice I haue done thee.

To whō Laban answered, if I haue found fauoure in thy sight (for I suppose that the lorde hath * blessed me for thy sake) appoynt what thy reward shalbee, and I will geue it thee. And he said vnto hym, thou knowest what seruice I haue done thee, and in what takyng thy cattell haue ben vnder me: for it was but litle that thou hadst before I came and now it is increased into a multitude, and the lorde hath blessed thee for my sake. When now shall I make prouision for myne awne house also? And he said: what shall I then geue thee? And Jacob answered: thou shalt geue me nothyng at all, if thou wilt do this one thyng for me, and then will I turne again, and feede thy shepe, and kepe them.

I will go about all the shepe this daie, and seperat from them, all the shepe that are spotted and of diuerse colours, and al blacke shepe emong the lambes, and the partie, and the spotted emong the Kidde: and the same shalbe my reward. So shal my righteousnes answere for me to morowe, and shall come for my rewards before thy face, and euery one that is not speckeled and partie emong the goates, and blacke emong the shepe, the same shalbe theft with me. And Laban said: go to, would God it might be according to thy saiyng. Therefore he take out the same daie, the he goates that were partie, and of diuerse colour, and all the she Goates that were spotted and partie coloured, and al that had white in them, and all the blacke emong the shepe, and put them in the keepyng of his sonnes, and set three daies iourney betwixt hymself and Jacob. And so Jacob kepte the rest of Labans shepe.

Jacob tooke rodes of greene popular, of hasell, and of the chest nut trees, and pilled white strakes in them, and made the white appere in the Rodes. But that was whole, remained greene: and thus was it made a variable colour. And put the rods, which

he

he had pilled, euen before the shepe, in the
Gutters and watering troughes, when the
shepe came to drynke: that thei should con-
ceiue whē thei came to drynke. And the shep
conceiued before the Rodden, and brought
furthe Lambes straked, spotted, and partie.
And Jacob parted the lābes, and turned the
faces of the shepe, toward spotted thynges,
and toward all maner of blacke, that was a-
mong the shepe of Laban, namely, puttyng
his awne flockes by themselfe, & not puttyng
the with Labans shepe. And it cōtuned that
in euery rāmyng tyme, of the stronger shep
Jacob laied the Rodden before the yes of
the shepe in the Gutters: namely, that he
might make them conceine before the rods.
But when the shepe were feble, he put them
not in. And so the febler were Labans, & the
stronger Jacobs. And the man increased ex-
ceedyngly, and had a great flocke, maide ser-
uauntes, & men seruauntes, camels & asses.

¶ The. xxx. Chapiter.

Out he hard the wordes of Labans sonnes, saiyng: Jacob hath taken awaie all that was our Fathers, and of our Fathers goodes, hath he gotten all this honor. And Jacob beheld the countenaunce of Laban, & behold, it was not as yesterdaie, and yes-terdaie. And the lord said vnto Jacob, turne again into the lande of thy Fathers, and to thy kynred, and I will be with thee. Therefore Jacob sent and called Rahel and Lea, to the feld vnto his flocke, and said vnto them: I se your fathers countenaunce, that it is not toward me as yesterday, and yester-daie. But the god of my father hath ben with me. And ye know how that I haue ser-ued your father with al my might. But your Father hath deceiued me, and chaunged my wages ten tymes: but God suffred hym not to hurt me. When he said, the spotted shalbe thy wages, then all the shepe bare spotted.

And when he said: the straked shalbe thy reward, then bare all the shepe straked: thus hath God taken awaie your fathers shepe, and geuen them me. But in rammyng tyme it happened, that I lifted vp myne yes, & sawe in a dreame, and behold: the rammes leaped vpon the shepe that were straked, spotted and partie. And the angell of god spake vnto me in a dreame, saiyng: Jacob. And I answered here am I. And he said: lifte vp now thyne yes, and se all the rammes leapyng vpō the shepe that are straked, spotted and partie: for I haue seen all that Laban doeth vnto thee, I am the God of Bethel, where thou Gen. xxvii. d
anoyntedst the Stone, and where thou vo-wedst a vowe vnto me. Now therefore arise
and get thee out of this countree, and re-turne vnto the land where thou wast borne. Gene. xxxii. e

Then answered Rahel and Lea, and said vnto hym: haue we a possession & inheritaunce
in our fathers house? Doth not he cheyse vs
euen as straungers? For he hath sold vs, &
hath euen eaten vp our money. But all the
riches which the god hath taken from our fa-
ther, that is ours & our childrens. And now
whatsoeuer God hath said vnto thee, that
do. Then Jacob rose vp, and set his sonnes
and wiues vp vpon camels, and caried awaie
all his flockes, & all his substaunce, which he
had procured, his riches and possessions,
which he had gotten in Mesopotamia, for to
go to Isaac his father, vnto the lande of Ca-
naan. But Laban was gone to* shere his Ge. xxxbi
shepe, and Rahel had stollen her fathers I- 3. Reg. xi
mages. And Jacob stale awaie the harte of
Laban the Sirian, in that he tolde hym not
that he fled. So fled he and all that he had,
and made hymself ready, and passed ouer the
Riuer, and set his face straight toward the
mount Gilead. Vpon the. iij. daie after, was D.
it told Laban that Jacob fled. Then he take
his Brethren with hym, and followed after
hym seuen daies iourney, and ouertoke hym
at the mount Gilead. And God came to La-
ban the Sirian, in a dreame by night, & said
vnto hym: take hede that thou speake not to
Jacob ought saue good. And Laban ouer-
toke Jacob: and Jacob had pitched his tent
in the mount. And Laban with his brethren
pitched their tent also vpon the mount Gi-
lead. And Laban said to Jacob: why hast
thou this wen, to steale awaie my harte, and
cary awaie my daughters, as though thei
had been taken captiue with the swearde?

Wherefore wentest thou awaie secretly
vnknowen to me, and bidest not tell me, that
I might haue brought thee on the way, with
Mirthe, tungyng, timbrell and harpe, and hast
not suffered me to kisse my children, and my
daughters. Thou wast* a foole now to wit. 1. Reg. ij.
for I am able to do you euill. But the God 2. Par. xv
of your father spake vnto me yesterdaie, sai-
yng: take hede that thou speke not to Jacob
ought saue good. And now, though thou wil
fet thy waie, because thou longest after thy
fathers house, yet, wherefore hast thou stol-
len my goddes. Jacob answered and said to
Laban: because I was afraied, and thought
that thou wouldest haue taken awaie thy
daughters from me. But where as thou la- D.
yest theefte to my charge, with whom soeuer
thou findest thy goddes, let him die, here be-
fore our brethren. Seke that thine is by me
and take it to thee. But Jacob wist not that
Rahel had stollen them. Then went Laban
into Jacobs tent, and into Leas tent, and in-
to the twoo maidens tentes: but found theim
not. Then went he out of Leas tent, and
entered into Rahels tent. And Rahel had ta-
ken the Images, and put them in the camels
straw, and sat vpon them. And Laban
searched all the tent: but founde theim not.

Then

Then saied she to her father: my lorde, be not angery that I cannot rise vp before thee for the custome of women is come vpon me. So serched he, but founde not those Idols. And Jacob was wroth, and chode with Laban. Jacob also answered and saied to hym: what haue I trespaced, or what haue I offended, that thou folowedst so after me? Thou hast serched all my stuffe, and what hast thou found of all thy houshold stuffe? Put it here before thy brethren and myne, that they may Iudge betwixt vs bothe. Behold: this .xx. yere haue I been with thee, thy shepe & thy goates haue not been baren, and the rammes of thy flocke haue I not eaten. Whatsoeuer was torne of beastes, I brought it not vnto thee, but made it good my self: of my hande diddest thou require it, euen as it that was stollen by daie or night. By daie the heate consumed me, and the frost by night, and my slepe departed fro myne yes. Thus haue I been .xx. yere in thy house, and serued* thee Gene. xxix.c. thre. yeres for thy two daughters, and sixe yeres for thy shepe, and thou hast chaunged my reward ten tymes. And excepte the God of my father, the God of Abraham, and the feare of Isaac had been with me, surely thou haddest sent me awaie nowe all emptie. But God beheld my tribulacion, and the labor of my handes, and rebuked thee yesterdaie.

Laban answered & saied vnto Jacob: these daughters are my daughters, and these children are my children, and these shepe are my shepe, and all that thou seest, is myne. And what can I do this daie vnto these my daughters, or vnto their children, which they haue borne? Nowe therefore, come on and let vs make a bonde, I and thou, whiche maie bee a witnesse betwene thee and me. Then toke Jacob a stone, and set it vp an ende, and Jacob saied vnto his brethren: gather stones. And they toke stones, and made an heape, and they did eate there vpon the heape. And Laban called it* Jegar Sahadutha, but Jacob called it Galeed. Either of them, accordyng to the propertie of his awne language.

Then said Laban: this heape is* witnes betwene thee and me this daie: therefore is it called Galeed. That is a heape of witnesse and* Mizpah for he said. The lorde loke betwene me and thee, whe we are departed one from another: if thou shalte vexe my daughters, or shalte take other wiues beside my daughters. Here is no man with vs: behold, God bee witnesse betwixt thee and me. And Laban said moreouer to Jacob: behold, this heape and this marke, which I haue set here betwixt me and thee: this heape be witnesse and also this marke, that I will not come ouer this heape to thee, & thou shalt not come ouer this heape and this marke vnto me: to do any harme. The god of Abraham, the god of Nahor, and the God of their father* be Iudge betwixt vs. And Jacob sware by the feare of his father Isaac. Then Jacob did sacrifice vpon the mount, and called his brethren to eate bread. And they did eate bread, and taried all night in the hill. And earely in the morning, Laban rose vp and kissed his children and his daughters, & blessed them & Laban departyng, went vnto his place again.

The. xxxi. Chapiter.

But Jacob went furthe on* his iourney. And the Angelles of God came, and met hym. And when Jacob sawe them, he saied: this is godes hoste: and called the name of the same place* Mahanaim, that is an armye. And Jacob sent messengers before hym to Esau his brother, vnto the lande* of Seir and the field of Edom. And he commanded them, saiyng: thus shall ye speake to my lorde Esau: thy seruant Jacob saith thus: I haue soiourned and been a straunger with Laban vnto this tyme, and haue oxen, asses and shepe, men seruantes, and women seruantes and haue sent to shewe it my lorde, that I may find greate in thy sight. And the messengers came again to Jacob, saiyng: wee came vnto thy brother Esau, and he commeth against thee, and hath foure hundred men with hym. But Jacob was greatly afraied, and wiste not whiche waie to turne hymself, and deuided the people that was with hym, and the shepe and the oxen and camels into two companies, and saied: If Esau come to the one part and smite it, the other shall saue it self.

And Jacob saied again: O God of my father Abraham, and God of my father Isaac lorde whiche saidest vnto me,* returne vnto Gens. xxxi.b thy countree and to thy kynred, and I will c. all well with thee. I am not worthy of the least of all thy mercies and truthe, whiche thou hast shewed vnto thy seruant. For with my staffe came I ouer this Jordan, and nowe haue I gotten two droues. Deliuer me fro the handes of my brother Esau, for I feare hym: lest he will come and smite the mother with the children. Thou saidest: I will surely doo thee good, and make thy seede as the sande of the sea, whiche cannot be nombred for multitude. And he taried there that same night, and toke of that, whiche came to hand a present for Esau his brother. .c. he goetes, and .xx. he goates. .c. shepe & .xx. rammes: .xxx. milch camels with their colttes. xl. kyne, and ten bulles. .xx. he asses and ten coltes: and deliuered them into the hande of his seruauntes, euery droue by themselues, and saied vnto his seruauntes: go furthe before me, and put a spare betwixt droue & droue. And he commaunded the formoste, saiyng.

If Esau my brother meete thee, and aske D. thee, saiyng: whose art thou, & whether goest thou: and whose are these that goo before

A duble armie Job. xxxij. a

B.

C.

D.

thee? Then shalt saie, thei be thy seruaunt Jacobs, and it is a present sent vnto my lorde Esau, and behold, he himselfe commeth after vs: and so commaunded he the secod, and the third, & all that followed the droues, saiyng on this maner: se that you speake vnto Esau when ye mete hym, & saie moreouer: thy seruaunt Jacob also commeth after vs, for he saied: I will peace his wrath with the present that goeth before me, and afterward I will see him my selfe, if peraduenture he will receiue me to grace. So went the present before hym, and he taried all that night in the company, and rose vp the same night, and toke his two wiues and his two maidens, and his eleuen sonnes, and went ouer the foord Jabok. And he toke them, and set them ouer the riuer, and sent ouer that he had, and taried behynd hymselfe alone. And there* wrestled a man with him, vnto the breakyng of the day.

Ose. xij.b.

f. And when he saw, that he could not preuaile against hym, he smote hym vnder the thie, and the senowe of Jacobs thie shranke as he wrastled with hym. And he said: let me go, for the daie breaketh. Whiche answered I wil not let thee go, except thou blesse me. And he said vnto hym: what is thy name? He answered, Jacob. He said: thou shalt be called Jacob no more, but * Israell. For as a prince hast thou wrastled with God and with man, and hast preuailed. And Jacob asked him, saiyng: tel me thy name. And he said wherefore wilt thou so aske after my* name? And he blessed hym there. And Jacob called the name of the place* Phaniel, for I haue seen god face to face, and my life is preserued. And as he went ouer Phaniel, the sone rose vpon hym, and he halted vpon his thye. And therefore is it that the children of Israell eate not of the senowe that shranke in that place of the thie, vnto this day: because that he touched the place of Jacobs thye, in the senowe that shronke.

Gen. xxxv.b

Iudi. xiij.c.

The face of God.

Shonkong.

¶ The. xxxiij. Chapiter.

A. Jacob lifting vp his eyes, loked, and behold Esau came, hauyng with hym. iij. c men. And he deuided the children vnto Lea, and vnto Rahell, and vnto the two maidens. And he put the maidens & their children formoste: and Lea and his children after, and Rahel, and Joseph hyndermoste. And he him

Gene. xix.a. before them* and* fell on the grounde seuen tymes, vntill he came vnto his brother.

Gen. xxvj.g Esau came to mete hym, & embraced him, and fel on his necke and kissed hym, and thei wepte. And he lift vp his eyes, and saw the women and the children, & said: whence hast thou these? And do thei belong vnto thee?

B. And he answered: thei are the children whiche god hath geuen thy seruaute. Then came the maidens forth, and their children, and did their obeysaunce. Lea also with her children came and did their obeysaunce. And last of all came Joseph & Rahel, & did their obeysaunce.

And he said: what is all the droue whiche I met? He answered: that I may find grace in the sight of my lorde. And Esau said: I haue inough my brother, kepe that thou hast vnto thy self. To whom Jacob answered, oh nay, but if I haue found grace in thy sight, receiue my present of my hande: for I haue seen thy face* as though I had seen the face of god, & thou hast had a good will toward me. Oh take my blessyng that is brought thee, for god hath had mercie on me. For wesyng me all thynges. And I haue inough.

Gen. xv.b

C.

And so he compelled hym, and he tooke it. And he said: let vs take our iourney and go, I will go before thee. Jacob answered hym: my lorde, thou knowest, that the children are tender, and the ewes and kyne with young, vnder my hand, whiche if men should ouerdriue euen but one daie, al the shepe will dye. Oh let my lorde go before his seruaut, and I will driue faire and softly, according as the cattell that goeth before me and the children bee able to endure, vntill I come to my Lorde vnto Seir.

D. And Esau said: let me yet leaue some of my folke with thee. And he answered, what nedeth it? For this one thyng only haue I nede of: let me find grace in the sight of my Lorde. So Esau went his waie again that same daie vnto Seir. And Jacob toke his iourney toward Sucoth, and buylte hym an house, and made bothes for his cattell. And therefore is it, that the name of the place is called* Sucoth. And Jacob came to Salem a citee of Sichem, whiche is in the land of Canaan, after that he was come from Mesopotamia, and pitched before the citee, and bought a parcell of ground (where he pitched his tent) of the children of Hemor Sichems father for an hundreth peces of money. And he made there an Altar, and called vpon the mightie God of Israell.

Bothes.

¶ The. xxxiiij. Chapiter.

Dina the daughter of Lea* whiche she bare vnto Jacob, went out to see the daughters of the land. Whom, when Sichem the sonne of Hemor the Hemite Lorde of that countree sawe, he tooke her, and lay with her, and forced* her: and his harte lay vnto Dina the daughter of Jacob. And he loued that damosell, and spake kyndely vnto her, and Sichem spake vnto his father Hemor: saiyng, get me this mayden vnto my wife.

Ehe. xix. N. Matt. Gene. xx

g. Meg. xi

And Jacob hard, that he had defiled Dina his daughter, his sones lyng with their cattel in the field, & he held his peace, vntil thei were come. And Hemor the father of Sichem went out vnto Jacob, to commen with hym. And when the sonnes of Jacob

ne. xlix. bit. ix. a.

comyng out of the field hard it, it grieued them,

again, but that were not a like matche, because he had wrought folye in Israel, in that he had lien with Jacobs daughter, whiche thyng ought not to be men. And Hemor communed with them, saying: The soule of my sonne Sichem longeth for your daughter: geue her hym to wife, and make mariages with vs: and geue your daughters vnto vs, and take our daughters vnto you, & ye shall dwell with vs, and the lande shalbee before you, dwell and do your busines, & haue your possessions therein. And Sichem said vnto his father & his brethren, let me find grace in your eyes, & whatsoeuer ye appoynt me that will I geue. Aske freely of me, bothe the dowry and giftes, and I will geue according as ye saie vnto me, so that ye geue me the damosell to wife. But the sonnes of Jacob answered to Sichem and Hemor his father, talkyng among themselues deceiptfully, because he had defiled Dina their sister. And they said vnto them, we cannot do this thyng, that we should geue our sister, to one that is vncircumcised, for that were a shame vnto vs. But in this will we consent vnto you. If ye will be as we be, and all the men children among you be circumcised then will we geue our daughters to you, & take your daughters to vs, and will dwell with you, and be one people. But and if ye will not harken vnto vs, to be circumcised then will we take our daughter and go our waies. Their wordes pleased Hemor, and Sichem his sonne. And the young man deferd not for to do the thyng, because he had a lust to Jacobs daughter: he was also most set by of all that were in his fathers house.

Then Hemor & Sichem his sonne, went vnto the gate of their citee, and commoned with the men of their citee, saying: these men are vntained toward vs, & dwell in the land and do their occupations therin. And in the lande is rome inough for them, we will take their daughters to wifes, and will geue them our daughters, onely herein will they consent vnto vs, for to dwell with vs, and to be one people: if all the menne children that are among vs, be circumcised as they are. Shal not their goodes and their substaunce, and all their cattell bee ours, onely if wee consent vnto them? For they will dwell with vs.

And vnto Hemor and Sichem his sonne, harkened al that went out at the gate of his citee. And all the men children were circumcised, whatsoeuer went out at the gates of his citee. And it happened the third daie when it was painfull to them) two of the sonnes of Jacob, Simeon and Leui, Dinas brethren, toke either of them his sweard, & went into the citee boldly, and slewe all that was male and slewe also Hemor and Sichem his sonne with the edge of the sweard, and toke Dina out of Sichems house and went their waie. And the sonnes of Jacob commyng vpon the dead, spoyled the citee, because they had defiled their sister: and tooke their shepe, oxen and their asses, and whatsoeuer was in the citee and also in the fieldes. And all their goodes and all their children, and their wiues toke they captiue, & made bouoche of all that was in the house. But Jacob said to Simeon, and Leui: ye haue troubled me, and made me stynke before the inhabitours of the lande, before the Cananite, and Pherezite. And I beyng fewe in nomber, they shall gather them selues together against me, and slay me, & so shall I and my house be destroyed. And they answered: should they deale with our sister, as with an whore?

¶ The. xxxv. Chapitre.

AND God said vnto Jacob, arise, and get thee vp to Bethell, and dwell there. And make there an Altar vnto God, that appered vnto thee, when thou fledest from the face of Esau thy brother. Then said Jacob vnto his houshold, and to all that were with hym: put awaie the straunge Goddes that are among you, & be clene, and chaunge your garmentes, for we will arise and go vp to Bethel, and I will make an Altar ther, vnto god whiche hard me in the daie of my tribulacion and was with me in the waie whiche I went.

And they gaue vnto Jacob all the straunge goddes whiche they had in their hand, and al their earynges whiche were in their eares, and Jacob hid them vnder an Oke, whiche was by Sichem. And when they departed, the feare of God fell vpon the citees, that were round about them. And they did not follow after the sonnes of Jacob. So came Jacob to Luza, whiche is in the lande of Canaan. The same is Bethel, he & all the people that was with hym. And he builded ther an Altar, and called the place: The God of Bethel: because that god appered vnto him ther, whe he fled fro the face of his brother.

But Debora Rebeccas nurse died, and was buried beneth Bethel vnder an Oke. And the name of it was called: the Oke of lamentation. And God appered vnto Jacob again, after he came out of Mesopotamia, and blessed hym, and God said vnto hym: thy name is Jacob. Notwithstanding, thou shalt be no more called Jacob, but Israel shalbe thy name. And he called his name Israel.

And God said vnto hym: I am God almightie, grow and multiply: people & a multitude of people shal spryng of thee: yea, and kynges shall come out of thy loynes. And the lande whiche I gaue Abraham and Isaac, will I geue vnto thee, and vnto thy sede after thee, will I geue that lande also. And God departed vp fro hym, in the place where he had talked with hym. And Jacob set vp a

make in the place, where he talked with him euen a make of stone, and powred drinke offering theron, and powred also oyle theron, and Iacob called the name of the place where God spake with him Bethel. And they departed from Bethel, and when he was but a The house of God. C. field breadth from Ephrath, Rahel began to trauaile: and in trauailyng, she was in perill. And it happened, as she was in paines of her labor, the midwife said vnto her, feare not, for this sonne is thyne also. Then as her 1.Reg.iiij.d. soule was a departyng, that she must die, she called his name Ben Ony, The sone of my sorow. But his father called him Ben Iamin. The sone of the right hand. And thus died Rahel, & was buried in the waye to Ephrath, whiche is Bethlehem. And Iacob set vp a stone vpon the graue, whiche is called Rahels graue stone vnto this daie. And Israel went theare, and pitched vp his tent Mich.iiij.c. beyond the tour of Eder. And it chaunced, as Israel dwelt in the land, that Ruben went Gen xlix.a. and laie with Bilha his fathers concubine and it came to Israels eare. The sonnes of D. Iacob were .xij. in nober. The sonnes of Lea Ruben Iacobs eldest sonne, and Simeon, Leui, Iuda, Issachar, & Zabulon. The sonnes of Rahel, Ioseph and Ben Iamin. The sones of Bilha Rahels maide: Dan and Nephtali. The sonnes of Silpha Leas maide Gad and Aser. These are the sones of Iacob, whiche were borne him in Mesopotamia. And so Iacob came vnto Isaac his father to Mamre, vnto Kiriah Arba, which is in Hebron: where Abraha and Isaac soiourned as straungers. And the daies of Isaac were an C.lxxv. yeres: and Isaac fell sicke and died, and was put vnto his people: beyng old and full of daies. And his sonnes, Esau and Iacob buried hym. ¶ The .xxxvi. Chapiter.

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The .xx daie. Martius. A. THese are the generacions of Esau. The same is Edom. Esau toke his wiues of the daughters of Canaan, Ada the daughter of Elo an Hethite, & Aholibama the daughter of Ana, the daughter of Zibeo an Hevite Gen.xxviij.a and Basmath Ismaels daughter, and sister of Nebaioth. And Ada bare vnto Esau, Eliphas: and Basmath bare Raguell. And Aholibama bare Jeus and Jaelam and Korah.

These are the sones of Esau, which were borne him in the land of Canaan. And Esau toke his wiues & his sonnes, and daughters and all the soules of his house: his goodes, and all his cattell, and all his substaunce, which he had gotten in the land of Canaan and went into a countree, awaie fro the face Gens.xiij.a. of his brother Jacob: for their riches was D. muche, and they could not dwel together, and the land wherein they were straungers, could not receiue them, because of their multitude. Thus dwelt Esau in mount Seir. The same Esau is Edom. These are the generacions of Esau, whyche is Edom in Mount Seir, and these are the names of Esaus sonnes: Eliphas, the sonne of Ada the wife of 1.Par.i.c. Esau, and Raguel the sone of Basmath the wife of Esau. And the sonnes of Eliphas were Theman, Omar, Zepho, Gaethom and Kenaz. And Thimna was concubine to Eliphas Esaus sonne, and bare vnto Eliphas Amaleth. And these be the sones of Ada Esaus wife. And these are the sonnes of Raguel: Nahath, Serah, Sama & Misa: these were the sones of Basmath Esaus wife. And these were the sones of Aholibama the daughter of Ana daughter of Zebio, Esaus wife, & she bare vnto Esau Jeus, Jaelam, & Korah.

These were dukes of the sonnes of Esau: C. the children of Eliphas the first sonne of 1.Par.i.c. Esau, were these: duke Theman, duke Omar, Duke Zepho, duke Kenaz, and duke Korah, duke Gaetham, and duke Amaleth. These are the dukes that came of Eliphas, in the land of Edom, and these were the sonnes of Ada. These also are the children of Raguell Esaus sonne: duke Nahath, duke Serah, duke Samma, duke Misa. These are the Dukes that came of Reguel in the land of Edom, and these are the sones of Basmath Esaus wife

These were the children of Aholibama Esaus wife: duke Jeus, duke Gaelam, Duke Korah: these dukes came of Aholibama the daughter of Ana Esaus wife. These are the children of Esau, and these are the dukes of them: whiche Esau is Edom. These are the children of Seir the Horite, the inhabitors of the lande: Lotham, Sobal, Zibeon and Ana and Dison, Eser and Disan. These also are the Dukes of the Horites, the children of Seir in the lande of Edom. And the children of Lothan were Hori and Heman. And Lothans sister was called Thimna.

The children of Sobal were these: Alian D. Manhath, and Ebal, Shepho, and Onam. These are the children of Zibeon. Aia & Ana this was that Ana that found Mules in the wildernes, as he fed his father Zibeons Asses. The children of Ana were these: Dison and Aholibama the daughter of Ana. These are the children of Dison, Hem, Dan, and Eshan, Jethran and Cheran. The children of Eser are these: Bilhan, Zauan, and Akan. The children of Disan also are these: Uz, & Aran. These are the dukes that came of Hori: duke Lothan, duke Sobal, duke Zibeon, duke Ana, duke Dison, duke Eser, duke Disan. These be the dukes that came of Hori, after their dukedomes in the lad of Seir.

These are the kynges that reigned in the land of Edom, before there reigned any kyng vpon the children of Israell: Bela the sonne of Beor reigned in Edom, and the name of his citee was Dinhaba. And when Bela died Jobab the sonne of Serah out of Bozra, reigned

ned in his stede when Jobab dyed was ded Husam of the lande of Themani reigned in his stede And after the death of Husam, Hadad the sone of Bedad, whiche slew the Madianites in the field of the Moabites, reigned in his stede, and the name of his citee was Auith. Whē Hadad was ded, Samla of Masreka reigned in his stede. When Sala was ded, Saul of the Riuer Rehoboth reigned in his stede. When Saul was ded, Baal Hanan the sone of Achbor reigned in his stede And after the death of Baal Hanan the sone of Achbor, Hadad reigned in his stede and the name of his citee was Pahu. And his wifes name Mahetabeel the daughter of Matred, the daughter of Mezahab. These are the names of the dukes that came of Esau in the.xij. kinredes, places and names: duke Thiman, duke Aua, duke Jetheth, duke Holibama, duke Ela, duke Pinō Duke Kenas, duke Theman, duke Mibzar, duke Magdiel, duke Iram. These be the dukes of Edomia, accordyng to their habitacions, in the lande of their possessiō. This Esau is the father of the Edomites. ¶ The.xxxvij. Chapiter.

Jacob dwelled in the land wherin his father was a straunger, euen in the land of Canaan. These are the generacions of Jacob: when Joseph was.xvij. yere old, he kept shepe with his brethren, and the ladde was with the sonnes of Bilha, and with the sonnes of Zilpha, his fathers wiues. And he brought vnto their father an euill saiyng of them. But Israel loued Joseph more then al his childre, because he begat him in his old age, & he made hym a coate of many colours.

And whē his brethren sawe, that their father loued hym more, then all his brethren, they hated hym, and could not speake peaceably vnto hym. Moreouer, when Joseph had dremed a dreme, he told it his brethre, which hated hym yet the more. And he saied vnto them: herke I praie you, this dreme which I haue dremed: behold, we wer byndyng sheues in the field: and lo, my sheue arose, and stode vp right, and youre stode rounde about, & made obeysaunce to my sheue. To whom his brethren saied: shalte thou bee our kyng in deede? Or shalt thou in deede haue dominion ouer vs? And they hated hym yet the more, because of his dremes and of his wordes.

And he dremed yet another dreme, & told it his brethren, saiyng: behold, I haue had one dreame more: me thought the Sunne and the Mone and.xi. sterres made obeysaunce to me. And when he had told it vnto his father, and his brethren, his father rebuked hym, & said vnto hym: what is this dreame, whiche thou hast dreamed? Shall I and thy mother, and thy brethren come to fall on the ground before thee? And his brethren hated hym, but his father noted the saiyng. His brethren also wēt to kepe their fathers shepe in Sichem, and Israell saied vnto Joseph: a not thy brethren kepe in Sichem? Come and I will sende thee to them. He answered: here am I. And he said vnto hym: go and se whether it bee well with thy brethren, and the shepe: and bryng me worde again. And so he sent hym out of the vale of Hebron, and he went to Sichem. And a certain man founde hym, & behold, he was wanderyng out of his waie in the field, & the man asked hym: what seekest thou? He answered: I seke my brethre tell me I praie thee, where thei kepe shepe. And the man said, thei are departed hēce, for I haerd them saie: let vs go vnto Dothan.

Then wēt Joseph after his brethren, and found them in Dothan. And when thei sawe hym a farre of, before he came at them, thei toke counsaill against hym, for to slee hym. For one saied to another: behold, this dremer commeth: come now therfore, and let vs slee hym, and cast hym into some pit, and we will saie, a wicked beast hath deuoured him, and he shall se what will come of his dremes. When Ruben herd that, he rid him out of their handes and saied, wee will not kill hym. And Ruben saied moreouer vnto them, shedde not his blood, but cast hym into this pitte, that is in the wildernesse, and laye no hande vpon hym. Thus he saied. Namely, that he might rid hym out of their handes, and deliuer hym to his father again.

And it happened, that when Joseph was come vnto his brethren, thei stript hym out of his coate, his partie coloured coate that was vpon hym, and thei toke hym, & cast him into an emptie pit: wherein was no water. And thei sat thē mune to eate bread. And as thei lift vp their ies and loked about, there came a company of Ismaelites fro Gilead, and their camels laden with spicery, baume and mirre, and wer goyng mune to carry it in to Egipt. And Juda saied vnto his brethren what auaileth it if we slay our brother, and kepe his blood secret, come on and let vs sell hym to the Ismaelites, and let not our handes be vpon hym: for he is our brother & our flesshe. And his brethren wer content. Then as the Madianites marchant men passed by thei drew and lift vp Joseph out of the pit & sold hym vnto the Ismaelites for.xx. peces of siluer. And thei brought him into Egipt.

And when Ruben came again vnto the pit and found not Joseph there, he rent his clothes, and went again vnto his brethren, saiyng: the lad is not yonder, and whether shall I go? And thei toke Josephs coate, & killed a goate, and dipped the coate in the blood. And thei sēt that partie coloured coat, & brought it vnto their father and saied: this haue we founde: se whether it be thy sonnes coate or no. And he knewe it, saiyng: it is my sonnes

coate

Gen.xlij.d.

Matth.xxi.d. Marke.xij.a. Luke.xx.e.

Gene.xlij.d.

Acts.vij.b. Gen.xlv.a.

cote, a wicked beast hath devoured hym, Ioseph is rent in peces. And Iacob rent his clothes, and put sacke cloth about his loynes, and tooke sore for his sone a long season. But all his sonnes and all his daughters rose vp to comforte hym. Neuertheles he would not be comforted, but saied: I will go downe into the graue vnto my sone, mourning. And thus his father wepte for hym. And the Madianites sold him into Egipt vnto Putiphar a lorde of Pharaos, a his chief Steward.

¶ The xxxviij. Chapiter.

IT chaunced at that tyme, that Iudas went from his brethren, and gat hym to a man called Hira of Odollam, and there he sawe the daughter of a manne called Sua a Chananite. And he toke her and went vnto her. And she conceiued and bare a sonne, and called his name Er. And she conceiued again and bare a sonne and called hym Onan. And she conceiued again, a bare yet a sonne, who she called Sela: and he was at Chezib why she bare hym. And Iudas gaue Er his eldest sone a wife, whose name was Thamar. And Er Iudas eldest sonne, was wicked in the sight of the lorde, and the lorde slewe hym.

And Iudas saied vnto Onan: go vnto thy brothers wife, and mary her: that thou maist stirre vp seede vnto thy brother. And why Onan perceiued that the seede should not be his therefore, when he went vnto his brothers wife, he spilled it on the ground, a gaue not seede vnto his brother. And the thyng which he did, displeased the lorde, wherfore he slewe hym also. Then saied Iudas to Thamar his daughter in lawe, remain a widowe at thy fathers house, till Sela my sonne be growen, for he saied: least peraduenture he dye also as his brethren did. And Thamar went and dwelt in her fathers house.

And in processe of tyme, the daughter of Sua Iudas wife died. When Iudas why he had left mourning, went vnto his shepe shearers to Thimnath, he and his frend Hira of Odolla. And one told Thamar saiyng: behold thy father in lawe goth vp to Thimnath, to shere his shepe. And she put her widowes garmentes of fro her, a couered her with a cloke and disguised her self: and sate her downe in a common place, whiche is by the hie waie vnto Thimnath, for because she saw that Sela was growen, a she was not geue vnto him to wife.

When Iuda sawe her, he thought it had been an whore, because she had couered her face. And he turned to her vnto the waie, and saide: come I praie thee, let me lye with thee, for he knew not that it was his daughter in lawe. And she answered: what wilt thou geue me, for to lye with me? Then saied he, I will sende thee a kid of the flocke. She saied: when geue me a pledge till thou sende it. He saied, what pledge shall I geue thee? She answered: thy signet, thy bracelet, and thy staffe that is in thy hand. And he gaue it her and lay by her, a she was with child by him. And she gat her vp, and went a put her widowes raiment from her, and put on her widowes raiment.

And Iudas sent the kid by his frend Odollam, for to receiue his pledge again, from the wifes hand. But he found her not. Then asked he the men of the same place, saiyng: where is the whore that satte openly by the waies side? They answered: There was no whore here. He came therfore to Iuda again and said vnto hym: I can not find her, and also the men of the place said, that there was no whore there. And Iuda said, let her take it to her, lest we be shamed. Behold, I haue sent the kidde, and thou hast not founde her.

And it came to passe, that after iij. monethes, one tolde Iuda, saiyng: Thamar thy daughter in lawe hath played the whore, and with playing the whore, is become greate with child. And Iuda saied: bryng her forth, that she may be brent. And whe they brought her forth, she sent to her father in lawe, saiyng: by the manne vnto whom these thynges pertain, am I with child. And saied also, loke whose are this seale, bracelet, a this staffe. And Iuda knewe them and said: she hath been more righteous then I, because I gaue her not to Sela my sonne. And he laie with her no more. It chaunced when tyme was come, that she should be deliuered, beholde, there was twoo twynnes in her bombe.

And it chaunced that when she trauailed, the one put out his hande, and the Widwife toke and bounde a red threde about it, saiyng: this is come out firste. And it chaunced, that he pluckd his hand backe again, and behold his brother came out. And she saied: wherefore hast thou rent a rent vpō thee? And called his name Pharez. Afterward came out his brother, that had the red threde about his hande, and his name was called Zarah.

¶ The xxxix. Chapiter.

IOseph was brought vnto Egipte, and Putiphar a lorde of Pharaos (and his chiefe Steward an Egiptian) bought hym of the Ismaelites, whiche had brought him thether. And God was with Ioseph, and he became a lucky man, continuing in the house of his maister the Egiptian. And his maister sawe that God was with hym, and that God made all that he did, to prosper in his hand. And Ioseph found grace in his maisters sight, and serued hym. And made hym ruler of his house, a put all that he had in his hand. And it chaunced fro the tyme that he had made him ruler ouer his house, and ouer al that he had the lorde blessed the Egiptians house for Iosephs sake, and the blessyng of the lorde was vpon all that he had in the house, and in the field. And therfore he left all that he had

in Josephs house, and loked vpon nothyng that was with hym, saue onely on the breade which he dyd eate. And Joseph was a good
B. g. xvi. c. ly personne, and a well fauoured.

And it fortuned after this, that his Maisters wife cast her eyes vpon Joseph, & said come lye with me. But he refused, and said to his maisters wife: behold, my master wotteth not what he hath in the house with me, and hath committed all that he hath to my hande. There is no man greater in the house then I am, neither hath he kept any thyng frō me, but onely thee, because thou art his wife. Howe then can I do this great wickednes, & sinne against god? And after this maner spake he to Joseph day by day, but he herkened not vnto her to lye nere her, or to be in her cōpany.

C. And it fortuned on a certain conuenient day that Joseph entered into the house to do his busines: and there was none of the household in the house. And he caught hym by the garment, saying: come lye with me. And he left his garment in her hande, and fled, and got hym out. And it chaunced, when she saw that he had left his garment in her hand, and was fledde out. And she not regarded. She called vnto the men of the house, & told them saying: he hath brought in an Hebrue vnto vs to do vs shame: for he came into me, for to haue lyen with me. And I began to crye with a loude voyce. And when he hard that I lyft vp my voyce & cried, he left his garment with me, and fled away, and got hym out.

D. And she layed vp his garment by her, vntil her lorde came home. And she told hym with these wordes, saying: this Hebrues seruaunt which thou hast brought vnto vs, came into me, to me shame. But assone as I lift vp my voyce & cried, he left his garment with me, and fled out. When his master herde saying to his wife (which she told hym saying: after this maner did thy seruaunt to me) he waxed wroth.

And the Master toke Joseph, and put hym in prison, euē into the place where the kynges prisoners lay bound. And there cōtinued he in prison, but the lorde was with Joseph and shewed hym mercie, and got hym fauour in the sight of the lorde of the prison. And the keper of the prison, cōmitted to Josephs hand all the prisoners that were in the prison house. And whatsoeuer was doen there, that did he. And the keper of the prison loked vnto nothyng, that was vnder his hande, seyng that the lorde was with hym. For whatsoeuer he did, the lorde made it to prospere.

The. xl. Chapiter.

And it chaunced after these, that the butler of the kyng of Egipt, and his baker had offended their lorde the kyng of Egipt. And Pharao was angery against his two officers: against the chief butler, and against the chief baker: and put them to ward in the chief Marshes house, euen in the prison and place where Joseph was bound. And the chief Steward gaue Joseph a charge with them, and he serued them. And they continued a season in ward. And they dreamed either of them in one night, both the butler and the baker of the kyng of Egipt, which were bound in the prison house, either of them his dreame, and of the manner of a sundry interpretacio.

When Joseph came in vnto them in the morning, and loked vpon them, behold they were sad. And he asked Pharaos Officers that were with him in his masters ward, saying: wherefore loke ye so sadly to day? And they answered him: we haue dreamed a dreame, and haue no man to declare it. And Joseph said vnto them: do not interpretynges belong to God? Yet tell me: and the chief butler told his dreame to Joseph, and said vnto hym: in my dreame, me thought there stode a vine before me, and in the vine were three braunches and it was as though it budded, and her blossomes shotte further: and the grapes thereof waxed ripe. And I had Pharaos cup in my C. hand, and toke of the grapes, and wrong them into Pharaos cup, and deliuered Pharao cup into his hande. And Joseph said vnto hym: this is the interpretacion of it. The iij. braunches are thre daies: For within three daies shal Pharao lift vp thyne hed, and restore thee vnto thyne office again, and thou shalte deliuer Pharaos cup into his hande, after the old maner, wherein thou wast wōt to geue hym drynke. But if thou thynke on me with thee, when thou arte in good case, shew mercie (I pray thee) vnto me. And make mencion of me to Pharao, and bring me out of this house: For I was stollen out of the lande of the Hebrues, and here also haue I doen nothyng at all, wherefore they should haue put me into this Dongeon.

When the chief Baker sawe, that the in- D.
terpretacio was good, he said vnto Joseph: me thought also in my dreame, that I had iij. wicker basketes on my hed. And in the vppermost basket there was of all maner bake meates for Pharao. And the birdes did eate the out of the basket that was vpon my hed. And Joseph answered and said: this is the interpretacio therof. The iij. basketes are iij. daies, for this daie. iij. daies shall Pharao take thy hed frō thee, and shall hang thee on a tree, & the birdes shal eate the flesh frō thee.

And it came to passe the third daie, which was Pharaos birthday, that he made a feast vnto all his seruauntes. And he lifted vp the hed of the chief butler and of the chief baker, among his seruauntes. And restored the chief butler vnto his butlership again: which he also reched the cup into Pharaos hand: but he hanged the chief Baker: euen as Jo-

seph

ceph had interpreted vnto the chief butler and baker, but gaue him
no place.

The.xli. Chapiter.

Genesis.xl. AND it chaunced after twoo yeres, that
Pharao dremed, and behold: he stode by a
riuers side, and there came out of the riuer
vij. goodly kyne and fat fleshed, and fed in a
mewe, and. vij. other kine came vp after
out of the riuer, euill fauored and leane
fleshed, and stode by the other kine, vpon the
brynke of the riuer. And the euill fauored &
leane fleshed kyne, did eate vp the. vij. well fa-
uored and fat kyne: and Pharao awoke. And
he slept again, and dremed the seconde tyme.
And beholde, vij. eares of corne grewe vpon
one stalke, rancke and goodly. And again. vij.
thynne eares blasted with the East wynde,
sprang vp after them: and the seuen thynne
eares deuoured the. vij. rancke and full eares.
And Pharao awaked: & se, it was a dreame.

And when the morning came, his spirite
was troubled. And he sent & called for all the
Southsayers of Egipt, and all the wisemen
therof, and Pharao told them his dreme: but
there was none of them that could interpre-
tate it vnto Pharao. Then spake the chiefe
butler vnto Pharao, saying: I remember
my faultes this daie. Pharao being angry
with his seruantes, put me ward in the chief
stewardes house, bothe me and the chief ba-
ker. And we dremed bothe of vs in one night
and eche mannes dreme of sundery interpre-
tacion. And there was with vs a yong man,
an Hebrue borne, seruant vnto the chief ste-
ward. To whom, when we told them, he de-
clared our dremes vnto vs, accordyng to ei-
ther of our dremes. And as he declared them
vnto vs, euen so it came to passe. For he re-
stored me vnto myne office again, and hanged
him. Pharao sent therfore & called Joseph.
And they brought him hastily out of prison.
And he mauen pyntelle & chaunged his rai-
ment, & came in to Pharao. And Pharao said
vnto Joseph: I haue seen a dreme, & no man
can interpretate it, & I haue hard tell of the,
that alone as thou hearest a dreme, thou canst
interpretate it. Joseph answered Pharao,
saying: Not I, but god shall gene Pharao an
answere of peace. And Pharao said vnto Jo-
seph: In my dreme me thought I stode by a
riuers side, & there came out of the riuer. vij.
fat fleshed, & well fauored kyne, and fed in the
mewe. And then. vij. other kine came vp af-
ter them, poore and very euill fauored and
leane fleshed: suche as I neuer saw in al the
lande of Egipt, they were so euill fauored.
And the. vij. leane and euill fauored kyne, did
eate vp the first. vij. fat kyne. And when they
had eaten them vp, a man could not perceiue
that they had eaten them: but they were still
as euill fauored, as they were at the begin-
ning. And I awoke. And I sawe again in my
dreame, and beholde. vij. eares sprang out of
one stalke, full and faire. And. vij. other eares
again, withered, thynne and blasted with the
East wynde, sprang vp after them. And the
thynne eares deuoured the. vij. good eares.
And I haue told it vnto the Southsayers, but
there was no manne that could tell what it
meaneth. And Joseph answered Pharao:
bothe Pharaos dreames are one. And God
hath shewed Pharao what he is about to do.
The. vij. good kyne are. vij. yeres: and the
vij. good eares are. vij. yeres also, & it is but
one dreame. Likewyse, the. vij. thynne & euill
fauored kyne, that came out after them are
vij. yeres: and the. vij. emptie and blasted
eares, shalbe. vij. yeres of hunger. This is
the thyng I haue told vnto Pharao, that God is
about to do, and sheweth it vnto Pharao.
Behold, there come. vij. yeres of greate plen-
teousnes, throughout all the lande of Egipt.
And again, there shall arise after them seuen
yeres of hunger. And all the plenteousnes
shalbe forgotten in the lande of Egipt. And
the hunger shall consume the lande: neither
shal the plenteousnes be knowen in the lande
by reason of that hunger that shall come af-
ter, for it shalbe exceedyng great. And as
concernyng that the dreame was doubled vnto
Pharao the seconde tyme, behold, the thyng
is certainly prepared of God, and God will
shortly bryng it to passe. Now therfore let
Pharao prouide for a man of vnderstandyng
and wisedome, and set him ouer the lande of
Egipt. And let Pharao do this also, that he
make officers ouer the land, and take vp the
fifth part of the lande of Egipt in the seuen
plenteous yeres, and let them gather all the
foode of these good yeres that come, & laye
vp corne vnder the hande of Pharao, that
there maie bee foode in the cities, and there
let them kepe it: that there maie be found in
store in the land, against the seuen yeres of
hunger, whiche shal come in the land of E-
gipt, that the land perish not through hunger.
And the sayng pleased Pharao and all his
seruantes. Then said Pharao vnto his ser-
uauntes: where shall we finde suche a man
as this is, in whom is the Spirite of God?
And Pharao said vnto Joseph: for asmuche
as God hath shewed thee all this, there is
no man of vnderstandyng nor of wisedom like
vnto thee. Thou shalt be ouer my
house, and accordyng to thy worde, shall all
my people be ruled, onely in the kynges seat
will I be aboue thee. And Pharao said a-
gain vnto Joseph: behold, I haue set thee ouer
al the land of Egipt. And he toke of his
ryng fro his hand, and put it vpon Josephs
hand, and arayed him in clothe of sauour, and
put a golden chayne about his necke, and set
him vp in the seconde chaire that he had, that
they cried before him: bow the knee, and

Pharao

Pharao made hym ruler ouer all the lande of Egipt. And Pharao sayd vnto Joseph: I am Pharao, without the shall no man lifte vp his hande or fote, in all the lande of Egipt.

F. And he called Josephs name Zaphnath Paneah. And he gaue hym to wife Aseath the daughter of Putiphar, preest of On. Then went Joseph abrode in the lande of Egipt. And he was .xxx. yere old, when he stode before Pharao kyng of Egipte. And Joseph departed fro the presence of Pharao, and throughout all the lande of Egipt. And in the seuen plenteous yeres, the yerth made frutes and gathered vp all the foode of the .vij. plenteous yeres, whiche were in the land of Egipt and laied vp the same in the cities. The foode of the fieldes, that grewe rounde about euery cities, laied he vp in the same. And Joseph laied vp corne in store, like vnto the sand of the sea, in multitude out of measure, vntill he left nombryng: for it was without nober. And vnto Joseph were borne two sonnes (before the yeres of hunger came) which Aseath the daughter of Putiphar, preest of On bare vnto hym. And Joseph called the name of the first sonne Manasse, for god (saith he) hath made me forget all my labour, and all my fathers houshold. The name of the second called he Ephraim, for God (said he) hath caused me to growe in the lande of my trouble.

e. ybi. c

And when the seuen yeres of plenteousnes that was in the lande of Egipt were ended, then come the seuen yeres of* derth, according as Joseph had said. And the derth was in all landes: but in all the lande of Egipte was there yet foode. And when the lande of Egipt also began to hunger, the people cried to Pharao for bread. And Pharao said vnto all the Egipcians, go vnto Joseph, & what he saieth to you, that do. And the derth was throughout all the lande. And Joseph opened all that was in the cities, and sold vnto the Egipcians. For the hunger waxed sore in the land of Egipt. And al countrees came to Egipt to Joseph for to bye corne: because that the hunger was so sore in all landes.

v. bij. b.

9

The .xlij. Chapiter.

.yy. liij.

ij.

tises.

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ail

And Jacob seeyng, that there was corne vpon Egipt, said vnto his sonnes: why gape ye one vpon another? And he said: behold, I haue herd that there is corne in Egipt. Get* you vnto thether, and bye vs corne from thence, that wee maie liue and not dye. So went Josephs tenne brethren, vnto to bye corne of the Egipcians. But Benjamin Josephs brother, would not Jacob sende with his other brethren, for he said: lest some misfortune happen hym. And the sonnes of Israell came to bye corne, among other that came, for there was derth in the land of Canaan. And Joseph was gouerner in the land and sold to all the people of the land. And his brethren came, and fell downe on the ground before hym. Whe Joseph sawe his brethren, he knew them: and made hymself straunge vnto them, and spake roughly vnto them, saiyng: whence come ye? They answered, out of the lande of Canaan, to bye vitaill. And Joseph knewe his brethren, but they knewe not hym.

M. And Joseph remembred his dremes whiche he dremed of them, and said vnto them: ye are spies, and to se where the lande is weake, is your comming. And they said vnto hym: nay, my lorde, but to bye vitaill, thy seruauntes are come. We are all one mannes sonnes, and meane truly, and thy seruauntes are no spies. And he said vnto them again, nay, but euen to se where the lande is weake, is your comming. And they said: we thy seruantes are .xij. brethren, the sonnes of one man in the lande of Canaan. And behold, the yongest is this daie with our father, and one is not: which sayd where he is. And Joseph said vnto them, that is it that I spake vnto you, saiyng: Ye are spies. Hereby ye shalbe proued. By the life of Pharao, ye shal not go hence, except your yongest brother come hether. Sende out one of you, whiche maie fet your brother, and ye shal be kept in prison, that your wordes may be proued, whether there be any truthe in you: or els by the life of Pharao, ye are but spies. And he put them in ward three daies.

Gen. xxxbij. b.

C.

Gen. xxxbij. b.

And Joseph said vnto them the third day: This do and liue, for I feare god. If ye mean no hurt, let one of your brethren be bounde in the house of your prison, and go ye and bryng the necessary foode vnto your houshold, but bryng your yongest brother vnto me: that your wordes maie be tried, and that ye dye not. And they did so. And one said to another: wee haue herely synned against our brother, in that wee saw the anguishe of his soule, when he besought vs, & we would not heare hym: is therefore is this trouble come vpon vs.

D.

And Ruben answered them, saiyng: said I not vnto you, that ye should not* synne against the lad? And ye would not heare. And se his bloud is requited. They were not aware that Joseph vnderstoode them, for he spake vnto them by an interpreter. And he turned from them, and wept* and turned to them again, and communed with them, and tooke out Simeon from emong them, and bound hym before their eyes, & Joseph commanded to fill their sackes with corne, and put euery mannes money in his sacke, and to geue them vitaill to spend by the waie. And thus did he vnto them.

Gen. xxxbij. b.

E.

Gene. xbij. & and xlv. a.

And they lade their Asses with corne, and departed thence. And as one of them opened his sacke, for to geue his Asse prouender in the Inne, he spied his money: For it was in his sackes mouth. And he said vnto his brethren, my money is restored me again: lo, it is euen in my sacke. And their harte failed them, and

and that shortly, lest perhaps we tarye
4. there: why hath God delte thus with vs, that
thou came vnto Jacob thyne father, vnto the
lande of Canaan, and tolde vnto him all that hap-
pened the, saying: the man, euen the lorde
of the lande, spake roughly to vs, and toke vs
for spies of the countree. And we sayde vnto
him: we meane truly, and are no spies. We be
xij. brethren, sonnes of our father, one is
away, and the yongest is this daye with our
father, in the lande of Canaan. Then the lorde
of the countree sayde vnto vs: Hereby shall I
knowe if ye meane truly: leaue one of
your brethren here with me, and take foode
for the hunger of your houholdes, and get you
awaye, & bring your yongest brother vnto me
that I maye knowe, that ye are no spies, but
meane truly: so will I deliuer you your bro-
ther, and ye shall occupie in the lande.
5. And it came to passe as they emptied their sackes,
behold, euery mannes bundell of money
was in his sacke. And when both they and
their father sawe the bundels of money, they
were afrayed. And Jacob their father sayde vn-
to them: me haue ye robbed of my children. Jo-
seph is awaye, and Symeon is awaye, and ye
take Ben Jamin awaye. All these thynges are
against me. Then answered vnto his father Reu-
ben my two sonnes, if I bring him not to thee
again. Deliuer him in my hande, and I will
bring him to thee again. And he sayed: My
sonne shall not go downe with you. For his
brother is dedde, and he alone is lefte. If
any misfortune happen vnto him by the way
Gene. xliij. g which ye go, ye shall bring my grey hedde
with sorowe vnto the graue.

¶ The xliij. Chapiter.

Quenlong. A. And the derth was greate in the land. And
it came to passe, when they had eaten vp the
corne, which they brought out of the lande
of Egipt, their father sayde vnto them: go a-
gain, and buy vs a litle foode. Juda answered
him, and sayed: The man did testify vnto vs,
Gene. xliij. d saying: Ye shall not see my face, except
your brother be with you. If thou wilt send
our brother with vs, we will go downe, & buy
thee foode. But if thou wilt not send him, we
will not go downe: for the man sayed vnto vs,
ye shall not see my face, except your bro-
ther be with you. And Israell sayed: wherefore
haue ye so cruelly with me, as to tell the
B. man, that ye had yet a brother? They answe-
red: the man asked us straitly of our kynred
saying: is your father yet aliue? Haue ye not
yet another brother? And we told him, accor-
dyng to these wordes. Could we know that
he would say: bring your brother downe with
you? Then sayed Juda vnto Israel his father:
sende the lad with me, that we maye ryse and
go, so that we may liue and not die, both
we, and thou, and also our children. I will be
surety for him, of my hande shalt thou re-
quire him. If I bring him not to thee again,
and set him before thine eyes, then * let me Gen. xl.
beare the blame for euer. Truely, except we
had made soarying by delay, he had been
there to fetche vs now again. Then their father
Israel sayed vnto them: If it must needes be
so, then do this. Take of the best fruites C.
of the lande in your vessels, and bring the
man a present, a litle of Basme, and a
litle of honye, spices and Myrre, nutsey
and Almondes. And take double money in your
hande. And the money that was brought a-
gain in your sackes, take it again with you,
lest peradventure it was some ouer sight.
Take also your brother with you, & arise
and go again to the man. And God almightie
gene you mercy in the sight of the man, that
he maye deliuer you your other brother, and
this Ben Jamin, and I shalbee robbed of my
children, as I haue been robbed of the
presente, & twise so much more money in their
hand with Benjamin. And so he dyd, went vnto D.
to Egipt, and stode before Joseph. Why Jo-
seph saw Ben Jamin with them, he sayed vnto
the ruler of his house: bryng these men home
and slay, and make reade, for these men shall
dine with me at noone. And the man dyd as
Joseph bad, and brought them into Jo-
seph's house. When the men were brought into Jo-
seph's house, they were afrayed, and said: be-
cause of the money, that came in our sackes
mouthes at the first tyme, are we brought in
that he maie picke a querell with vs, and to
take some thyng to our charge, and to bryng
vs in bondage, and our Asses also. Therefore
came they to the man, that was the ru-
ler ouer Josephs house, and commoned with
him, at the doore of the house, and sayed.

Oh sir, we came mynde hether at the first E.
tyme, to buy foode: & as we came to an in-
ne happened, that we opened our sackes, and
beholde, euery mannes money was in his
sacke, with full weight. And we haue brought Gene.
it again in our hande, and other money haue
we brought also in our handes, to buy foode
but we cannot tell, who put our money in our
sackes. And he said, peace be vnto you, feare
not: your God, and the God of your father,
hath geuen you that treasure in your sackes.
I had your money. And he brought Symeon
out to them, and the man led them into Jo-
seph's house, and gaue them water to wasshe
their feete, and gaue their Asses prouender.
And they made redy their presente, against
Joseph came at noone, for they herd saie,
that they should eate bread there. When Jo-
seph came home, they brought the presente in
to the house to him, and bowed vnto him to the
ground. And he asked them how they did, and F.
sayed: is your father well, the old man, of
whom ye tolde vs? Is he yet aliue? And

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and thy housholde, and thy substaunce come vnto me. For there are yet fyue yeares of derth remaynyng, lest thou and thy housholde, and all that thou hast come to poouertie. Behold, your eyes see, and the eyes of my brother Beniamin, that it is my mouth that speaketh vnto you. Tell my father therefore of all my glorie in Egipte, and of all that ye haue seene, and make haste, and bring my father hyther vnto me. And he fell vpon his brother Beniamins neck, and wept, and Beniamin wept vpon his neck. Moreouer he kissed all his brethren, and wept vpon them, and after that his brethren talked with him.

And the fame of the matter was heard in Pharaos house, saying: Ioseph brethren are come. And it pleased Pharao well, and his seruauntes. Then Pharao said vnto Ioseph: Say vnto thy brethren: Do this, lade your beastes, and get you into the lande of Canaan, and take your father and your housholdes, and come vnto me, and I will geue you the best of the lande of Egipte, and ye shall eate the fatnesse of the lande. Commaunde them also, and say: Do this, take you wagons out of the lande of Egipte for your children and your wiues, and bring your father, and come. Regarde not your stuffe, for the best of all the lande of Egipte is yours. And the children of Israel did so, and Ioseph gaue them wagons, according to the commaundement of Pharao, and gaue them vitayles for the way. He gaue them all, euery man changeable rayment, but vnto Beniamin he gaue three hundreth pieces of syluer, and fyue changeable rayments. And he sent vnto his father after the same maner, and added ten asses that caried of the best thynges of Egipte, and ten she asses that caried corne, breade, and meate for his father by the way. So he sent his brethren away, and they departed, and he said vnto them: See that ye fall not out by the way. And they went vp out of Egipte, and came into the lande of Canaan vnto Iacob their father, and told him, saying: Ioseph thy sonne liueth, and he is ruler ouer all the lande of Egipte. And his heart beleued them not, for he thought they had lyed vnto him. But when they told him all the wordes that Ioseph had spoken vnto them, and when he sawe the wagons that Ioseph had sent to cary him, their father Iacob was reuiued, and said: It is inough for me, that Ioseph my sonne liueth. I will go and see him before I die.

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So Israel toke his iourney with all that he had, and came to Berseba, and offered sacrifice vnto the God of his father Isaac. And God spake vnto Israel in the visions of the night, and said: Iacob, Iacob. And he answered: Here am I. And he said: I am God, the God of thy father, feare not to go downe into Egipte, for I will make of thee a great nation there. I will go downe with thee into Egipte, and I will bring thee vp again, and Ioseph shall put his hande vpon thine eyes. And Iacob arose from Berseba, and the children of Israel caried Iacob their father, and their children, and their wiues in the wagons which Pharao had sent to cary him. And they toke their cattell, and their substaunce which they had gotten in the lande of Canaan, and came into Egipte, Iacob and all his seede with him. His sonnes and his sonnes sonnes with him, his daughters and his sonnes daughters, and all his seede brought he with him into Egipte.

And these are the names of the children of Israel which came into Egipte, Iacob and his children. The first begotten of Iacob was Ruben. And the children of Ruben were Henoch, Phallu, Hesron, and Charmi. And the children of Simeon were Iemuel, Iamin, Ahod, Iachin, Sohar, and Saul the sonne of a Chanaanitish woman. And the children of Leui were Gerson, Caath, and Merari. And the children of Iuda were Her, Onan, Sela, Phares, and Zara. But Her and Onan died in the lande of Canaan. And the children of Phares were Hesron and Hamul. And the children of Isaschar were Thola, Phua, Iob, and Semron. And the children of Zabulon were Sared, Helon, and Iahelel. These are the children of Lia, which she bare vnto Iacob in Mesopotamia of Syria, and Dina his daughter. All the soules of his sonnes and of his daughters were thirty and three. And the children of Gad were Sephion, Aggi, Suni, Esebon, Heri, Arodi, and Areli. And the children of Aser were Iemna, Iesua, Iesui, Baria, and Sara their sister. And the children of Baria were Heber and Melchiel. These are the children of Zelpha, which Laban gaue vnto Lia his daughter, and she bare these vnto Iacob, sixteene soules. The children of Rachel Iacobs wife were Ioseph and Beniamin. And vnto Ioseph in the lande of Egipte were borne Manasses and Ephraim, which Aseneth the daughter of Putiphare the priest of Heliopolis bare vnto him. And the children of Beniamin were Bela, Bechar, Asbel, Gera, Naaman, Hoi, Ros, Mupim, Hupim, and Hard. These are the children of Rachel, which she bare vnto Iacob, fourteene soules. And the children of Dan were Husim. And the children of Nephthali were Iahasiel, Guni, Iesar, and Sellum. These are the children of Bala, which Laban gaue vnto Rachel his daughter, and she bare these vnto Iacob, seuen soules. All the soules that came with Iacob into Egipte, which came out of his loynes, besides the wiues of the children of Iacob, were sixty and six soules. And the children of Ioseph which were borne vnto him in Egipte were two soules. All the soules of the housholde of Iacob which came into Egipte were seuentie soules.

And Iacob sent Iuda before him vnto Ioseph, that he might come before him into the lande of Gosen. And they came into the lande of Gosen. And Ioseph made ready his charet, and went vp to meete Israel his father in Gosen, and fell vpon his neck, and wept vpon his neck a good while. And Israel said vnto Ioseph: Now let me die, seeing I haue seene thy face, that thou yet liuest. Then Ioseph said vnto his brethren, and vnto his fathers housholde: I will go vp and shewe Pharao, and say vnto him: My brethren and my fathers housholde which were in the lande of Canaan, are come vnto me. And the men are shepherdes, for their occupation hath been to feede cattell, and they haue brought their sheepe, their oxen, and all that they haue. Now therefore when Pharao shall call you, and say: What is your occupation? Then ye shall say: Thy seruauntes occupation hath been about cattell from our youth vp hitherto, both we and our fathers, that ye may dwell in the lande of Gosen. For the Egiptians abhorre all shepherdes.

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Then Ioseph went in and told Pharao, and said: My father and my brethren, their sheepe, their oxen, and all that they haue, are come out of the lande of Canaan, and beholde, they are in the lande of Gosen. And he toke fyue men of his brethren, and presented them before Pharao. And Pharao said vnto his brethren: What occupation haue ye? And they said vnto Pharao: Thy seruauntes occupation hath been about cattell, both we and our fathers. And they said vnto Pharao: We are come to soiourne in this lande, because there is no pasture for thy seruauntes sheepe, for the famine is sore in the lande of Canaan. Now therefore let thy seruauntes dwell in the lande of Gosen. And Pharao said vnto Ioseph: Thy father and thy brethren are come vnto thee. The lande of Egipte lyeth before thee, make thy father and thy brethren to dwell in the best place of the lande, and let them dwell in the lande of Gosen. And if thou knowest any men of actiuitie among them, make them rulers ouer my cattell. And Ioseph brought in Iacob his father, and set him before Pharao, and Iacob blessed Pharao. And Pharao said vnto Iacob: How many are the dayes of the yeares of thy life? And Iacob said vnto Pharao: The dayes of the yeares of my pilgrimage are an hundreth and thirty yeares. Few and euill haue the dayes of the yeares of my life been, and haue not attained vnto the dayes of the yeares of the life of my fathers in the dayes of their pilgrimage. And Iacob blessed Pharao, and went out from before Pharao. And Ioseph placed his father and his brethren, and gaue them possession in the lande of Egipte, in the best place of the lande, in the lande of Ramesses, as Pharao had commaunded. And Ioseph nourished his father, and his brethren, and all his fathers housholde with bread, according to the number of their children.

And there was no bread in all the lande, for the famine was very sore, so that the lande of Egipte and the lande of Canaan fainted for hunger. And Ioseph gathered vp all the money that was found in the lande of Egipte, and in the lande of Canaan, for the corne which they bought. And Ioseph brought the money into Pharaos house. And when the money of the lande of Egipte, and of the lande of Canaan was spent, all the Egiptians came vnto Ioseph, and said: Geue vs bread, for why should we die before thine eyes? for our money is gone. And Ioseph said: Bring your cattell, and I will geue you for your cattell, if your money be gone. And they brought their cattell vnto Ioseph, and Ioseph gaue them bread for horses, for sheepe, for oxen, and for asses. And he nourished them with bread for all their cattell for that yeare. And when that yeare was ended, they came vnto him the second yeare, and said vnto him: We will not hide from my lorde, how that our money is spent, and my lorde hath our cattell, so that there remaineth nothing before my lorde, but our bodies and our landes. Wherefore shall we die before thine eyes, both we and our landes? Buy vs and our landes for bread, and we and our landes will be seruauntes vnto Pharao. Geue vs seede, that we may liue and not die, and that the lande be not desolate. So Ioseph bought all the landes of Egipte for Pharao, for the Egiptians solde euery man his fielde, because the famine preuailed against them. And the lande became Pharaos. And as for the people, he caried them into the cities from one ende of the borders of Egipte vnto the other ende. Only the landes of the Priestes bought he not, for the Priestes had a portion assigned them of Pharao, and did eate their portion which Pharao gaue them. Wherefore they solde not their landes. Then Ioseph said vnto the people: Beholde, I haue bought you this day and your landes for Pharao. Loke, here is seede for you, sowe the lande. And of that which ye reape, ye shall geue the fifth part vnto Pharao, and foure partes shall be your owne, for seede of the fielde, and for your meate, and for them of your housholdes, and for your children to liue on. And they said: Thou hast saued our liues, let vs finde grace in the sight of my lorde, and we will be Pharaos seruauntes. And Ioseph made it a lawe vnto this day ouer the landes of Egipte, that Pharao should haue the fifth part. Only the landes of the Priestes became not Pharaos.

And Israel dwelt in the lande of Egipte, in the lande of Gosen, and they had possessions therein, and grewe, and multiplied exceedingly. And Iacob liued in the lande of Egipte seuentene yeares, so that the whole age of Iacob was an hundreth forty and seuen yeares. And the time drewe nye that Israel must die, and he called his sonne Ioseph, and said vnto him: If I haue found grace in thy sight, put thy hande vnder my thigh, and deale louingly and truely with me, that thou bury me not in Egipte. But when I shall sleepe with my fathers, thou shalt cary me out of Egipte, and bury me in their graue. And he answered: I will do as thou hast said. And he said: Sweare vnto me. And he sware vnto him. And Israel bowed himself vpon the bed head.

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And after these thinges it was told Ioseph: Beholde, thy father is sicke. And he toke with him his two sonnes Manasses and Ephraim. And it was told Iacob, and it was said: Beholde, thy sonne Ioseph commeth vnto thee. And Israel strengthened himself, and sate vpon the bed. And Iacob said vnto Ioseph: God almighty appeared vnto me at Luz in the lande of Canaan, and blessed me, and said vnto me: Beholde, I will make thee fruitfull, and multiply thee, and make of thee a multitude of people, and will geue this lande vnto thy seede after thee for an euerlasting possession. And now thy two sonnes which were borne vnto thee in the lande of Egipte, before I came vnto thee into Egipte, are myne: Ephraim and Manasses shall be myne, as Ruben and Simeon. And the children which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritaunce. For when I came from Mesopotamia, Rachel died by me in the lande of Canaan by the way, when there was yet a little way to come vnto Ephrata, and I buried her there by the way of Ephrata, which is Bethlehem. And Israel behelde Ioseph sonnes, and said: Who are these? And Ioseph said vnto his father: They are my sonnes, which God hath geuen me here. And he said: Bring them vnto me, I pray thee, that I may blesse them. For the eyes of Israel were dimme for age, so that he could not see well. And he brought them vnto him, and he kissed them and embraced them. And Israel said vnto Ioseph: I had not thought to see thy face, and beholde, God hath shewed me also thy seede. And Ioseph toke them from his fathers knees, and fell downe on his face before him. And Ioseph said vnto them: Take your children, Ephraim and Manasses, and bring them vnto me, that I may blesse them. And he brought them vnto him, and he kissed them and embraced them, and said vnto Ioseph: I will not depriue thee of thy children, for God hath shewed me also thy seede. And he brought them out from his knees, and fell downe on his face before him. And Ioseph said vnto them: See that ye fall not out by the way. And they went vp out of Egipte, and came into the lande of Canaan vnto Iacob their father, and told him, saying: Ioseph thy sonne liueth, and he is ruler ouer all the lande of Egipte. And his heart beleued them not, for he thought they had lyed vnto him. But when they told him all the wordes that Ioseph had spoken vnto them, and when he sawe the wagons that Ioseph had sent to cary him, their father Iacob was reuiued, and said: It is inough for me, that Ioseph my sonne liueth. I will go and see him before I die.

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So Israel toke his iourney with all that he had, and came to Berseba, and offered sacrifice vnto the God of his father Isaac. And God spake vnto Israel in the visions of the night, and said: Iacob, Iacob. And he answered: Here am I. And he said: I am God, the God of thy father, feare not to go downe into Egipte, for I will make of thee a great nation there. I will go downe with thee into Egipte, and I will bring thee vp again, and Ioseph shall put his hande vpon thine eyes. And Iacob arose from Berseba, and the children of Israel caried Iacob their father, and their children, and their wiues in the wagons which Pharao had sent to cary him. And they toke their cattell, and their substaunce which they had gotten in the lande of Canaan, and came into Egipte, Iacob and all his seede with him. His sonnes and his sonnes sonnes with him, his daughters and his sonnes daughters, and all his seede brought he with him into Egipte.

And these are the names of the children of Israel which came into Egipte, Iacob and his children. The first begotten of Iacob was Ruben. And the children of Ruben were Henoch, Phallu, Hesron, and Charmi. And the children of Simeon were Iemuel, Iamin, Ahod, Iachin, Sohar, and Saul the sonne of a Chanaanitish woman. And the children of Leui were Gerson, Caath, and Merari. And the children of Iuda were Her, Onan, Sela, Phares, and Zara. But Her and Onan died in the lande of Canaan. And the children of Phares were Hesron and Hamul. And the children of Isaschar were Thola, Phua, Iob, and Semron. And the children of Zabulon were Sared, Helon, and Iahelel. These are the children of Lia, which she bare vnto Iacob in Mesopotamia of Syria, and Dina his daughter. All the soules of his sonnes and of his daughters were thirty and three. And the children of Gad were Sephion, Aggi, Suni, Esebon, Heri, Arodi, and Areli. And the children of Aser were Iemna, Iesua, Iesui, Baria, and Sara their sister. And the children of Baria were Heber and Melchiel. These are the children of Zelpha, which Laban gaue vnto Lia his daughter, and she bare these vnto Iacob, sixteene soules. The children of Rachel Iacobs wife were Ioseph and Beniamin. And vnto Ioseph in the lande of Egipte were borne Manasses and Ephraim, which Aseneth the daughter of Putiphare the priest of Heliopolis bare vnto him. And the children of Beniamin were Bela, Bechar, Asbel, Gera, Naaman, Hoi, Ros, Mupim, Hupim, and Hard. These are the children of Rachel, which she bare vnto Iacob, fourteene soules. And the children of Dan were Husim. And the children of Nephthali were Iahasiel, Guni, Iesar, and Sellum. These are the children of Bala, which Laban gaue vnto Rachel his daughter, and she bare these vnto Iacob, seuen soules. All the soules that came with Iacob into Egipte, which came out of his loynes, besides the wiues of the children of Iacob, were sixty and six soules. And the children of Ioseph which were borne vnto him in Egipte were two soules. All the soules of the housholde of Iacob which came into Egipte were seuentie soules.

And Iacob sent Iuda before him vnto Ioseph, that he might come before him into the lande of Gosen. And they came into the lande of Gosen. And Ioseph made ready his charet, and went vp to meete Israel his father in Gosen, and fell vpon his neck, and wept vpon his neck a good while. And Israel said vnto Ioseph: Now let me die, seeing I haue seene thy face, that thou yet liuest. Then Ioseph said vnto his brethren, and vnto his fathers housholde: I will go vp and shewe Pharao, and say vnto him: My brethren and my fathers housholde which were in the lande of Canaan, are come vnto me. And the men are shepherdes, for their occupation hath been to feede cattell, and they haue brought their sheepe, their oxen, and all that they haue. Now therefore when Pharao shall call you, and say: What is your occupation? Then ye shall say: Thy seruauntes occupation hath been about cattell from our youth vp hitherto, both we and our fathers, that ye may dwell in the lande of Gosen. For the Egiptians abhorre all shepherdes.

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And there was no bread in all the lande, for the famine was very sore, so that the lande of Egipte and the lande of Canaan fainted for hunger. And Ioseph gathered vp all the money that was found in the lande of Egipte, and in the lande of Canaan, for the corne which they bought. And Ioseph brought the money into Pharaos house. And when the money of the lande of Egipte, and of the lande of Canaan was spent, all the Egiptians came vnto Ioseph, and said: Geue vs bread, for why should we die before thine eyes? for our money is gone. And Ioseph said: Bring your cattell, and I will geue you for your cattell, if your money be gone. And they brought their cattell vnto Ioseph, and Ioseph gaue them bread for horses, for sheepe, for oxen, and for asses. And he nourished them with bread for all their cattell for that yeare. And when that yeare was ended, they came vnto him the second yeare, and said vnto him: We will not hide from my lorde, how that our money is spent, and my lorde hath our cattell, so that there remaineth nothing before my lorde, but our bodies and our landes. Wherefore shall we die before thine eyes, both we and our landes? Buy vs and our landes for bread, and we and our landes will be seruauntes vnto Pharao. Geue vs seede, that we may liue and not die, and that the lande be not desolate. So Ioseph bought all the landes of Egipte for Pharao, for the Egiptians solde euery man his fielde, because the famine preuailed against them. And the lande became Pharaos. And as for the people, he caried them into the cities from one ende of the borders of Egipte vnto the other ende. Only the landes of the Priestes bought he not, for the Priestes had a portion assigned them of Pharao, and did eate their portion which Pharao gaue them. Wherefore they solde not their landes. Then Ioseph said vnto the people: Beholde, I haue bought you this day and your landes for Pharao. Loke, here is seede for you, sowe the lande. And of that which ye reape, ye shall geue the fifth part vnto Pharao, and foure partes shall be your owne, for seede of the fielde, and for your meate, and for them of your housholdes, and for your children to liue on. And they said: Thou hast saued our liues, let vs finde grace in the sight of my lorde, and we will be Pharaos seruauntes. And Ioseph made it a lawe vnto this day ouer the landes of Egipte, that Pharao should haue the fifth part. Only the landes of the Priestes became not Pharaos.

And Israel dwelt in the lande of Egipte, in the lande of Gosen, and they had possessions therein, and grewe, and multiplied exceedingly. And Iacob liued in the lande of Egipte seuentene yeares, so that the whole age of Iacob was an hundreth forty and seuen yeares. And the time drewe nye that Israel must die, and he called his sonne Ioseph, and said vnto him: If I haue found grace in thy sight, put thy hande vnder my thigh, and deale louingly and truely with me, that thou bury me not in Egipte. But when I shall sleepe with my fathers, thou shalt cary me out of Egipte, and bury me in their graue. And he answered: I will do as thou hast said. And he said: Sweare vnto me. And he sware vnto him. And Israel bowed himself vpon the bed head.

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And after these thinges it was told Ioseph: Beholde, thy father is sicke. And he toke with him his two sonnes Manasses and Ephraim. And it was told Iacob, and it was said: Beholde, thy sonne Ioseph commeth vnto thee. And Israel strengthened himself, and sate vpon the bed. And Iacob said vnto Ioseph: God almighty appeared vnto me at Luz in the lande of Canaan, and blessed me, and said vnto me: Beholde, I will make thee fruitfull, and multiply thee, and make of thee a multitude of people, and will geue this lande vnto thy seede after thee for an euerlasting possession. And now thy two sonnes which were borne vnto thee in the lande of Egipte, before I came vnto thee into Egipte, are myne: Ephraim and Manasses shall be myne, as Ruben and Simeon. And the children which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritaunce. For when I came from Mesopotamia, Rachel died by me in the lande of Canaan by the way, when there was yet a little way to come vnto Ephrata, and I buried her there by the way of Ephrata, which is Bethlehem. And Israel behelde Ioseph sonnes, and said: Who are these? And Ioseph said vnto his father: They are my sonnes, which God hath geuen me here. And he said: Bring them vnto me, I pray thee, that I may blesse them. For the eyes of Israel were dimme for age, so that he could not see well. And he brought them vnto him, and he kissed them and embraced them. And Israel said vnto Ioseph: I had not thought to see thy face, and beholde, God hath shewed me also thy seede. And Ioseph toke them from his fathers knees, and fell downe on his face before him. And Ioseph said vnto them: See that ye fall not out by the way. And they went vp out of Egipte, and came into the lande of Canaan vnto Iacob their father, and told him, saying: Ioseph thy sonne liueth, and he is ruler ouer all the lande of Egipte. And his heart beleued them not, for he thought they had lyed vnto him. But when they told him all the wordes that Ioseph had spoken vnto them, and when he sawe the wagons that Ioseph had sent to cary him, their father Iacob was reuiued, and said: It is inough for me, that Ioseph my sonne liueth. I will go and see him before I die.

The xlvij. Chapter.

So Israel toke his iourney with all that he had, and came to Berseba, and offered sacrifice vnto the God of his father Isaac. And God spake vnto Israel in the visions of the night, and said: Iacob, Iacob. And he answered: Here am I. And he said: I am God, the God of thy father, feare not to go downe into Egipte, for I will make of thee a great nation there. I will go downe with thee into Egipte, and I will bring thee vp again, and Ioseph shall put his hande vpon thine eyes. And Iacob arose from Berseba, and the children of Israel caried Iacob their father, and their children, and their wiues in the wagons which Pharao had sent to cary him. And they toke their cattell, and their substaunce which they had gotten in the lande of Canaan, and came into Egipte, Iacob and all his seede with him. His sonnes and his sonnes sonnes with him, his daughters and his sonnes daughters, and all his seede brought he with him into Egipte.

And these are the names of the children of Israel which came into Egipte, Iacob and his children. The first begotten of Iacob was Ruben. And the children of Ruben were Henoch, Phallu, Hesron, and Charmi. And the children of Simeon were Iemuel, Iamin, Ahod, Iachin, Sohar, and Saul the sonne of a Chanaanitish woman. And the children of Leui were Gerson, Caath, and Merari. And the children of Iuda were Her, Onan, Sela, Phares, and Zara. But Her and Onan died in the lande of Canaan. And the children of Phares were Hesron and Hamul. And the children of Isaschar were Thola, Phua, Iob, and Semron. And the children of Zabulon were Sared, Helon, and Iahelel. These are the children of Lia, which she bare vnto Iacob in Mesopotamia of Syria, and Dina his daughter. All the soules of his sonnes and of his daughters were thirty and three. And the children of Gad were Sephion, Aggi, Suni, Esebon, Heri, Arodi, and Areli. And the children of Aser were Iemna, Iesua, Iesui, Baria, and Sara their sister. And the children of Baria were Heber and Melchiel. These are the children of Zelpha, which Laban gaue vnto Lia his daughter, and she bare these vnto Iacob, sixteene soules. The children of Rachel Iacobs wife were Ioseph and Beniamin. And vnto Ioseph in the lande of Egipte were borne Manasses and Ephraim, which Aseneth the daughter of Putiphare the priest of Heliopolis bare vnto him. And the children of Beniamin were Bela, Bechar, Asbel, Gera, Naaman, Hoi, Ros, Mupim, Hupim, and Hard. These are the children of Rachel, which she bare vnto Iacob, fourteene soules. And the children of Dan were Husim. And the children of Nephthali were Iahasiel, Guni, Iesar, and Sellum. These are the children of Bala, which Laban gaue vnto Rachel his daughter, and she bare these vnto Iacob, seuen soules. All the soules that came with Iacob into Egipte, which came out of his loynes, besides the wiues of the children of Iacob, were sixty and six soules. And the children of Ioseph which were borne vnto him in Egipte were two soules. All the soules of the housholde of Iacob which came into Egipte were seuentie soules.

And Iacob sent Iuda before him vnto Ioseph, that he might come before him into the lande of Gosen. And they came into the lande of Gosen. And Ioseph made ready his charet, and went vp to meete Israel his father in Gosen, and fell vpon his neck, and wept vpon his neck a good while. And Israel said vnto Ioseph: Now let me die, seeing I haue seene thy face, that thou yet liuest. Then Ioseph said vnto his brethren, and vnto his fathers housholde: I will go vp and shewe Pharao, and say vnto him: My brethren and my fathers housholde which were in the lande of Canaan, are come vnto me. And the men are shepherdes, for their occupation hath been to feede cattell, and they haue brought their sheepe, their oxen, and all that they haue. Now therefore when Pharao shall call you, and say: What is your occupation? Then ye shall say: Thy seruauntes occupation hath been about cattell from our youth vp hitherto, both we and our fathers, that ye may dwell in the lande of Gosen. For the Egiptians abhorre all shepherdes.

The xlvij. Chapter.

Then Ioseph went in and told Pharao, and said: My father and my brethren, their sheepe, their oxen, and all that they haue, are come out of the lande of Canaan, and beholde, they are in the lande of Gosen. And he toke fyue men of his brethren, and presented them before Pharao. And Pharao said vnto his brethren: What occupation haue ye? And they said vnto Pharao: Thy seruauntes occupation hath been about cattell, both we and our fathers. And they said vnto Pharao: We are come to soiourne in this lande, because there is no pasture for thy seruauntes sheepe, for the famine is sore in the lande of Canaan. Now therefore let thy seruauntes dwell in the lande of Gosen. And Pharao said vnto Ioseph: Thy father and thy brethren are come vnto thee. The lande of Egipte lyeth before thee, make thy father and thy brethren to dwell in the best place of the lande, and let them dwell in the lande of Gosen. And if thou knowest any men of actiuitie among them, make them rulers ouer my cattell. And Ioseph brought in Iacob his father, and set him before Pharao, and Iacob blessed Pharao. And Pharao said vnto Iacob: How many are the dayes of the yeares of thy life? And Iacob said vnto Pharao: The dayes of the yeares of my pilgrimage are an hundreth and thirty yeares. Few and euill haue the dayes of the yeares of my life been, and haue not attained vnto the dayes of the yeares of the life of my fathers in the dayes of their pilgrimage. And Iacob blessed Pharao, and went out from before Pharao. And Ioseph placed his father and his brethren, and gaue them possession in the lande of Egipte, in the best place of the lande, in the lande of Ramesses, as Pharao had commaunded. And Ioseph nourished his father, and his brethren, and all his fathers housholde with bread, according to the number of their children.

And there was no bread in all the lande, for the famine was very sore, so that the lande of Egipte and the lande of Canaan fainted for hunger. And Ioseph gathered vp all the money that was found in the lande of Egipte, and in the lande of Canaan, for the corne which they bought. And Ioseph brought the money into Pharaos house. And when the money of the lande of Egipte, and of the lande of Canaan was spent, all the Egiptians came vnto Ioseph, and said: Geue vs bread, for why should we die before thine eyes? for our money is gone. And Ioseph said: Bring your cattell, and I will geue you for your cattell, if your money be gone. And they brought their cattell vnto Ioseph, and Ioseph gaue them bread for horses, for sheepe, for oxen, and for asses. And he nourished them with bread for all their cattell for that yeare. And when that yeare was ended, they came vnto him the second yeare, and said vnto him: We will not hide from my lorde, how that our money is spent, and my lorde hath our cattell, so that there remaineth nothing before my lorde, but our bodies and our landes. Wherefore shall we die before thine eyes, both we and our landes? Buy vs and our landes for bread, and we and our landes will be seruauntes vnto Pharao. Geue vs seede, that we may liue and not die, and that the lande be not desolate. So Ioseph bought all the landes of Egipte for Pharao, for the Egiptians solde euery man his fielde, because the famine preuailed against them. And the lande became Pharaos. And as for the people, he caried them into the cities from one ende of the borders of Egipte vnto the other ende. Only the landes of the Priestes bought he not, for the Priestes had a portion assigned them of Pharao, and did eate their portion which Pharao gaue them. Wherefore they solde not their landes. Then Ioseph said vnto the people: Beholde, I haue bought you this day and your landes for Pharao. Loke, here is seede for you, sowe the lande. And of that which ye reape, ye shall geue the fifth part vnto Pharao, and foure partes shall be your owne, for seede of the fielde, and for your meate, and for them of your housholdes, and for your children to liue on. And they said: Thou hast saued our liues, let vs finde grace in the sight of my lorde, and we will be Pharaos seruauntes. And Ioseph made it a lawe vnto this day ouer the landes of Egipte, that Pharao should haue the fifth part. Only the landes of the Priestes became not Pharaos.

And Israel dwelt in the lande of Egipte, in the lande of Gosen, and they had possessions therein, and grewe, and multiplied exceedingly. And Iacob liued in the lande of Egipte seuentene yeares, so that the whole age of Iacob was an hundreth forty and seuen yeares. And the time drewe nye that Israel must die, and he called his sonne Ioseph, and said vnto him: If I haue found grace in thy sight, put thy hande vnder my thigh, and deale louingly and truely with me, that thou bury me not in Egipte. But when I shall sleepe with my fathers, thou shalt cary me out of Egipte, and bury me in their graue. And he answered: I will do as thou hast said. And he said: Sweare vnto me. And he sware vnto him. And Israel bowed himself vpon the bed head.

The xlviij. Chapter.

And after these thinges it was told Ioseph: Beholde, thy father is sicke. And he toke with him his two sonnes Manasses and Ephraim. And it was told Iacob, and it was said: Beholde, thy sonne Ioseph commeth vnto thee. And Israel strengthened himself, and sate vpon the bed. And Iacob said vnto Ioseph: God almighty appeared vnto me at Luz in the lande of Canaan, and blessed me, and said vnto me: Beholde, I will make thee fruitfull, and multiply thee, and make of thee a multitude of people, and will geue this lande vnto thy seede after thee for an euerlasting possession. And now thy two sonnes which were borne vnto thee in the lande of Egipte, before I came vnto thee into Egipte, are myne: Ephraim and Manasses shall be myne, as Ruben and Simeon. And the children which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritaunce. For when I came from Mesopotamia, Rachel died by me in the lande of Canaan by the way, when there was yet a little way to come vnto Ephrata, and I buried her there by the way of Ephrata, which is Bethlehem. And Israel behelde Ioseph sonnes, and said: Who are these? And Ioseph said vnto his father: They are my sonnes, which God hath geuen me here. And he said: Bring them vnto me, I pray thee, that I may blesse them. For the eyes of Israel were dimme for age, so that he could not see well. And he brought them vnto him, and he kissed them and embraced them. And Israel said vnto Ioseph: I had not thought to see thy face, and beholde, God hath shewed me also thy seede. And Ioseph toke them from his fathers knees, and fell downe on his face before him. And Ioseph said vnto them: See that ye fall not out by the way. And they went vp out of Egipte, and came into the lande of Canaan vnto Iacob their father, and told him, saying: Ioseph thy sonne liueth, and he is ruler ouer all the lande of Egipte. And his heart beleued them not, for he thought they had lyed vnto him. But when they told him all the wordes that Ioseph had spoken vnto them, and when he sawe the wagons that Ioseph had sent to cary him, their father Iacob was reuiued, and said: It is inough for me, that Ioseph my sonne liueth. I will go and see him before I die.

The xlvij. Chapter.

So Israel toke his iourney with all that he had, and came to Berseba, and offered sacrifice vnto the God of his father Isaac. And God spake vnto Israel in the visions of the night, and said: Iacob, Iacob. And he answered: Here am I. And he said: I am God, the God of thy father, feare not to go downe into Egipte, for I will make of thee a great nation there. I will go downe with thee into Egipte, and I will bring thee vp again, and Ioseph shall put his hande vpon thine eyes. And Iacob arose from Berseba, and the children of Israel caried Iacob their father, and their children, and their wiues in the wagons which Pharao had sent to cary him. And they toke their cattell, and their substaunce which they had gotten in the lande of Canaan, and came into Egipte, Iacob and all his seede with him. His sonnes and his sonnes sonnes with him, his daughters and his sonnes daughters, and all his seede brought he with him into Egipte.

And these are the names of the children of Israel which came into Egipte, Iacob and his children. The first begotten of Iacob was Ruben. And the children of Ruben were Henoch, Phallu, Hesron, and Charmi. And the children of Simeon were Iemuel, Iamin, Ahod, Iachin, Sohar, and Saul the sonne of a Chanaanitish woman. And the children of Leui were Gerson, Caath, and Merari. And the children of Iuda were Her, Onan, Sela, Phares, and Zara. But Her and Onan died in the lande of Canaan. And the children of Phares were Hesron and Hamul. And the children of Isaschar were Thola, Phua, Iob, and Semron. And the children of Zabulon were Sared, Helon, and Iahelel. These are the children of Lia, which she bare vnto Iacob in Mesopotamia of Syria, and Dina his daughter. All the soules of his sonnes and of his daughters were thirty and three. And the children of Gad were Sephion, Aggi, Suni, Esebon, Heri, Arodi, and Areli. And the children of Aser were Iemna, Iesua, Iesui, Baria, and Sara their sister. And the children of Baria were Heber and Melchiel. These are the children of Zelpha, which Laban gaue vnto Lia his daughter, and she bare these vnto Iacob, sixteene soules. The children of Rachel Iacobs wife were Ioseph and Beniamin. And vnto Ioseph in the lande of Egipte were borne Manasses and Ephraim, which Aseneth the daughter of Putiphare the priest of Heliopolis bare vnto him. And the children of Beniamin were Bela, Bechar, Asbel, Gera, Naaman, Hoi, Ros, Mupim, Hupim, and Hard. These are the children of Rachel, which she bare vnto Iacob, fourteene soules. And the children of Dan were Husim. And the children of Nephthali were Iahasiel, Guni, Iesar, and Sellum. These are the children of Bala, which Laban gaue vnto Rachel his daughter, and she bare these vnto Iacob, seuen soules. All the soules that came with Iacob into Egipte, which came out of his loynes, besides the wiues of the children of Iacob, were sixty and six soules. And the children of Ioseph which were borne vnto him in Egipte were two soules. All the soules of the housholde of Iacob which came into Egipte were seuentie soules.

And Iacob sent Iuda before him vnto Ioseph, that he might come before him into the lande of Gosen. And they came into the lande of Gosen. And Ioseph made ready his charet, and went vp to meete Israel his father in Gosen, and fell vpon his neck, and wept vpon his neck a good while. And Israel said vnto Ioseph: Now let me die, seeing I haue seene thy face, that thou yet liuest. Then Ioseph said vnto his brethren, and vnto his fathers housholde: I will go vp and shewe Pharao, and say vnto him: My brethren and my fathers housholde which were in the lande of Canaan, are come vnto me. And the men are shepherdes, for their occupation hath been to feede cattell, and they haue brought their sheepe, their oxen, and all that they haue. Now therefore when Pharao shall call you, and say: What is your occupation? Then ye shall say: Thy seruauntes occupation hath been about cattell from our youth vp hitherto, both we and our fathers, that ye may dwell in the lande of Gosen. For the Egiptians abhorre all shepherdes.

The xlvij. Chapter.

Then Ioseph went in and told Pharao, and said: My father and my brethren, their sheepe, their oxen, and all that they haue, are come out of the lande of Canaan, and beholde, they are in the lande of Gosen. And he toke fyue men of his brethren, and presented them before Pharao. And Pharao said vnto his brethren: What occupation haue ye? And they said vnto Pharao: Thy seruauntes occupation hath been about cattell, both we and our fathers. And they said vnto Pharao: We are come to soiourne in this lande, because there is no pasture for thy seruauntes sheepe, for the famine is sore in the lande of Canaan. Now therefore let thy seruauntes dwell in the lande of Gosen. And Pharao said vnto Ioseph: Thy father and thy brethren are come vnto thee. The lande of Egipte lyeth before thee, make thy father and thy brethren to dwell in the best place of the lande, and let them dwell in the lande of Gosen. And if thou knowest any men of actiuitie among them, make them rulers ouer my cattell. And Ioseph brought in Iacob his father, and set him before Pharao, and Iacob blessed Pharao. And Pharao said vnto Iacob: How many are the dayes of the yeares of thy life? And Iacob said vnto Pharao: The dayes of the yeares of my pilgrimage are an hundreth and thirty yeares. Few and euill haue the dayes of the yeares of my life been, and haue not attained vnto the dayes of the yeares of the life of my fathers in the dayes of their pilgrimage. And Iacob blessed Pharao, and went out from before Pharao. And Ioseph

thren. For how can I go vp to my father, if the lad be not with me? Oneles I should se the wretchednes that shal com on my father.

The xlv. Chapiter.

Quenfong. H

Ioseph coude no longer refrain before all them that stode by him: Wherefore he cried, Bydde all the men go me with hym. While Ioseph betred hymself vnto his brethrē, And he wept alonde, so that the Egiptians and the house of Pharao herde it. And Ioseph said vnto his brethren: I am Ioseph, with my father yet liue? And his brethren could not answere hym, they were so abashed at his presence. And Ioseph said vnto his brethren: come nere to me and they came nere. And he said: I am Ioseph your brother, who ye sold into Egipt.

Gene. xj. c. and. xlii. g.

Now therefore be not greued therwith, neither let it seme a cruell thyng in your eyes, that ye sold me hether. For God did send me before you to saue life. For this is the seconde yere of derth in the lande, and fiue yere are behind, in which there shalbe neither eareyng nor harueste. Wherefore, God sent me before you to make prouision, that ye might be continued in the yerth, and to saue your liues by a great deliuerance. So now it was not you that sent me hether, but god: which hath made me a father vnto Pharao: and lorde of all his house, and ruler throughout all the lande of Egipte. Haste you and go vp to my father, and tell hym. Thus saieth thy sonne Ioseph: God hath made me lorde of all Egipt. Come downe therefore vnto me, tary not. And thou shalt dwell in the lande of Gosen: and bide by me, thou and thy children, and thy childrens' children: thy shepe and thy beastes and all that thou hast. And there will I make prouision for thee, for there remain yet fiue yeres of derth, lest thou and thy household & all that thou hast, come to pouertie.

Gene. l. d.

And behold, your eyes se, and the eyes also of my brother Beniamin, that mine owne mouthe speaketh to you. Therefore tell my father of all my honor in Egipte, and of all that ye haue sene, & make haste, and bryng my father hether. And he fel on his brother Beniamin's necke and wept, and Beniamin wept on his necke. Moreouer, he kissed all his brethren, and wept vpon them. And after that his brethren talked with hym. And the tydynges came vnto Pharaos house, so that they said: Ioseph's brethren are come, and it pleased Pharao well and all his seruauntes.

And Pharao spake vnto Ioseph: say vnto thy brethren, this doo ye: lade your beastes and get you hēce, vnto the lande of Canaan. & take your father, and your houholdes, and come vnto me, and I will geue you the good of the land of Egipt, and ye shall eate of the fat of the land. And thou also shalt cōmande them, this ye: take charettes with you out of the lande of Egipt, for your children and for your wiues: And bryng your father, and come. Also regarde not youre stuffe: for the good of all the lande of Egipt is yours.

And the children of Israel did euē so. And Ioseph gaue them charettes, according to the commaundment of Pharao, and gaue them vitaill also to ryde by the waie. And he gaue vnto eche of the chaunge of raiment: but vnto Beniamin he gaue .iij. c. pecyes of siluer, and fiue chaunge of rayment. And vnto his father he sent after the same maner, ten Asses laden with good out of Egipt, and tenne Asses laden with corne, bread and meate for his father by the waie. So sent he his brethren awaie to depart. And he said vnto them: se that ye fall not out by the waie.

Gene. xlv. a.

Thei departed therefore from Egipt, and came into the lande of Canaan, vnto Iacob their father, and told hym saying: Ioseph is yet aliue, and is gouernor ouer all the lande of Egipte. And Iacobs hart mused, for he beleued them not. And they told hym all the wordes of Ioseph, which he had said vnto them. And when he sawe the charettes, which Ioseph had sent to cary hym, the spirite of Iacob their father reuiued. And Israel said: I haue inough, that Ioseph my sonne is yet aliue: I will go and se hym or that I dye.

The xlvi. Chapiter.

The. xxv. vers. xxxv. Gene. xxv. b. at Matty

Israel toke his iourney with all that he had, and came vnto Beer Sheba, and offered sacrifices vnto the God of his father Isaac. And God spake vnto Israell in a vision by night, saying: Iacob, Iacob. And he answered: here am I. And he said, I am god the God of thy father, feare not to go downe into Egipt. For I will there make of thee a greate people. I will go downe with thee into Egipt, and I will also bryng thee again, and Ioseph shall put his hande vpon thyne eyes. And Iacob rose vp from Beer Sheba. And the sonnes of Israel caried Iacob their father, and their children, and their wiues in the charettes, which Pharao had sent to cary him. And they toke their catell and their goodes, which they had gotten in the lande of Canaan, and came into Egipt: both Iacob, and all his seede with hym, his sonnes and his sonnes' sonnes with him, his daughters and his sonnes' daughters, and all his seede brought he with hym into Egipt.

Gene. xlvi. a.

These are the names of the children of Israell, which came into Egipt, both Iacob and his sonnes: Ruben, Iacobs first sonne. The children of Ruben: Henoch, and Phallu, Hezron and Charmi. The children of Simeon: Iemuel, Iamin, Ohad, Iachin, and Zoar, and Saul the sonne of a Cananitishe woman. The children of Leui, Gerson, Kahath and Merari. The children of Iuda: Er and Onā, Sela, and Pharez, and Zerah

Gen. xxxiv. b. Num. xxv. Gen. xlvi. b. i. Par. ii. i. Par. ii. i. Par. ii.

but Er, & Onan died in the land of Canaan
The children of Phares also were Hezron &
Hamul. The children of Zachar: Zola,
Ethan, Heman, & Chalcol, & Dara, all
fyue. And the children of Carmi: Achar
the disquieter of Israel, which brake the
trespace in the cursed thing. The children
of Ethan: Azarias. The children of Hezron
that were borne vnto him: Jerameel, &
Ram, & Chalubai. And Ram begat Aminadab,
& Aminadab begat Nahasson prince of the
children of Juda. And Nahasson begat Salma,
& Salma begat Booz, & Booz begat Obed,
& Obed begat Jesse, & Jesse begat his first
borne Eliab, & the second Abinadab, & the
third Simea, & the fourth Nathanael, & the
fifth Raddai, & Asom the sixth, & David
the seuenth. And their sisters were Saruia
& Abigail. And the children of Saruia:
Abisai, & Joab, & Asahel, three. And Abigail
bare Amasa, & the father of Amasa was Jether
Ismahelite. And Caleb the son of Hezron
begat children of Azuba his wife, & of Jerioth:
Jesar, Sobab, & Ardon. And when Azuba
was dead, Caleb tooke vnto him Ephrath,
which bare him Hur. And Hur begat Vri,
& Vri begat Bezaleel. And after that he
had gone in vnto the daughter of Machir
the father of Galaad, whom he had taken
to wife when he was threescore yeares old,
she bare him Segub. And Segub begat Jair,
which had three & twentie cities in the land
of Galaad. But Geshur & Aram tooke the
townes of Jair from them, with Kenath &
her daughters, euen threescore cities. All
these were the children of Machir the father
of Galaad. And after that Hezron was dead
in Caleb Ephrata, his wife Abia bare him
Ashur the father of Thecua. And the children
of Jerameel the first borne of Hezron were
Ram the first borne, & Buna, & Aram, &
Asom, & Ahia. Atara also was his wife,
which was the mother of Onam. The children
of Ram the first borne of Jerameel were
Maaz, & Jamin, & Achar. And the children
of Onam were Semei & Jada. And the children
of Semei were Nadab & Abisur. And the
name of the wife of Abisur was Abihail,
which bare him Achban & Molid. And the
children of Nadab were Saled & Apphaim:
but Saled died without children. And the
children of Apphaim: Jesi. And the children
of Jesi: Sesan. And the children of Sesan:
Oolai. And Oolai begat Nathan, & Nathan
begat Zabad, & Zabad begat Ophlal, & Ophlal
begat Obed, & Obed begat Jehu, & Jehu
begat Azarias, & Azarias begat Helez, & Helez
begat Eleasa, & Eleasa begat Sisamai, & Sisamai
begat Sallum, & Sallum begat Achia, & Achia
begat Azarias. And the children of Jerameel
the first borne of Hezron: Ahia his first borne,
& Bohon. And Oren begat Abiu, & Abiu
begat Asa, & Asa begat Abia, & Abia begat
Sophonie, & Sophonie begat Naath, & Naath
begat Esrom, & Esrom begat Aram, & Aram
begat Aminadab, & Aminadab begat Nahasson
prince of the children of Juda. And Nahasson
begat Salma, & Salma begat Booz, & Booz
begat Obed, & Obed begat Jesse, & Jesse begat
his first borne Eliab, & the second Abinadab,
& the third Simea, & the fourth Nathanael,
& the fifth Raddai, & Asom the sixth, & David
the seuenth. And their sisters were Saruia
& Abigail. And the children of Saruia:
Abisai, & Joab, & Asahel, three. And Abigail
bare Amasa, & the father of Amasa was Jether
Ismahelite. And Caleb the son of Hezron
begat children of Azuba his wife, & of Jerioth:
Jesar, Sobab, & Ardon. And when Azuba
was dead, Caleb tooke vnto him Ephrath,
which bare him Hur. And Hur begat Vri,
& Vri begat Bezaleel. And after that he
had gone in vnto the daughter of Machir
the father of Galaad, whom he had taken
to wife when he was threescore yeares old,
she bare him Segub. And Segub begat Jair,
which had three & twentie cities in the land
of Galaad. But Geshur & Aram tooke the
townes of Jair from them, with Kenath &
her daughters, euen threescore cities. All
these were the children of Machir the father
of Galaad. And after that Hezron was dead
in Caleb Ephrata, his wife Abia bare him
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Ram the first borne, & Buna, & Aram, &
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which was the mother of Onam. The children
of Ram the first borne of Jerameel were
Maaz, & Jamin, & Achar. And the children
of Onam were Semei & Jada. And the children
of Semei were Nadab & Abisur. And the
name of the wife of Abisur was Abihail,
which bare him Achban & Molid. And the
children of Nadab were Saled & Apphaim:
but Saled died without children. And the
children of Apphaim: Jesi. And the children
of Jesi: Sesan. And the children of Sesan:
Oolai. And Oolai begat Nathan, & Nathan
begat Zabad, & Zabad begat Ophlal, & Ophlal
begat Obed, & Obed begat Jehu, & Jehu
begat Azarias, & Azarias begat Helez, & Helez
begat Eleasa, & Eleasa begat Sisamai, & Sisamai
begat Sallum, & Sallum begat Achia, & Achia
begat Azarias. And the children of Jerameel
the first borne of Hezron: Ahia his first borne,
& Bohon. And Oren begat Abiu, & Abiu
begat Asa, & Asa begat Abia, & Abia begat
Sophonie, & Sophonie begat Naath, & Naath
begat Esrom, & Esrom begat Aram, & Aram

The xlvij. Chapiter.

Joseph came therefore and told Pharao, and said: my father & my brethren, their sheep and their oxen, and all that they have, are come out of the land of Canaan, and behold: they are in the land of Gosen. And Joseph tooke of the vttermost of his brethren euen v. men, and presented them vnto Pharao. And Pharao said vnto his brethren: what is your occupacion? And they answered Pharao: Shepherdes are thy seruauntes, bothe we & also our father. They said moreouer vnto Pharao: for to * sogeorne in the lande are we come, for thy seruauntes haue no pasture for their sheep, so sore is the famine in the land of Canaan. Now therefore let thy seruauntes dwell in the lande of Gosen. And Pharao said vnto Joseph: thy father and thy brethren are come vnto thee. The lande of Egipt is before thee: In the best place of the lande, make both thy father and thy brethren dwell: euen in the lande of Gosen, let them dwell. Moreouer, if thou knowe any man of actiuitee among the, make them rulers ouer my cattell. And Joseph brought in Jacob his father, and set him before Pharao. And Jacob blessed Pharao. And Pharao said vnto Jacob: how old are thou? And Jacob said vnto Pharao: the dayes of my pilgrimage are an. c. and. xxx. yeere. Feme & euill haue the daies of my life been, and haue not attained vnto the yeres of the life of my fathers, in the daies of their pilgrimages. And Jacob blessed Pharao, & went out from him. And Joseph prepared dwellinges for his father and his brethren, and gaue them possession in the land of Egipt, in the best of the land: euen in the land of Rametes, as Pharao had commaunded. And Joseph made prouision for his father, his brethren: and all his fathers houshold with bread, euen as yong children are fed. There was no bread in all the lande, for the derth was exceding sore: so that the lande of Egipt, and the lande of Canaan, were famished by the reason of the derthe. And Joseph brought together all the money, that was found in the lande of Egipt, and of Canaan for the corne, which they brought: and he laied vp the money in Pharaos house. When money failed in the lande of Egipt, and of Canaan, all the Egiptians came vnto Joseph and said, gene vs bread: wherefore shuld we dye before thee, when our money is spent? Then said Joseph: bring your cattell, and I will gene you for your cattell, if ye bee without money. And they brought their cattell vnto Joseph. And Joseph gaue them bread for horses and sheep, and for oxen, and for asses, and fed them with bread for all their cattell that yere. But when that yere was gone, they came vnto him the next

Gen. xxix. c.

gere, and saied vnto hym: we will not hyde it from my lorde, how that our money is spent my lorde also had our cattel and beastes, wherfore there ought lytel, in the sight of my lorde, but euen our bodyes and our landes. Wherefore letteth thou vs dye before thine eyes, and the land to go to naught? Buy vs and our landes for bread: and we and our landes will be bounde to pharao. Onely geue vs seede, that we maie liue & not dye, and that the land go not to wast. And so Ioseph bought all the land of Egipt for Pharao. For the Egiptians sold euery man his lande, because the derth was so sore vpon them, and so the lande became Pharaos. And he appoynted the people vnto the cities, from one side of Egipt, vnto the other euen the lande of the priestes bought he not. For the priestes had an ordinaunce of pharao, that they should eate that, which was appoynted vnto them: wherfore they sold not their landes. Then Ioseph saied vnto the folke: behold, I haue bought you this daie, & your lande for pharao. Take here seede, and sow the lande. And of the increase, ye shall geue the .v. parte vnto pharao, and iiij. partes shalbe your awne, for the seede of the field, and for you, and them of your housholdes, & for your children to eate. And they answered: thou hast saued our liues. Let vs finde grace in the sight of my lorde, and we will be pharaos seruauntes. And Ioseph made it a lawe ouer the land of Egipt, vnto this daie: that pharao should haue the .v. parte, except the landes of the priestes onely, which was not pharaos. And Israel dwelt in Egipt: euen in the countree of Gosan. And they had their possessions therin, and greewe and multiplied exceedyngly. Moreouer Iacob liued in the land of Egipt .xvij. yeere, so that the whole age of Iacob was an. C. xlvij. yere. When the time drewe nye, that Israel must dye, he sent for his sonne Ioseph, and saied vnto hym: If I haue found grace in thy sight, oh put thy hande now vnder my thigo, and beare mercifully and truely with me, that thou bury me not in Egipt, but I will lye with my fathers and thou shalt cary me out of Egipt, & bury me in their buriall. And he answered: I will do as thou hast saied. And he saied: Sweare vnto me, and he sware vnto hym. And Israel worshipped toward the bedes hed.

¶ The xlviij. Chapitre.

AFter these thinges it happened, that a messenger saied vnto Ioseph: thy father is sicke. And he toke with hym his two sonnes Manasses and Ephraim. Then was it saied vnto Iacob, behold: thy sonne Ioseph commeth vnto thee. And Israel toke his strength vnto hym, and sat vpon the bedde. And Iacob saied vnto Ioseph: God almyghty appeared vnto me at Luzain the lande of Canaan, & blessed me, and saied vnto me, behold, I will make thee grow, and will multiply thee, and will make a great number of people of thee, and will geue this lande vnto thy sede after thee, to an euerlastyng possession. And now thy two sonnes, Manasses and Ephraim, which were borne vnto thee in the lande of Egipt, before I came to thee into Egipt, are myne euen as Ruben and Simeon are myne. And the children, which thou hast gotten after them, shalt thine awne, and shalbe called after the names of their brethre in their inheritaunce. But when I came from Mesopotamia, Rachel died vpon my hande, in the land of Canaan, by the waie, and there was but a litle of lande to come vnto Ephrat. And I buried her there, in the waie to Ephrat. The same is Bethlehem. And Israel behelde Ioseph sonnes and saied, what are these? Ioseph saied vnto his father, they are my sonnes, which god hath geuen me here. And he said oh bring them to me, and let me blesse them. And the eyes of Israel were dim for age, so that he could not well se. And he brought them to hym, and he kyssed them, and embraced them. And Israel saied vnto Ioseph: I had not thought to have seen thy face, and yet hath god shewed me, and also thy sede. And Ioseph gokered them awaie from his lap, and bowed hym on the ground before hym. Then toke Ioseph the both: Ephraim with his right hande, toward Israelles left hand, and Manasses with his left hande, toward Israels right hand, & brought them vnto hym. And Israel stretched out his right hand, and laied it on Ephraims hed, which was the yonger, and his left hand vpon Manasses hed, guydyng his handes wisely, for Manasses was the elder. And he blessed Ioseph, and saied: God before whom my fathers Abraham and Isaac were walke, God which hath fed me all my life long, vnto this daie, and the Angel, which hath deliuered me fro all euill, blesse the lasdren, and let my name be named in them, and the name of my fathers Abraham and Isaac, and that they may grow vnto a multitude in the myddes of the yerth. Whe Ioseph saw, that his father laied his right hande, vpon the hed of Ephraim, it displeased hym. And he toke his fathers hand, to haue remoued it, fro Ephraims hed vnto Manasses hed, and Ioseph saied vnto his father: not so my father, for this is the eldest, put thy right hand vpon his hed. And his father wouted not, but saied: I know it well my sonne, I know it well. He shalbe also a people, and shalbe great. But his yonger brother shalbe greater then he, and his sede shalbe full of people. And he blessed them that same daie, saieng: in thee let Israel bless and say, God make the as Ephraim & as

Gen. xv.

Gene. xl.

Gen. xv.

Gen. xv.

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Gene. xlvi.b.

The. xvi. day. M. at Mattins.

Israel. And Israel said vnto Joseph: Behold, I dye. And God shalbe with you, and bring you again, vnto the lande of your fathers. Moreouer, I haue geuen vnto thee, a portion of lande aboue thy brethren, which I gat out of the hande of the Amorite, in my sweard, and in my bowe.

¶ The. xlix. Chapiter.

Jacob called for his sonnes, & said: Come together, that I maie tell you what shal hap vnto you in the last daies. Gather you together, and heare ye sonnes of Jacob, harken vnto Israell your father. Ruben myne eldest sonne, thou art my might, and the beginnyng of my strength, the noblenesse of dignitee, and the noblenesse of power. Unstable as water. Thou shalt not be the chefest, because thou wentest vp to thy fathers bed. Euen then pyddest thou defile it, and it was no more my couche. Thy brethren Simeo & Leui, cruell instrumentes in their habitacions. Into their secretes come not my soule, vnto their congregacion bende not mine honor: for in their wrath they slewe a man, and in their selfe will they digged vppe a walle. Cursed be their wrathe, for it was vnmerciful, and their fearcenes, for it was cruel. I will deuide them in Jacob, and scatter them in Israell. Judas thou art he, whom thy brethren shall praise. Thy hande shalbe in the necke of thyne enemies, thy fathers children shal stoupe before the. Judas a lions whelp from thy preye my sonne, thou art come vp hye. He laieth hym vpne, and couched hym selfe as a lion, and as a lionesse. Who will stire hym vp? The scepter shall not departe from Juda, and a lawgeuer from betwene his fete vntil Silo come. And vnto hym shall the gatheryng of the people be. He shall bynd his colte vnto the vine, and his asses colte vnto the braunch. He washed his garmet in wine and his mantell in the bloud of grapes. His iyes are redder then wine, and his teth whiter then milke. Zabulon shall dwell beside the hauen of the Sea, and nye the Hauen of shippes. His border shalbe vnto Sidon. Issaar a strong asse, couchyng hym downe betwene two burdens, & saw that rest was good, and the lande that it was pleasant, and bowed his shulder to beare, and became a seruaunt vnto tribute. Dan shal iudge his people, and the tribes of Israell. Dan shalbe a Serpent in the waie, an Adder in the pathe biting the horse heles, & his rider fel backward after thy saluacion haue I looked, O lorde. Gad, an horde of men shall ouercome him, and he shal ouercome at the last. Of Aser his bread shalbe fatte, and he shall geue pleasures vnto a king. Nephthali is a swift hynde, geuyng goodly wordes. What shoulde I saye of Joseph, that plenteous child by the well side, the daughters came vpon the wall. The haue prouoked hym, and cast hym through with darts, & enuyed him: but his bowe abode fast, and the armes of his handes were made strong, by the handes of the mightie God of Jacob. Out of hym shall come an herdman, a stone in Israel: euen thy fathers God, which hath holpen thee, & with the almightie, who he hath blessed thee, with the blessynges from heuen aboue, with blessynges of the deepe that lieth vnder, and with blessynges of the brest, and of the wombe. The blessynges of thy father were stronger, then the blessynges of myne elders, vnto the vtmoste of the hilles of the world, and they shalbe on the hed of Joseph, and on the toppe of the hed of him, that was seperate from his brethren. Beniamin shall rauine as a wolfe. In the morning he shall deuoure the pray, and at night, he shal deuide the spoyle. All these are the .xij. tribes of Israell, and this their father spake vnto them, and blessed them, euery one of them blessed he, with a seuerall blessyng. And he charged them, and said vnto them: when I shalbe gathered vnto my people, bury me with my fathers, in the Caue that is in the field of Ephron the Hethite, in the double Caue that is in the field by the countree of Mamre, in the lande of Canaan. Whiche field Abraham bought of Ephron the Hethite, for a possession to burye in, where as wer buried, Abraham and Sara his wife. And where as were buried Isaac and Rebecca his wife. And there I buried Lea. The field and the caue that is therin, was bought of the children of Heth. And when Jacob had commaunded al that he would vnto his sonnes, he plucked vp his fete vnto the bed and died, and was put vnto his people. And Joseph fel vpon his fathers face, and wept vpon hym, and kissed hym.

¶ The. l. Chapiter.

And Joseph commaunded his seruauntes the Phisicions, to enbaulme his father, and the Phisicions enbaulmed Israel. xl. dayes long, for so long doeth the enbaumyng last, and the Egiptians bewailed hym .lxx. daies. And when the daies of weepyng were ended, Joseph spake vnto the house of Pharao, saiyng: If I haue founde fauor in your iyes, speake in the eares of Pharao, saiyng: my father made me sweare, and said: lo, I dye, bury me in my graue, whiche I haue made me in the lande of Canaan. Now therfore, let me go and bury my father, and then will I come again. And Pharao said: go and bury thy father, according as he made thee to sweare. And Joseph went vp to bury his father, and with hym went all the seruauntes of Pharao, that were the elders of his house and all the elders of the lande of Egipt, and all the house of Joseph, and his brethren, and his fathers house: onely their children,

and their shepe, and their cattell left thei in Egipt, in the lande of Gosen, and there went with hym also, charettes and horsemen: and it was an exceadyng great company. And thei came to the corne flore of Atad, whiche is beyond Jordain, and there thei made a greate and exceadyng sore lamentacion. And he* mourned for his father seuen daies. And when the inhabiters of the land (euen the Cananites) sawe the mournyng in the corne flore of Atad, thei said: this is a great mournyng vnto the Egipcians: wherfore, the name of the place is called, the mournyng of the Egipcians, and it is beyond Jordain: and his sones did vnto him, accordyng as he had commaunded them. For his sones caried* hym into the lande of Canaan, and buried hym in the double cane of the field, whiche caue* Abraha bought, and the field also, to be a place to burye in, of Ephron the Hethite, before Mamre. And Joseph returned into Egipt again, he and his brethren (and all that went up with him, to bury his father) all one as he had buried hym. And when Josephs brethre sawe that their father was dede, thei said: Joseph might fortune to hate vs, and * reward vs again all the euill, whiche we did vnto hym. And thei did a commaundment vnto Joseph, saying: thy father charged vs before his death, saying: this wise shall ye say vnto Joseph: forgeue (I praie the) the trespace of thy brethre, and their synne: for thei rewarded thee euill. And now (me pray the) forgeue the trespace of the seruantes of the father of God. And Joseph wept, when thei spake vnto hym. For his brethren came and fell flat before his face, saying: behold, we be thy seruauntes. To whom Joseph said: feare not. Am I God? Ye thought euil against me: but god turned it vnto good to bring to passe, as it is this daie, and to saue muche people a liue: feare not therefore. Now I will norishe you, and your children, and he comforted them, and spake kindly vnto them. Joseph dwelt in Egipt, he and his fathers house, and Joseph lined an. C. and ten yere. And Joseph sawe* Ephraims children, euen vnto the third generacio. And vnto Machir the sonne of Manasses, were children borne, on Josephs knees. And Joseph said vnto his brethren: I dye. And god will surely visite you, and bring you out of this lande, vnto the lande, wherof he sware vnto Abraham, Isaac, and Jacob. And Joseph took an othe of the children of Israel, saying: God will not faile, but visite you, ye shall cary my* bones hence. And so Joseph died, when he was an. C. and ten yere old. And thei enbaumed hym with spices, putting hym in a chest in Egipt.

Ecc. xxv. b.

Gen. xlv. e. Act. vij. b.

D.

Gen. xxiii. d.

Ge. xxxvij. d.

Gene. xlv. d.

To. xiij. a. Job, xlv. d. Psa. cxxvij. a

Hebr. xi. d. Exod. xiij. d. Josu. xxiiij. g

C The ende of the first booke of Moses.

C The seconde booke of Moses, called in the Hebrue tonge Shemoth. And in Latin, Exodus.

C The first Chapiter.

THese are the names of the children of Israell, which came to Egipte with Jacob, euery man came with his houshold: Ruben, Simeon, Leui, and Juda, Isachar and Benjamin, Dan, Nepthali, Gad and Aser. All the soules that came out of the loynes of Jacob were lxx. but Joseph was in Egipt alredy. And Joseph died, and all his brethren, & all that generation, & * the children of Israel grewe, increased, multiplied, and waxed exceadyng mightie: and the lande was full of them. But there arose vp a new kyng in Egipt, which knewe not Joseph. And he said vnto his folke: behold, the people of the children of Israel are greater and mightier then we. Come on, let vs prouide wisely with them, lest they multiply, and when warre chaunceth, that they ioyne them vnto our enemies, and fight against vs, and so get them out of the lande. Therefore, the set taskemasters ouer them to kepe them vnder with burdens. And they built vnto Pharao treasure cities: Pithon and Rameses. But the more they vexed them, the more they multiplied and grewe, so that they abhorred the children of Israel. And the Egipcians helde the children of Israell in bondage without mercy. Therfore was their life bitter vnto them, in that cruell bondage, in clay and bricke, and all maner of seruice in the fieldes. For all their bondage, which they serued in, was full of tyranny. And the kyng of Egipt said vnto the Midwiues of the Hebrues wome, of which the ones name was Sephora, and the other Phua, when ye do the office of a Midwife, to the women of the Hebrues, and see in the birthe time, that it is a boye, ye shall kill it. But if it bee a daughter, it shall liue. But the midwiues feared God, & did not as the kyng of Egipte commaunded them, but saued the men children. And the kyng of Egipt called for the Midwiues, and said vnto them: why haue you done on this maner, and haue saued the men children? And the midwiues answered Pharao, that the Hebrues women, are not as the wome of Egipt: for they are liuely women, and are deliuered ere the midwiues come at them. And God therefore dealte well with the Midwiues. And the people multiplied, and waxed very mightie. And it fortuned, because the Midwiues feared god, he made them houses. And Pharao charged all his people, saying. All the men children that are borne, cast into the Riuer, and saue the maide children a liue.

The xix

Euenton Gene. xl

Act. vij. b. Psal. c. ij

B.

C.

D.

The. ii. Chapiter.

AND there went a man of * the house of Leui, and tooke a daughter of Leui. And the wife conceiued & bare a sonne. And when she sawe that it was a proper child * she hid hym .iij. monthes: and when she could no lenger hide hym, she tooke a basket of bulrushes and daubed it with slime and pitch, and laied the child therin, and put it in the flagges, by the riuer brynke. And his sister stode a farre of, to wete what would come of it. And * the daughter of Pharao came downe to washe her self in the riuer, and her maidens walked a long by the riuers side. And when she sawe the basket emong the flagges, she sent her maide to fetche it. And when she had opened it, she sawe it was a child: & behold, the babe wept. And she had compassion on it, and said: it is one of the Hebrues children. Then said his sister vnto Pharaos daughter: Shal I go and call vnto thee a Nurse of the Hebrues women, to nurse the childe? Pharaos daughter answered her: go. And the maiden, and called the childes mother. To whō Pharaos daughter said: Take this child a way, and nurse it for me, I wil reward thee. And the woman tooke the child, and nursed it vp. The child grewe, and she brought it vnto Pharaos daughter, & it was made her sonne and she called the name of it Moses, because (said she) I toke hym out of the water. And it happened in those daies, whe Moses was waxed great, that he went out vnto his brethren, and loked on their burdens, and spied an Egiptian smityng an Hebrue, which was one of his brethren. And he loked rounde about, and when he sawe no man by, he slewe the Egiptian, and hid hym in the sande. And when he was gone out another daie, behold: two Hebrues stroue together: And he said vnto him that did the wrong, wherfore smitest thou thy felow? He answered: who made thee a manne of authoritee, to Iudge ouer vs? Speakest thou to kil me, as thou killedst the Egiptian? And Moses feared and said of a suretee this thyng is knowen: and Pharao hard of it, and wēt about to slay Moses. And Moses flyng fled the face of Pharao, dwelt in the lande of Madian, & he sat downe by a welles side. The priest of Madian had .vij. daughters, whiche came and drew water and filled the troughes, for to water their fathers shepe. And the shepherdes came and droue them awaye: but Moses stoode vp and helped them, & watered their shepe. And whē they came to Raguel their father, he said: how happeneth it, that ye are come so sone to daie? And they answered: a man of Egipt delinered vs from the hande of the shepherdes, and so drewe vs water, and watered the shepe. He said vnto his daughters: And where is he? Why haue ye so left the man? Call hym that he may eate bread. And Moses was content to dwell with the man. And he gaue Moses Zephora his daughter, which when she bare a sonne, * called his name Gerson: for he said, I haue been a straunger in a straunge lande. And she bare yet a nother sonne, whom he called Eliezer, say ng: the God of my father is my * helper, and hath rid me out of the handes of Pharao. And it chanced in proces of tyme, that the kyng of Egipt died, and the children of Israell sighed, be the reason of bondage, and cried. And their complaint came vp vnto god from the bondage: and GOD heard their mone. And God remembred his promise with Abraham, Isaac, and Iacob. And God loked vpon the children of Israell, and God had respect vnto them.

The. iij. Chapiter.

MOses kept the shepe of * Iethro his father in law, priest of Madian, and he droue the flocke to the backeside of the desert, and came to the mountain of God, Horob. And the angell of the lorde appered vnto him in a flame of fire, out of the middes of a bushe. And he looked, and behold, the bushe burned with fire, and the bushe was not consumed. Therefore Moses said: I will goo nowe, and se this greate sight, how it commeth, that the bushe burneth not. And when the lorde sawe, that he came forth to se, God called vnto him, out of the middes of the bush and said: Moses, Moses. He answered: here am I. And he said: * come not hether, put thy shoes of thy fete: for the place wher on thou standest, is holy ground. And he said: I * am the God of thy father, the God of Abraham, the God of Isaac, and the God of Iacob. And Moses hid his face, for he was afraied to loke vpon God. And the lord said I haue surely seen the trouble of my people, which are in Egipt, and * haue heard their crye, for the face of their taskemasters. For I knowe their sorowes, and am come downe to deliuer them out of the hand of the Egiptians, & to bring them out of that lande, vnto a good lande and a large: and vnto a lande that floweth with milke and hony, euen vnto the place of the Cananites & Hethites, and Amorites, and Pherezites, and Heuites, & of the Iebusites. Now therefore, the complaint of the children of Israell is come vnto me, and I haue also seene the oppression, wherewith the Egiptians oppresse them. Come thou therefore, and I will sende thee vnto Pharao, that thou mayest bring my people, the children of Israel out of Egipt. And Moses said vnto God: what am I, to go vnto Pharao, and to bring the children of Israell out of Egipt? And he answered: I will bee with thee. And this shalbee a token that I sende thee, that I haue sent thee: after that thou

hast brought the people out of Egipt, ye shal serue God vpon this mountain. And Moses said vnto God: behold, whe I come vnto the children of Israell, I shall saie vnto them: the god of your fathers, hath sent me vnto you, & if thei saie vnto me, what is his name what answere shall I geue thei? And god answered Moses: I am that I am: & he said, this shalt thou saie vnto the children of Israel: I am, hath sent me vnto you. And God spake further vnto Moses: thus shalt thou saie vnto the children of Israel, the lord god of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me vnto you: this is my name for euer, and this is my memoriall, into generacion and generacion. Go and gather the elders of Israel together, and thou shalt saie vnto them: the lorde God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, appered vnto me, and said: in visityng haue I visited you, and knowe that whiche is doen to you in Egipt. And I haue said, I will bryng you out of the tribulacion of Egipte, vnto the lande of the Cananites, and Hethites, and Amorites, and Pherezites, & Heuites, and Jebusites: Euen vnto a lande that floweth with milke and hony. And whe thei heare thy voyce, then go both thou and the elders of Israel, shall go vnto the kyng of Egipt, and saie vnto hym: the lorde God of the Hebrues hath met with vs: and nowe will we go therfore, three daies iourney into the wildernesse, and do sacrifice vnto the lorde our god. And I am sure, that the kyng of Egipt wil not let you go no not in a mighty hande: and I will stretche out myne hand and smite Egipt with all my wonders, whiche I will do in the middes therof, and after that he will let you go. And I will get this people fauor in the sight of the Egipcians: so that when ye goo, ye shall not goo emptie: but a wife shal borowe of her neighbor, and of her that dwelleth in her house iewelles of siluer and gold, and raiment. And ye shal put them on your sonnes and daughters, and shall rob the Egipcians.

Exod. iii. a.

F.

Exo. xxv. and xxi. e.

The. iiij. Chapiter.

Moses answered and said: se, thei will not beleue me, nor harke vnto my voyce but wil saie, the lorde hath not appered vnto thee. And the lorde said vnto hym: what is that, whiche is in thy hande? He answered a rod. And he said, cast it on the ground. And he cast it on the ground, and it became a serpent. And Moses fled from the sight of it. And the lorde said vnto Moses: put furthe thine hand, and take it by the taile. And therfore he put furthe his hande, and caught it, and it became a rodde in his hande. For this cause (saith he) shal thei beleue that the lorde God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath appered vnto thee. And the lorde said further more vnto him, thrust thyne hand into thy bosome. And he thrust his hand into his bosome. And when he toke it out again, behold, his hand was leprous, euen as snow. And he said: put thyne hand into thy bosome again. And he put his hand into his bosome again, and plucked it out of his bosome, and beholde, it was turned again as his other flesshe. Therfore, if thei will not beleue thee neither heare the voyce of the first token, yet will thei beleue for the voyce of the seconde token. But and if thei will not beleue the .ij. signes, neither harken vnto thy voyce, thou shalt take of the water of the riuer, & powre it vpon the drye land. And the water, whiche thou takest out of the riuer, shall turne to bloud vpon the drie land. Moses said vnto the lorde: oh my lorde, I am not eloquent, nor yesterdaie nor yesterdaie, and namely sence thou hast spoken vnto thy seruant: but I am slowe mouthed and slowe tongued. And the lorde said vnto him: who hath made mannes mouthe, or who hath made the domme or the deafe, the seyng or the blynde? Haue not I the lorde? Therefore, I will be with thy mouthe, and teache thee what thou shalt say. He said: oh my lorde, sende I praie thee by the hand of hym, whom thou wilt sende. And the lorde was angrie with Moses, and said: do not I knowe Aaron thy brother the Leuite, that he can speake? For lo, he commeth furthe to mete thee, and when he seeth thee, he will be glad in his harte. Therfore, thou shalt speake vnto hym, and put these wordes in his mouthe, and I will be with thy mouth and with his mouth, & will teache you what ye ought to do. And he shalbe thy spokesman vnto the people: he also shalbe thy mouthe, and thou shalt be his god. And thou shalt take this rod in thy hande, wherewith thou shalt do miracles. Therfore, Moses went and returned to Jethro his father in lawe again, and said vnto hym: I will go now, and turne again vnto my brethre, whiche are in Egipt and se whether thei be yet aliue. And Jethro said to Moses, go in peace. And the lorde said vnto Moses in Midian: go & returne again into Egipt, for * thei are ded, whiche went about to kill thee. And Moses toke his wife and his sonnes, and put them on an asse, and went again into Egipte, and Moses toke the rod of God in his hande. And the lorde said vnto Moses: when thou art entred and come into Egipt again, se that thou doo all these wonders before Pharao, whiche I haue put in thy hand: but I will hold his hart, and he shall not let the people goo. And thou shalte saie vnto Pharao, thus saieth the lorde: Israel is myne eldest sonne, and I haue said vnto thee, that thou shouldest let my sonne go.

Exod. iv. a.

Exod. vij. a.

Exod. iij. b.

Exod. xxiij. b.

Exod. iij. b.

Exod. iij. b.

Exod. i

that he maie serue me, And thou wouldest not let hym go, behold, I will* slay thyne eldest sonne. And it chaunced by the waie, in the In that the lorde met hym, and would haue killed him. And Zephora tooke a stone, and cut away the foreskynne of her sonne, and cast at his fete, and said a bloudy husband art thou unto me. Then he let hym goo. And she said, a bloudy husbande, because of the circumcisiō. When said the Lorde vnto Aaron: go mete Moses in the wildernesse. And he went and met hym in the mount of God, and kissed him And Moses told Aarō all the wordes of the Lorde, whiche had sent hym, and all the tokens, whiche he had charged hym withall. So went Moses and Aaron, and gathered all the elders of the children of Israel. And Aaron told all the wordes, whiche the lorde had spoken vnto Moses, and did the miracles in the sight of the people, and the people beleued. And whē thei hard, that the lord had visited the children of Israell, and had looked vpon their tribulacion, thei bowed their hedde, and worshipped.

¶ The. v. Chapiter.

AFterward Moses and Aaron went in, & told Pharao, thus saieth the lorde god of Israell: let my people go, that thei maie kepe holy daie vnto me in the wildernes. And Pharao said: who is the lord, that I should heare his voyce, and let Israel go? I know not the lorde, neither will I let Israell go. And thei said: the God of the Hebrues hath met with vs: and therefore we will we go three daies iourney in the desert, and sacrifice vnto the lorde our God: lest there happen vnto vs, either pestilence or sweard. Then said the kyng of Egipt vnto them: wherfore (ye (Moses and Aaron) let the people frō their worke? Get you vnto your labor. And Pharao said furthermore: behold, there is muche people nowe in the lande, and ye make theim leane their worke. And Pharao commaunded the same daie vnto the taskemasters, whiche were emong the people, and vnto the officers saiyng: ye shal geue the people nomore straw to make Bricke withall, (as ye did in tyme passed) let them go, and gather them straw themselues, and the nomber of bricke, which thei were wont to make in tyme passed, laye vnto their charges also, and minish nothyng therof. For thei be idell, and therefore crie saiyng: we will go and do sacrifice vnto our God. Thei must haue more worke laied vpō them, that thei maie labor therin, and not regard vain wordes. Then went the taskemasters of the people, and the officers out, and told the people: thus saieth Pharao: I will geue you nomore straw, go your selues and gather you straw, where ye can finde it, yet shall none of your labor be minished. And so were the people scattered abrode, throughout al the lande of Egipt: for to gather stubble in steade of straw. And the taskemasters hasted the forward saiyng: fulfil your worke day by day, euen as if ye had straw. And the officers of the children of Israell whiche Pharaos taskemasters had set ouer thē, were beaten. And thei said vnto thē: wherfore haue ye not fulfilled your taske in makyng bricke, both yesterday and to day, as wel as in times past? The officers also of the children of Israel, came and complained vnto Pharao, saiyng. wherefore dealest thou thus with thy seruantes, there is no straw geuen vnto thy seruantes, & thei saie vnto vs: make bricke. And thy seruauntes are beaten, & the people is foule intreated. He said, idle, are ye, idle, and therfore ye say: We wil go and do sacrifice vnto the Lorde. Go therfore nowe and worke and there shal no straw be geuen you, & yet shal ye deliuer the whole tale of bricke.

And the officers of the children of Israel did with heuynesse loke on them that said: ye shal minishe nothyng of your daylye makyng of Bricke. And thei met Moses and Aaron whiche stode in their way as thei came out from Pharao, and said vnto them: The lorde loke vpon you & iudge you, which hath made the sauour of vs stincke in the eyes of Pharao and in the eyes of his seruantes: & haue put a sweard in their hand to slee vs. Moses returned vnto the lord, and said: Lord, wherfore hast thou delt cruelly with this people, and wherfore hast thou sent me? For sence I came to Pharao to speake in thy name, he hath cared foule with this folke, and yet thou hast not deliuered thy people at all. Then the lord said vnto Moses: Now shalt thou se, what I wil do vnto Pharao, for in a mighty hande shall he let them go, and* in a mighty hāde shal he driue thē out of his lāde

¶ The. vi. Chapiter.

GOd spake vnto Moses, & said vnto him: I am the Lord: I appeared vnto Abraham Isaac and Iacob as an almightye god: & in my name Iehouah, was I not known vnto them. Moreouer* I made an appointment with them to geue them the lande of Chanaā: the lād of their pilgremage, wherin thei were strangers. And I haue also heard the groning of the children of Israel, whom the Egiptiās kepe in bondage, and haue remēbred my couenaunt. Wherfore say vnto the children of Israel: I am the Lorde, I will bryng you out frō the burdens of the Egiptians, and wil rid you out of their bondage, and wil deliuer you in a stretched out arme & in great iudgemētes. And I wil take you for my people, & wilbe to you a God. And ye shal know that I am the Lord your God, which bryng you out from the burdens of the Egiptians. And I wil bryng you vnto the lande cōcerning the which I did lift vp my hande

to geue it vnto Abraham, Isaac, and Jacob, & wil geue it vnto you for a possession: euen I the lord. And Moses tolde the childrē of Israel euen so. But thei harkened not vnto Moses, for anguishe of spirite and for cruell bondage. The Lord spake vnto Moses saiyng: Go in, & speake vnto Pharao kyng of Egipt, that he let the children of Israel go out of his land. And Moses spake before the Lord, saiyng: behold, the children of Israel herken not vnto me, howe then shal Pharao heare me, which am of vncircūcised lippes? And the lord spake vnto Moses & vnto Aaron, & gaue them a charge vnto the children of Israel: & vnto Pharao kyng of Egipt: to bring the children of Israel out of the land of Egipte. C. These be the heades of their fathers houses. The* children of Ruben the eldest sonne of Israel are these: Hanoch, and Pallu, Hezron, & Charmi, these be the houholdes of Ruben. The children of Simeon Gemuel, & Jamin, Ohad, and Jachin, Zoar, and Saul the sonne of a Cananite the wife: These are the kynredes of Simeon. These also * are the names of the children of Leui in their generacions: Gerson and Kahath and Merari. Leui liued an hundred and thirtye & seuen yere. The sonnes of Gerson: Libni and Semei by their kynredes. The children of Kahath: Amram and Jezehar, Hebron and Vsiel. And Kahath liued an hundred and thirtye & three yere: The children of Merari: Maheli and Muli: these are the kynredes of Leui by their generacions. *Amram tooke* Jochebed his nyce to wife and she bare hym Aaron and Moses. And Mariam. And Amram liued an hundred and thirtye and seuen yere. The children of Jezehar, Korah, Nepheg, & Sichri. The children of Vsiel, Misael, Elzaphan, and Sithri. And Aaron tooke Elizaba doughter of Aminadab: and sister of Nahason to wyfe: whiche bare hym Nadab, & Abihu, Eleazar and Ithamar. The children of Korah: Assir, and Elcana, and Abiasaph: these are the kynredes of the Korahites. Eleazar Aarons sonne take hym one of the doughters of Putuell to wife which bare him Phineas, & these are the principall fathers of the Leuites thorowe out their kynredes. This is that Aaron & Moses to whom the lord said: carry the children of Israell out of the lande of Egipt, accordyng to their armies. These are that Moses & Aaron which spake to Pharao kyng of Egipt, that thei might bryng the children of Israell out of Egipt. And in the day when the lord spake vnto Moses in the lande of Egipte he spake vnto him, saiyng: I am the Lord, speke thou vnto Pharao the kyng of Egipt all that I say vnto the. And Moses said before the lord. Behold, I am of* vncircumcised lippes, and howe shal Pharao geue me audience?

Gene. xlvi. b. Exod. i. a. Num. xxvi. a. i. Pa. v. a.

i Pa. vi. a. and. xxiij. a. Num. iij. c. and. xxvi. g.

Exod. vj. a. Nu. xxvi. g.

Exod. vi. b.

The. vij. Chapiter.

And the Lord said vnto Moses: behold, A. I haue made the Pharao God, & Aaron thy brother shal be thy Prophet. Thou shalt speke al that I commaunded the, and Aaron thy brother shal speke vnto Pharao that he send the children of Israel out of his lande. And* I will harden Pharaos hart, and multiplie my miracles & my wonders in the lande of Egipt. But Pharao shal not herken vnto you, that I may set mine hande vpon Egipte and bryng out min armies, and my people the children of Israel out of the land of Egipt. in great iudgementes, & the Egiptians shal know that I am the Lorde, when I stretche furth my hande vpon Egipte, and bryng out the children of Israell from emongest them.

Exod. iij.

Moses and Aaron dyd as the Lorde commaunded them, euen so did they. Moses was. B. lxxx. yere olde, and Aaron. lxxxiij. when thei spake vnto Pharao. And the lord spake vnto Moses and Aaron saiyng: if Pharao speake vnto you saiyng: shewe a wonder, thou shalte say vnto Aaron: take thy rod & caste it before Pharao, that it may be a serpent. Then went Moses and Aaron in vnto Pharao, and dyd euen as the Lord had commaunded. And Aaron caste furth his rod before Pharao & before his seruantes* & it turned to a serpent. Then Pharao called for the wyse men* enchaunters, and those wyse men of Egipt did in lyke maner with their sorcery. For they caste downe euery man his rod, & thei turned to serpentes. But Aarons rod did eat vp their rodded. And he hardened Pharaos hert: that he harkened not vnto them, euen as the Lord had said. The Lorde said vnto Moses: Pharaos herte is hardened, he refuseth to lette the people go. Get the vnto Pharao in the morning, lo, he wil come vnto the water, and thou shalt stand vpon the riuers brincke against he come, and the rod which turned to a serpent, shalt thou take in thyne hande. And thou shalt saye vnto hym: the Lorde God of the Hebrues hath sent me vnto the, saiyng *let my people go, that thei may serue me in the wildernes. And beholde, hytherto thou wouldest not heare. Thus saith the Lord: In this thou shalte know that I am the Lorde. Behold, I wil smite (with the staffe that is in mine hande) the water that is in the riuer, and it shall turne to bloud. And the fishe that D. is in the riuer shall dye, and the ryuer shall stynke: and it shall greue the Egyptians to drynke of the water of the ryuer. And the Lorde spake vnto Moses, saye vnto Aaron: take thy staffe, and stretche out thyne hande ouer the waters of Egipt ouer their streames, ouer their riuers & ponds, & al pooles of water, whiche they haue, that they may be bloud, and that there may be bloud thorowout all the lande of Egipt: both in vessels of

Exod. iij. Wim.

C.

Exod. vij.

The

woode and also of stone. And Moses and Aaron dyd euen as the Lorde commaunded. And he lifte vp the staffe, and smote the waters that were in the riuer in the sight of Pharao, and in the sight of his seruauntes: and all the water that was in the ryuer, turned into bloud. And the fyshe that was in the riuer dyed, * and the riuer stanke: and the Egiptians coulde not drynke of the waters of the riuer. And there was bloud thorowout al the lande of Egipte. And the enchaunthers of Egipte dyd lyke wyse with their sorceries, & he hardened Pharaos hart: neyther dyd he harken vnto them * as the Lorde had sayde. And Pharao turned hym selfe, and went again into his house, & set not his hart therunto. And the Egiptians digged rounde about the riuer for water to drinke, for they could not drinke of the water of the ryuer. And it continued a weke after that the Lord had smyten the riuer.

¶ The.viij. Chapiter.

THe Lord spake vnto Moses. Go vnto Pharao & tel him, thus sayeth the lorde: *let my people go that they maye serue me. Yf thou wilt not let them go: behold, I will smite all thy border with frogges. And the riuer shal sweal with frogges, which shal go vp and come in to thyne house: and in to thy preuye chamber where thou slepest, and vpon thy bed, and in to the house of thy seruantes, & vpon thy people, and into thine ouens, and vpon thy meates. And the frogges shall come vpon the and on thy people, and vpon al thy seruantes. * And the Lord spake vnto Moses: say vnto Aaron: stretche furth thine hande with thy rod ouer the stremes, ouer the riuers, and ouer the pondes, that thou mayst bryng vp frogges vpon the lande of Egipte. And Aaron stretched his hande ouer the waters of Egipte, and the frogges came vp, and couered the lande of Egipte. And the sorcerers did likewise with their sorcery, and brought frogges vp vpon the land of Egipte. Then Pharao called for Moses and Aaron and said: * pray ye vnto the lorde that he may take away the frogges from me: and from my people, & I wyll let the people go, that they maye do sacrifice vnto the Lorde. And Moses said vnto Pharao: determyne thou ouer me, and appointe when I shal pray for the and for thy seruantes, & for the people, to driue away the frogges from the, and thy houses, and that they may remayne but in the riuer onely. He said: to morow. And he sayd, euen as thou hast said that thou mayst know that there is none lyke vnto the Lord. oure God. And so the frogges shall departe from the and from thy houses, from thy seruantes, from thy people, and shal remayne in the ryuer onely. Moses and Aaron went out from Pharao, and Moses cried vnto the lord vp-

on the appoyntment of frogges, which he had made vnto Pharao. And the lord dyd accordyng to the sayng of Moses. And the frogges died out of the houses, out of the courtis and feldes. And they gathered them together vpon heapes, and the lande stanke of them. But when Pharao saw that he had rest geuen hym, he hardened his hart and herkened not vnto them, as the lord had said. And the lord said vnto Moses: say vnto Aaron, stretch out thy rod & smit the dust of the lande, that it maye turne to lice thorowout al the lande of Egipt. And they did so. For Aaron stretched out his hande, & with his rod he smote the dust of the earth which turned to lice in men and beast, so that all the dust of the land turned to lyce, thorow out al the land of Egipte. And the enchaunters assayd likewise with their enchauntmentes to bryng furth lyce, but they coulde not. And the lyce were both vpon men & beastes. Then said the enchaunters vnto Pharao: it is the fynger of God. And Pharaos hart remained obstinat, and he harkened not vnto them, euen * as the lord had said. And the Lord sayd vnto Moses: rise vp early in the morning, & stand before Pharao for he wil come furth vnto the water & thou shalt saye vnto hym: thus saith the Lord: Let my people go, that they maye serue me. Els, if thou wilt not let my people go: behold, I wil send al maner of flyes both vpon the and thy seruantes, and thy people, & into the houses & the houses of the Egiptians shalbe ful of flyes, and the grounde wheron they are. And the lande of * Goscan where my people are, wyl I cause to be wonderful in that day: so that there shal no flyes be there. Whereby thou shalt know that I am the Lorde in the middes of the earth. And I wil put a diuision betwen my people & thine. And euen to morow shal this miracle be don. And the lord did euen so: & there came noysome flyes into the house of Pharao, and into his seruantes houses, and into al the land of Egipte: and the lande was corrupt with these flyes. And Pharao called for Moses and Aaron and said: Go and do sacrifice vnto youre God in the lande. And Moses answered: it is not mete that we do so. For then we must offer vnto the Lord our God, that which is an abhominacion vnto the Egiptians. But and if we sacrifice that whiche is an abhominacion vnto the Egiptians before their eyes, shulde they not stone vs? we wil go thre dayes iorney into the desert, and sacrifyce vnto the Lorde oure God, * as he hath commaunded vs. And Pharao said: I wil let you go that ye maye sacrifice vnto the Lord your God in the wylderues: but go not farre away, pray for me. And Moses sayd: behold, I will go out from the, and praye vnto the Lorde, that the flyes maye

departe

departe from Pharao, and from his seruantes and from his people to morowe. Onlye lette Pharao from hence furthe decease no more, that he wyll not lette the people go to sacrifice vnto the Lorde. And Moses went out from Pharao and praid vnto the Lorde. And the Lorde did accordyng to the saiyng of Moses, and the flies departed from Pharao, and from his seruauntes, and from his people, and there remayned not one.

And Pharao hardened his harte euen then also, and did not let the people go.

¶ The .ix. Chapiter

Euentoug .ii

Exo.vij.c.

THe Lorde sayd vnto Moses: go in vnto Pharao & thou shalt tel hym, thus saith the Lord God of the Hebrues: * let my people go, that thei may serue me. Yf thou wylt not let them go, and wylt holde them stil, behold: the hande of the lorde is vpō thy cattle which is in the feld: for vpon horses, asses camels, oxen, & sheepe, there shalbe a mighty great morain. And the lorde shall do wonderfully betwene the beastes of Israell and the beastes of Egipt: so that there shal nothyng dye of all that pertaineth to the children of Israel. And the Lorde appointed a time, saiyng: to morowe the Lorde shall fulfylle this worde in the lande. And the Lorde did it on the morow, and al the catel of Egipte dyed: but of the catel of the children of Israel died not one. And Pharao sent, and behold: there was not one of the catel of the Israelites deade. And the harte of Pharao was hardened that he wolde not let the people go.

B. And the Lorde said vnto Moses and Aaron: take your handes ful of ashes out of the fornace, and Moses shal sprinkle it vp into the ayre, in the sight of Pharao, and it shal turne to dust in al the lande of Egipt: that there may be swellyng sores with blaynes both on mā and beest thorow out al the lande of Egipte. And they toke ashes out of the furnace, and stode before Pharao: and Moses sprinkled it vp into the ayre. And there were sores with blaines both in men and in beastes, and the sorcerers could not stonde before Moses because of the blaines, for there were botches vpon the enchaunters and vpon al the Egiptians. And the Lord hardened the harte of Pharao, and he harkened not vnto them * as the Lord had said vnto Moses. And the lord said vnto Moses: rise vp earely in the morning, & stand before Pharao, and thou shalt tel him: thus saith the Lorde God of the Ebrues: * Let my people go, that they maye serue me: or elles I wil at this tyme send al my plages vpon thyne herte, and vpon thy seruauntes & on thy people, that thou mayst knowe, that there is none like me in all the earth. For now I wil stretche out myn hāde, that I may smite the and thy people with pestilence and thou shalt perish from the earth.

Exod.iiij.e.

C.

Exo.vij.a.

And in deed here, * for this cause have I kept the, for to shewe the my power: and that they might declare my name thorowout all the worlde. Yet thou exaltest thy selfe against my people, that thou wilte not let the go: behold, to morow this time I wil sende vnne a mighty great hayle: euen such a one as was not in Egipte, ceas it was grounded vnto this time. Sende therfore now, and gather thy beastes, and al that thou hast in the felde. For vpon all the men and the beastes which are found in the feld, and not brought home, shall the hayle fal & thei shal dye. And as many as feared the word of the lord emōg the seruantes of Pharao made their seruantes and their beastes flie into the houses, but he that regarded not the word of the Lord, lette his seruantes and his beastes in the feld. And the Lord said vnto Moses: stretch furth thyne hande vnto heauen, that there may be hayle in al the lande of Egipte: vpon man and vpon beastes, and vpon all the herbes of the felde, thorowout all the lande of Egipte. And Moses stretched out his rod vnto heauen: and the lord thundred & hayled, & the fyre ran along vpon the ground. * And the lord so hayled in the lande of Egipt, that there was hayle and fyre mingled with the hayle, so greuous, & such as there was none thorowout al the lande of Egipt, sence people inhabited it. And the haile smote thorowout al the land of Egipte, al that was in the felde both man & beaste. And the hayle smote all the herbes of the felde, and broke all the trees of the felde, only in the lande of Gosan, where the children of Israel were was no hayle. And Pharao sent & called for Moses and Aaron, & said vnto them, I have now sinned: the Lord is righteous, and I and my people are vngodly. * Praye ye vnto the Lorde: for it is inough that there shulde be thunders of God & payle. I wil let you go, and ye shal tary no longer. Moses said vnto him: assone as I am out of the cytie, I wyll spreade abrod my handes vnto the Lorde, and the thunder shall cease, neither shal there be any more hayle, that thou mayst know howe that the earth is the Lordes. But I knowe that thou & thy seruauntes yet feare not the face of the Lorde god. And so the flaxe and the barly were smitten, for the barly was shut vp, and the flaxe was boulled: but the wheate and the rye were not smitten, for thei were late sowen. And Moses went out of the cytie from Pharao & spreade abrod his handes vnto the Lord: and the thunder & hayle ceased, neither rayned it vpō the earth. And when Pharao saw that the rain & the hayle and thunder were ceased, he sinned again: and hardened his harte, he and his seruauntes. And the hart of Pharao was hardened: neither wolde he let the children of Israel go,

Rom.ix.

Psal.xi

D

E.

Psal.l

c.8.cb.

F.

Exo.ix.

G.

as the lorde had saide by the hande of Moses.

The .x. Chapiter.

AND the Lorde sayde vnto Moses, go in vnto Pharao: for* I haue hardened his herte, and the herte of his seruauntes, that I might put there my tokens amongest the, & that thou tell in the audience of thy sonne, & of thy sonnes sonne, what tyrages I haue done in Egipt, & the miracles which I haue done among them: that ye may knowe howe that I am the Lord. And to Moses and Aaron came vnto Pharao and saide vnto hym: Thus saith the Lord God of the Ebrues, how long shal it be or thou wilte submit thy selfe vnto me? * Let my people go, that they may serue me. Or els (yf thou do refuse and wylt not let my people go) behold, to morow wil I bring grashoppers into thy costes, & they shal couer the face of the earth, that it can not be sene: and they shal eate the residue which remaineth vnto you (is escaped from the hayle: and they shall eat euery grene tree that beareth you fruite in the feld) & they shal fil thy houses, and al thy seruantes houses, and the houses of all the Egiptians after suche a maner as neither thy father, nor thy fathers fathers haue sene, sence the tyme they were vpon the earth vnto this daye. And he turned himselfe about, and went out from Pharao. And Pharao seruantes sayde vnto hym, Howe long shall he be a snare vnto vs? Let the men go, that they may serue the Lord their God: knowest thou not that Egipt is destroyed? And Moses & Aaron were brought againe vnto Pharao, & he sayde vnto them go, & serue your lorde your god. Who are they that shal go? And Moses answered: we wyl go with our yong and with our olde, we wyl go with our sonnes & with our doughters, and with our shepe & with our oxen we must go. For we must holde a feast vnto the Lord. And he sayde vnto them: let it be so. The Lord be with you. When I lette you go, and your children also, take heede, for ye haue some mischief in hande. It is not so: but go they that are men and serue the Lorde: for that was your desire. And they thrust them out of Pharaos presence. And the Lord sayd vnto Moses: stretche out thyne hande ouer the land of Egipt for grashoppers that they may come vpon the land of Egypte and eate all the herbes of the lande, and all that the hayle lefte behinde. And Moses stretched furthe his rod ouer the lande of Egipte: and the Lorde brought an east wynde vpon the lande al that day, and all that nighte. And in the morowyng, the east wynde* brought the grashoppers, and the grashoppers, went vp ouer all the lande of Egipte: and remayned in all quarters of Egypte very grieuously. Before them were there no suche grashoppers as were them after them shalbe: for they couered all the face of the earthe, so that the land was darke. And they did eate al the herbes of the land, & all the frutes of the trees, and whatsoeuer the hayle hadde lefte: there was no grene thynges lefte in the trees and herbes of the felde throughout all the lande of Egipte. Therfore Pharao called for Moses and Aaron in haste, and sayde: I haue sinned against the Lord your God and against you. And nowe forgeue me my synne onely this once: and * praye vnto the Lorde your God, that he maye take away from me this deth onely. And Moses wente out from Pharao, and prayed vnto the Lord. And the Lord turned a mighty strong weste winde, and it toke away the grashoppers, and caste them into the red see, so that there was not one grashopper in all the coste of Egypte. And the Lord* hardened Pharaos harte, so that he wolde not let the children of Israel go. And the Lord sayd vnto Moses: stretche out thy hande vnto heauen, that there maye be vpon the lande of Egipte darkenes which may be felt. And Moses stretched furth his hande vnto heauen, and there was a thycke * darkenesse vpon all the lande of Egypte three daies long, no man sawe another, neither rose vp from the place where he was by the space of three dayes. But all the children of Israell had lyght where they dwelled. And Pharao called for Moses and sayde: go and serue the Lord, only let your shepe and your oxen abyde, and let your children goo with you. And Moses sayde: thou must geue vs also offerynges and burnte offerynges for to sacrifice vnto the Lorde our God: our catel also shall go with vs, and there shall not one hoofe be left behynde for therof must we take to serue the Lord our God. Neyther do we knowe what we shall offre vnto the Lorde, vntil we come thyther. But the Lord hardened Pharaos harte, and he wolde not let them go. And Pharao sayd vnto hym: get the fro me, and take heede to thy selfe, and se my face nomore. For when soeuer thou comest in my sight, thou shalt dye. And Moses sayde: Let it be as thou hast sayd, I wil se thy face nomore.

The .xi. Chapiter.

AND the Lord sayd vnto Moses: yet wyll I bryng one plage more vpon Pharao & vpon Egipte: & after that he will let you go hence. And when he letteth you go, he shall vtterly dryue you hence. Speake thou therfore in the eares of the people that euery man borow of his neighbour, and euery woman of her neyghboure * iewels of syluer & iewels of gold. And the Lorde shall geue the people fauour in the sight of the Egiptians. Moreouer, * Moses was very great in the land of Egipt, in the sight of Pharaos seruantes and in the sight of the people.

Exod.ix.c.

Exod.x.f.

Exod.xiij.f.

Exod.xij.a.

Exo.xv.g. and.xxxv.e.

Ecclus.xlv.a.

Moses called vnto him the Lorde: * At mid-
night will I go out into the middes of E-
gipt, and all the firste borne in the lande of E-
gipt, shall dye, euen from the firste borne
of Pharao that sytteth on his seate, vnto the
firste borne of the mayd seruant that is behind
the mylle, with the firste begotten of the catell.
And there shall be a great crye throughout all
the lande of Egipt, such as there was neuer
none like vnto, nether shall be lyke vnto it.
But vnto all the children of Israel shal not a dog moue his tonge, nether
shall man or beast, that ye may know how that
the Lorde by a great miracle putteth a dif-
ference betwen the Egiptians & Israell. And
there shal thy seruantes shal all come downe vnto
me, and fal before me, & say, get the out & all
the people that are vnder the, & then will I
departe. And he went out from Pharao with
an angry countenaunce. And the Lorde saide
vnto Moses: Pharao shal not heare you, that
my wonders may be multiplied in the lande
of Egipte. And Moses & Aaron did all these
wonders. And tokens which are written
before Pharao. And the Lorde hardened
Pharaos harte, so that he wolde not let the
children of Israel go out of his lande.

The .xij. Chapiter.

And the Lorde spake vnto Moses and Aa-
ron in the lande of Egipte saying: This
moneth shall be vnto you the beginnyng of
monethes: and the firste moneth of the yere
shall it be vnto you. Speake ye vnto all the
congregacio of Israel saying: In the tenth
day of this moneth euery man take vnto hym
a lybe accordyng to the house of the fathers,
a lambe throughout euery house. Yf the hous-
holde be to litle for the lambe, let hym take
his neighbour which is next vnto his house
accordyng to the nombre of the soules: euery
one of you, accordyng to his eatyng, shal
make youre count for a lambe. And lette the
lambe yt yours be without blemish, a male of
a yere olde whiche ye shall take out from a-
mong the sheepe, or from among the goates.
And ye shall kepe him vntyl the .xiij. day
of the same moneth. And euery man of the
multitude of Israell shall kyll hym about e-
uen. And they shall take of the blonde, and
dyp it on the two syde postes and on the
upper doore post euen in the houses, where
they shall eate hym. And they shall eate the
flesh the same nyght, rosted with fyre: with
unleuened bread and with sower herbes they
shal eate it. See that ye eate not therof rawe
nor sodden in water, but rosted with fyre: the
heade, fete, and purtenaunce therof. And ye
shall lette nothyng of it remayne vnto the
morowe. That which remayneth of it vn-
tyl the morowe, shall ye burne with fyre.
And this maner shal ye eate it, with youre
loynes girded, and youre shoes on youre fete
and youre staues in youre handes. And ye shall
eate it in hast: for it is the Lordes passeouer.
For I will passe thorowe the lande of E-
gipte this same nyght, and will smite all the
firste borne in the lande of Egipte both of
man and beaste, and vpon all the gooddes of
Egipte will I the Lorde do execucion. And
the blonde shalbe vnto you a token in the
houses where ye are. And when I se the
blond, I will passe ouer you, and the plage
shall not be vpon you to destroye you, when
I smite the lande of Egipte. And this daye
shalbe vnto you a remembraunce: and ye shal
kepe it holy vnto the Lorde, euen thorowe
out youre generacions shall ye kepe it holy
daye, that it may be a custome for euer. Seuen
dayes shall ye eate vnleuened bread: and the
firste day ye shal put away leuen out of youre
houses. For whosoeuer eateth leuened
bread from the firste day vntyl the seuenth
daye, that soule shalbe plucked out from Is-
rael. * The firste daye shalbe an holy con-
uocacion, and the seuenth day shall be an ho-
ly conuocacion vnto you. There shalbe no
maner of worke done in them, saue about that
onely whiche euery man must eate, that only
maye ye do. And ye shall obserue vnleuened
bread. For on this same daye haue I brought
youre armies out of the lande of Egipte, there-
fore ye shall obserue this daye, and all your
children after you, by a custome for euer.
In the firste moneth, and the fourtene daye of
the moneth at euen, ye shall eate vnleuened bread
vnto the .xxi. daye of the moneth at euen a-
gain. Seuen dayes shall there be no leuened
bread founde in your houses. And who soe-
uer eateth leuened bread, that soule shal
be roted out from the multitude of Israell:
whether he be a straunger or borne in the
lande. Ye shall eate nothyng leuened: but in
all your habitacions shal ye eate vnleuened bread.
Moses called for the elders of Israel and
sayd vnto them: Fetche out and take you to e-
uery housholde of youre sheepe, and kyll it for
passeouer. And take a bunche of hyssope, and
dyp it in the blonde that is in the bason, and
stryke the vpper poste and the two syde po-
stes with the blonde that is in the bason,
& none of you go out at the doore of his house,
vntyl the morowe. For the Lorde will go a-
bout to smite the Egiptians. And when ye
seeth the blonde vpon the vpper doore poste
and on the two syde postes: he will passe o-
uer the doore, and wil not suffer the destroyer
to come in to your house to plage you. There-
fore shall ye obserue this thynge, that it be
an ordinaunce both to you and to youre sonnes for
euer. And when ye be come into the lande
which the Lorde will geue you, accordyng
as he hath promised, ye shall kepe this ser-
uice. And when youre children aske you
what maner of seruice is this to you, ye shall
say: It is the sacrifice of the Lordes passe-

ouer whiche passed ouer the houses of the
children of Israell in Egipte, as he smote
the Egiptians, and saued our houses. And
the people bowed them selues, and worshyp-
ped. And the children of Israell went, and
dyd as the Lorde had commaunded Moses
and Aaron. Euen to dyd they. And * mid-
night, the Lorde smote all the firste borne
in the land of Egipt, from the firste borne of
Pharao that sate on his seate, vnto the firste
borne of the captyue that was in prison,
and all the fyrste gendred of catel. And Pharao rose vp in the nyght, he and all his ser-
uauntes and all the Egiptians: * and there
was a great cryyng in Egipte, for there was
no house where there was not one dead.
And he called vnto Moses & Aaron by night,
saying: rise vp and get you out from among
my people: both ye and also the children of
Israel, and go and serue the Lorde as ye haue
sayde. And take your shepe and your oxen
with you as ye haue sayde, and departe and
* blesse me. And the Egiptians were fearce
vpon the people, that they might sende them
oute of the lande in haste: for they sayde we
dye all. And the people toke their dough be-
fore it was sowred, and their vnaufilles
bounde in clothes vpon theyr shulders. And
the children of Israel dyd accordyng to the
saying of Moses: And they borowed of the
Egiptians * iewels of syluer, iewels of gold,
and rayment. And the Lorde gaue the people
fauoure in the syghte of the Egiptians: so
that they graunted suche thinges as they re-
quired. And they robbed the Egiptians. And
the * children of Israell toke theyr iourney
from Ramses to Sucheth * syxe hundred
thousande men of fote, besyde children. And
much comen people went out also with them,
e shepe and oxen, an exceadyng great flocke.

And they baked swete cakes of the dough
whiche they brought out of Egipte, for it
was not sowred. For when they were thruste
out by the Egiptians, they could not tary to
prepare them selues any prouision of meat.
The dwellyng of the children of Israell,
whiche they dwelled in Egipte was * foure
hundred and thyrty yeres: and when the foure
hundred and thyrty yeres were expyred, e-
uen the selfe same daye departed all the ho-
stes of the Lorde out of the land of Egipt.
It is a nyght to be obserued to the Lorde, in
the whiche he brought them out of the land
of Egipt. This is that nyght of the Lorde
whiche all the children of Israell must kepe
thorowout their generations. And the lorde
sayd vnto Moses and Aaron: This is the
lawe of the passouer: there shall no straun-
ger eate therof. But euery seruaunt that is
bought for money (after that thou hast cir-
cumcised him) shal eate therof. A straunger
and hyred seruaut shall not eate therof. In
one house shall it be eaten. Thou shalt cary
none of the flesh out at the house. * Neyther
shal ye breake a bone therof. If the multitude
shall obserue it. If a straunger also dwel a-
mong you, and wyl hold passouer vnto the
Lorde, let him circumcise all that be males:
then let him come and obserue it, & he shalbe
as one that is borne in the lande. For the vn-
circumcised persone shal not eat therof. One
maner of lawe shal be vnto him that is borne
in the land: and vnto the straunger that dwel-
leth among you. And all the children of Is-
rael dyd as the lorde commaunded Moses and
Aaron. Euen so dyd they. And the selfe same
day did the lord bryng the children of Israel
out of the land of Egipt with their armies.

The. xiii. Chapiter.

And the Lorde spake vnto Moses say-
ing * Sanctify vnto me all the firste borne,
that open all maner matrices among the
children of Israel, aswel of man as of beest:
for it is myne. And Moses sayde vnto the
people: thynke on this day in whiche ye ca-
me out of Egipte, out of the house of bon-
dage: for thorowe a mighte hande the Lorde
brought you out from thence. There shal no
* leuened breade be eaten. This daye come ye
out in the monethe when corne begynneth to
ripe. * When the Lorde hath brought the
into the land of the Cananytes, Hethytes,
Amorytes, Pheresytes, Heuytes, and Iebusytes: * which
he swate vnto thy fathers, that he wolde
geue the a lande wherin mylke and hony flo-
weth, thou shalte kepe this seruice in this
same moneth. Seuen dayes thou shalte eate
swete breade: and in the * seuenth daye, it is
the feaste of the Lorde. Swete bread shalbe
eaten seuen dayes, and there shall no leuened
breade be sene, nor yet leuen with the in all
thy quarters. And thou shalt shewe thy sonne
in that daye saying, this is done because of
that whiche the Lorde dyd vnto me, when I
came oute of Egipte. And it shall be a signe
vnto the vpon thyne hande, and for a remem-
braunce betwene thine eyes, that the Lordes
lawe maye be in thy mouth. For * in a stronge
hande the Lorde brought the out of Egipte.
Kepe therfore this ordinaunce in his sea-
son from yere to yere. And it wyll come to
passe, that the Lorde shall bryng the into
the land of the Cananytes, which he * swate
vnto the and to thy fathers: and shall geue it
the. And then thou shalte appoynte vnto the
Lord all that openeth the matrice. And eue-
ry catle thyng that fyrste doth open the ma-
trice of a beaste which thou hast: yf they be
males, they shalbe the Lordes. And euery
fyrste gendred of an asse, thou shalte redeme
with a lambe: yf thou redeme him not, thou
shalte breake his necke. All the fyrste borne
emong thy children also shalt thou bye out.
And when thy sonne asketh the to morowe

Gene.

Iob. xxv.
Num. ix. b

E. Euenfong

Exo. xxii. d.
Num. viii. c.
Luke. ii. d.

i. Cor. v. c.

Exo. xxiii. c.
xxxiv. g. and
xxxiii. a.
Gene. xv. d.
Exo. iii. c.

Deute. v. b.
B.

psal. cxxxv. b.

Gene. xv. d.

C.

saying what is this, thou shalt say vnto him: With a mighty hande the Lorde brought vs out of Egipte, out of the house of bondage. And when Pharao made lothe to let vs go, the Lorde slewe all the first borne in the land of Egipte: aswell the firste borne of man as of beaste. Therfore I sacrifice vnto the Lord all the males that open the matrice: and all the first borne of my children I redeme. This shalbe a token vpon thine hand, and a remembraunce betwene thine eyes, that the Lorde brought vs out of Egipt with a mighty hande. D. It came to passe that when Pharao had let the people go, God caried them not thorowe the way and land of the Philistins which was the moste ayre waye. (For God saide: lette the people happly repent when they se warre: & so turne againe to Egipte. But God led the people about thorowe the way of the wildernes of the red see.) And the children of Israel went by harnesse out of the land of Egipte. And Moses toke the bones of Joseph with him: for he made the children of Israel sweare, saying: God will surely visite you, and ye shall take my bones away hence with you. And they toke their iorney from Succoth: and abode in Etham in the edge of the wildernes. And the Lorde went before them by daye in a piller of a cloud to lead them the way: and by nyght in a piller of fyre to geue them lyght, that they might go both by day & by nyght. The piller of the cloud departed not by day, nor the piller of fyre by nyght, out of the sight of the people.

Gene.l.d. Ioſ.xxiiij.g. Nu.xxiij.b. Num.xiij.c. i.Cor.x.b. Eſa.iij.c. Pſal.ix.b.

Z

The.xiij. Chapiter.

The.ij.day. at Maltyas. And the Lorde spake vnto Moses, saying: Speke to the children of Israell, that they turne & remayne before Pihiroth betwene Migdol and the see, ouer against Baalzephon: & before that shal they pitch by the see. For Pharao will say of the children of Israel they are tangled in the lande, the wildernes hath shut them in. And I will harden Pharaos hart that he shal folowe after you: and I wil get me honour vpon Pharao and vpon al his hoste: the Egiptians also shal know that I am the Lord: and they dyd euen so. And it was told the kyng of Egipte that the people fled. And the harte of Pharao and of his seruauntes turned against the people: and they sayde: why haue we this done that we haue let Israell go out of our seruice? & he made ready his charrettes: and tooke his people with him and toke sixe hundred chosen charrettes, and all the charrets of Egipte and captaines vpon euery one of them. And the Lorde hardened the hart of Pharao kyng of Egipte, and he folowed after the children of Israell. (For the children of Israell went out with an hye hande) and the Egiptians folowed after them, and all the horses and charrets of Pharao and his horsemen & his host ouertoke them abiding by the see, before Pihiroth before Baalzephon. And when Pharao drew nye, the children of Israel lifte vp their eyes & beholde, the Egiptians folowed after them, and they were sore afrayde: and the children of Israell cryed out vnto the Lorde. But they said vnto Moses: because there were no graues in Egipte, haste thou therfore brought vs alwaye for to dye in the wildernes? wherfore hast thou serued vs thus, for to cary vs out of Egipte? Dyd not we tell the thing in Egipt, saying: let vs be in rest, that we may serue the Egiptians? For it had ben better for vs to haue serued the Egiptians, then to dye in the wildernes. And Moses spake vnto the people: feare ye not, stand styl, and behold, how the Lord shal saue you this day. For ye that haue seue the Egiptians this day, shal see them nomore for euer. The Lord shall fight for you, and ye shall holde your peace. And the Lord said vnto Moses: wherfore crieste thou vnto me? speake vnto the children of Israell that they go forwarde. But lifte thou vp thy rod, and stretche out thy hand ouer the see and deuide it, & lette the children of Israell go on dry grounde thorow the middest of the see. And behold, I will harden the hart of the Egiptians that they may folowe them. And I wil get me honour vpon Pharao & vpon all his hoste, and vpon his charettes and vpon his horsemen. And the Egiptians shall knowe that I am the Lord when I haue gotten me honour vpon Pharao, vpon his charettes, & vpon his horsemen. And the angel of God which he went before the hoste of Israell remoued and begaune to go behynde them. And the cloudy piller that was before the face of them begaune to stande behynde them, and came betwene the host of the Egiptians and the hoste of Israell. It was also a darke cloude, and gaue lyght by nyght: and all the nyght longe the one came not at the other. And Moses stretched forth his hande ouer the see: and the Lord caried away the see, by a very strong East wynde all that nyght, and made the see dry lande, and the waters were deuided. And the children of Israel went out in to the middest of the see vpon the dry grounde. And the waters were a walle vnto them on the right hande, and on their left hand. And the Egiptians folowed & went in after them to the middest of the see, euen all Pharaos horses, his charettes & his horsemen. And in the morowe watche, the Lord loked vnto the hoste of the Egiptians out of the fyre and cloudy piller: and troubled the hoste of the Egiptians, and toke of his charet wheles & caried them away violently, so that the Egiptians said: let vs flee from

B. C. Ioſ.xxiiij. D. Iudi.ij.

dyuysyons of Israel, for the Lorde caused them against the Egyptians, and the Lorde bade vnto Moyses, stretche out thyne hande ouer the sea, that the waters maye come a-gaine vpon the Egyptians, vpon his charets and vpon his horsemen. And Moyses stretched forth his hande ouer the sea, and it came again to his rowme easily in the morning, and the Egyptians fled against it. And the Lorde ouerthrew the Egyptians in the middest of the sea: and the water returned and couered the charettes and the horsemen and all the host of Pharao that came into the sea after them, so that there remained not one of them. But the children of Israel walked vpon drye lande in the middest of the sea, and the water were a wall vnto them on the right hande of them, and on the left. Thus the Lorde deliuered Israel the selfe same day out of the hande of the Egyptians: and Israell sawe the Egyptians dead vpon the sea syde. And Israel sawe the mightye power which the Lorde shewed vpon the Egyptians: and the people feared the Lorde, and beleeued the Lorde and his seruaunt Moyses.

The .xv. Chapter.

Then Moyses and the children of Israel songe this songe vnto the Lorde and spake: I will sing vnto the Lorde, for he hath triumphed gloriously: the horse & him that rode vpon hym hath he ouerthrowne in the sea. The Lorde is my strength and praise, & he is become my saluation. He is my god, and I will prepare hym a tabernacle: he is my fathers god, & I will exalte hym. The Lorde is a man of warre: the Lorde is his name. Pharaos charettes and his host hath he cast into the sea. His chosen captaynes also are drowned in the red sea, the deepe waters haue couered them: they sanke to the bottome as a stone. Thy right hande Lorde, is become glorious in power: thy right hande Lorde hath all to bruised the enemye. And in the greate glory thou hast ouerthrowen them that rose vp against thee: thou sentest forth thy wrath which consumed them euen as stobble. Thorow the blast of thy nostrels the waters gathered together, the flouds stode vpright as an heape, and the deepe waters congeled together in the myddes of the sea. The enemy sayd: I will followe, I will ouertake them, I will deuide the spoyle, I will satisfye my lust vpon them, I will draw my sworde, myn hande shall destroye them. Thou blewest with thy wynde, the sea couered them, they sanke as leade in the mighty waters. Who is like vnto thee O Lorde among gods? who is like thee so glorious in holynes, fearefull in prayses, doynge wonders? Thou stretchedest out thy right hande, the earth swalowed them vp. Thou in thy mercy hast led forth the people which thou hast redemed: thou hast brought them in thy strength vnto the habitacion of thine holynes. The nations haue heard and were afrayde, sorowe came vpon the Philistines. Then the Princes of the Edomites were amased, and the mightye of the Moabites, trembling came vpon them: all the inhabiters of Canaan were payne stricken. Let feare & dread fall vpon them in the greatnes of thine arme, let them be as dead as a stone, till the people passe thorow O Lorde, while the people passe thorow which thou hast gotten. Thou shalte bring them in, and plante them in the mountaine of thine enheritance, the place Lorde which thou hast made for to dwell in the landuerly O Lorde, which the hades haue prepared. The Lorde shall raigne ouer and alwaye. For Pharaos horse went in with his charettes and horsemen into the sea, and the Lorde brought the waters of the sea vpon them. But the children of Israel went on drye ground in the middest of the sea. And Marie a prophetesse, the sister of Aaron, toke a timbrell in her hande and all the women came out after her with timbrels and daunces. And Marie sange before them: Synge ye vnto the Lorde for he hath triumphed gloriously: the horse and his ryder hath he ouerthrowne in the sea. And so Moyses brought Israel from the red sea, and they went out into the wyldernes of Shur. And they went three dayes long in the wyldernesse, & founde no water. And when they came to Mara, they could not drynke of the waters of Mara: for they were bytter, therefore the name of the place was called Mara, that is to saye bytternes. And the people murmured against Moyses, saying: what shal we drynke? And he cried vnto the Lorde, and the Lorde shewed him a tree, which he when he had cast into the waters, the waters were made swete. There he made them an ordinaunce and a lawe, and there he proued them, and sayd: If thou wylt harken vnto the voyce of the Lorde thy God, and wylt do that which is right in his eyes, & wylt geue eare vnto his commaundementes, and kepe all his ordynaunces: then will I put none of these diseases vpon thee which I brought vpon the Egyptians: for I am the Lorde that healeth thee.

The .xvi. Chapter.

The children of Israell came to Elim where were twelue welles of water, and lxx. palme trees, and they rested there by the waters. And they toke their iourney from Elim: and all the whole company of the children of Israell came to the wyldernesse of Syn which is betwixte Elim and Sinai the eyghtene daye of the seconde moneth after they departed out of the lande of Egipte. And the whole congregacion of the children of Israell murmured against Moyses and Aaron in the wyldernesse, and the children of Israell

Iudi. b.b.
Ec. xxxviii.a
Deu. xxviii.f
Exo. xv. b
Exo. xv. d
Exo. xv. b
Exo. xv. b
Exo. xv. b

Moses sayde vnto them: why chyde ye with me wherefore do ye tempte the Lorde? Then the people thyrsted for water, and the people murmured against Moses, and sayde: Wherefore hast thou thus brought vs out of Egypte: to kyll vs and our children and catell with thyrste. And Moses cryed vnto the Lorde, sayinge: what shall I do vnto this people? they be almost ready to stone me. And the lorde sayd vnto Moses: go before the people, and take with the of the elders of Israell, and thy rod wherewith thou smotest the riuer, take in thyne hande, and go: Beholde, I stande before the there vpon a rocke vpon the hyll in Horeb: and thou shalte smite the rocke and there shal come water out thereof, that the people maye drinke. And Moses dyd euen so before the eyes of the elders of Israel. And he called the name of the place Massa and Meriba, because of the chydyng of the children of Israel, and because they tempted the Lorde, sayinge: is the Lord among vs or not? Then came Amalech and fought with Israel in Raphidim. And Moses sayde vnto Iosua: chose the out men, and go fight with Amalech, and to morowe I will stande on the toppe of the hyll, and the rod of God shalbe in my hande. Iosua did as Moses bade him, and fought with Amalech. And Moses, and Aaron, and Hur went vp to the toppe of the hyll. And it happened, that when Moses helde vp his hande, Israel had the better. And when he lette his hande downe, Amalech had the better.

But Moses handes were heuy, and therefore they toke a stone and put it vnder hym, and he sat downe theron. And Aaron and Hur stayed vp his handes, the one on the one side and the other on the other syde. And his handes remayned stedy vntyll the goinge downe of the sun. And Iosua discomfited Amalech and his people with the edge of the swearde. And the Lorde sayde vnto Moses: write this for a remembraunce in a boke, and committe it vnto the eares of Iosua for: I will vtterly put oute the remembraunce of Amalech from vnder heauen. And Moses made an aulter and called the name of it: The Lorde is he that worketh myracles for me. For he sayeth: the hande is on the seate of God, the Lorde will haue warre with Amalech from generacion to generacion.

The xviij. Chapiter.

Iethro the prieste of Madian Moses father in lawe, hearde of all that God had done for Moses, and for Israell his people, and that the Lorde had brought Israell out of Egypte. Therefore he toke Sephora Moses wife (after he had sent her backe) and her two sonnes, of whiche the one was named Gersam, for he sayde: I haue bene an alient in a straunge lande. The name of the other was Eliezer: for the God of my father (sayde he) was myne helpe, and deliuered me from the sworde of Pharao. And Iethro Moses father in lawe came with his two sonnes, and his wife vnto Moses into the wildernes: where he abode by the mount of God. And he sayde vnto Moses: I thy father in lawe Iethro am come to the, and thy wife also and her two sonnes with her. And Moses went out to mete his father in lawe and did obeysaunce and kyssed hym, and eache asked other of his health, and they came into the tent. And Moses told his father in lawe all that the Lorde had done vnto Pharao and to the Egipcians for Israels sake, and all the trauell that had happened them by the way, and howe the Lorde deliuered them. And Iethro reioyced ouer all the goodnesse which the lorde had done to Israel, because he had deliuered them out of the hand of the Egipcians. And Iethro sayde: blessed be the Lorde whiche hath deliuered you out of the hand of the Egipcians, and out of the hande of Pharao, whiche hath also deliuered his people from the captyuite of the Egipcians. Now I know that the lord is greater then all gods, for in the thyng wherein they dealte cruelly with them, are they themselues punished. And Iethro Moses father in lawe offered burnt offringes & sacrifices vnto God. And Aaron & all the elders of Israell came to eate bread with Moses father in lawe before God. And it chaunced on the morowe, that Moses sat to Iudge the people, & the people stode about Moses tyll morninge vnto euen. And when Moses father in lawe saw all that he did vnto the people, he sayde: what is this that thou doest vnto the people? why sittest thou thy selfe alone, and all the people stande about the from morninge vnto euen? And Moses sayde vnto his father in law: because the people come vnto me to seke counsel of god. When they haue a matter, they come vnto me, & I iudge betwene euery man & his neyghboure, & shew them the ordinaunces of God and his lawes. And Moses father in law sayd vnto him, it is not wel that thou doest. Thou both weryest thy selfe, and this people that is with the: for this thyng is of more weyght, then thou arte able to perfourme thy selfe alone. Heare nowe therfore my worde, and I wyl geue the counsel, and God shalbe with the. Be thou vnto the people to God warde, that thou mayste bring the causes vnto god, and thou shalte teache them ordinaunces, and lawes, and shewe them the waye wherin they must walke, and the worke that they must do. Moreouer, thou shalte sete out among all the people, men of auncte, and such as feare god true men, hating couetousnes: and make them heades ouer the people, captaynes ouer

thousandes, ouer hundredes, ouer fyftyes, and ouer tennes. And let them iudge the people at all seasons. And euery* great matter that happeneth, let them bryng vnto the, but let them iudge al smal causes them selues, and so shal it be easier for the selues, and they shal beare with the. If thou make be this thyng, (and God charge the withall) thou shalt be able to endure, and yet the people shall come to their place in peace. And to Moses obeyed the voyce of his father in lawe, and dyd all that he had sayd, and chose auyne men out of all Israell, and made them ouer heades ouer the people: namely captaynes ouer thousandes, ouer hundredes, ouer fyftyes, and ouer tennes. And they iudged the people at all seasons, but brought the hard causes vnto Moses: and iudged al smal matters them selues. And Moses let his father in lawe departe, and he went into his owne lande.

¶ The. xix. Chapiter.

In the third moneth, when the children of Israell were gone out of the lande of Egipt, the same day came they in to the wildernesse of Sinai. For they* departed from Raphidim, & were come to the desert of Sinai, and had pitched their tentes in the wyldernesse: And there Israel abode before the mount. And Moses went vp vnto God, and the Lord called to hym out of the mountayne, & sayd: thus shalt thou saye vnto the house of Iacob, and tel the children of Israel: ye haue sene what I dyd vnto the Egiptians, & take you vp vpon Egles wynges, and haue brought you vnto my self. Nowe therfore* yf ye wil heare my voyce in dede, & kepe min appointment, ye shalbe min owne, aboue all nations, for all the earth is myne. Ye shal be vnto me also a kyngdom of* Priests and an holy people: and these are the wordes which thou shalt say vnto the children of Israel. Moses came and called for the elders of the people, & layd before their faces al these wordes, which the Lord commaunded hym. And the people answered all together, and sayde: * All that the Lorde hath sayde, we wyl do. And Moses brought the wordes of the people vnto the Lorde.

And the Lorde sayd vnto Moses: Loo, I come vnto the in a thycke cloude, that the people maye heare me talkyng with the, and beleue the for euer. Moses shewed the wordes of the people vnto the Lorde.

And the Lorde sayd vnto Moses: Go vnto the people, and sanctifye them to daye and to morow, and let them washe their clothes, and be redy against the third daye. For the third daye the Lord wyl come downe in the sight of al the people vpon mounte Sinai. And thou shalt set markes rounde about the people and saye: beware that ye go not vp into the mounte, or touche the bounds of it. Who soeuer toucheth the* mounte, shall dye the dye. There shall not an hande touche it. Ether he shalbe stoned or shot thorowe, whether it be beast or man, it shal not liue: when the trumpe bloweth longe, then maye they come vp into the mountayne. And Moses went downe from the mount vnto the people, and sanctifyed them, and they washed their clothes. And he sayd vnto the people: be redye against the thyrde daye, and come not at your wyues. And the thirde day in the morning there was thunder, and lightyng and a thicke cloud vpon the mounte, & the voyce of the trumpe exceadyng lowde, so that all the people that was in the hoste was afrayd. And Moses brought the people out of the tentes to mete with God, and they* stode vnder the hill. And mount Sinai was altogether on a smoke because the Lord descended downe vpon it in fyre. And the smoke therof ascended vp, as the smoke of a kyle, and all the mount was exceadyng fearful. And when the voyce of the trumpe bleew and waxed lowder and lowder, Moses spake, and God answered hym by a voyce. And the Lord came downe vpon mounte Sinai, euen in the toppe of the hyll, and when the Lorde called Moses vp into the toppe of the hil, Moses went vp. And the Lorde sayde vnto Moses: Go downe: charge the people, that they presse not vp to se the Lord, and so many of them perish. And let the priestes also which come to the Lorde sanctifye them selues, lest the Lorde destroye them. And Moses sayd vnto the Lord, the people can not come vp into the mounte Sinai, for thou chargedst me saying: set markes about the hil, and sanctifye it. And the Lord sayd vnto hym: Auaye, and get the downe: and thou shalt come vp, thou and Aaron with the. But let not the priestes and the people presume for to come vp vnto the Lorde: lest he destroy them. And so Moses went downe vnto the people and tolde them.

¶ The. xx. Chapiter.

And God spake all these wordes, & sayd: I am the Lorde thy God which haue* brought the out of the lande of Egipte, out of the house of bondage. Thou shalt haue none other goddes in my sight. Thou shalt make the no grauen ymage, neither any similitude that is in Heauen aboue, nether in the yearth beneth, or in the waters vnder the yearthe. Thou shalt not worship them, nether serue them: for I the Lorde thy God, I am a gelouse God: and visite the synne of the fathers vpon the children vnto the third & fourth generacion of them that hate me: and shewe mercy vnto thousandes in them that loue me and kepe my commaundementes. Thou shalt not take the name of the Lorde thy God in vayne, for the Lorde wyl not holde him giltles that taketh his name in

Mother the Sabboth daye, thou thou laudest it. Syxe dayes shalte thou labour and do all that thou haste to do: but the seuenth day is the Sabboth of the lord thy GOD, in it thou shalte do no maner of worke, thou and thy sonne, and thy doughter, thy man seruaunt, and thy mayde seruaunte, thy cattell, and the straunger that is within thy gates. For in syxe dayes the Lord made Heauen & yearth, the sea, and al that in them is, and* rested the seuenth day, wherefore the Lorde blessed the Sabboth daye, and halowed it. * Honour thy father and thy mother, that thy dayes may be long in the land, whiche the Lord thy God geueth the.

Thou shalte not kyll. * Thou shalte not breake wedlocke. * Thou shalte not steale. * Thou shalt not beare false witnesse agaynst thy neyghbour. Thou shalte not couet * thy neyghbours house: neither shalt thou couet thy neyghbours wyfe, or his man seruaunte, or his mayde, or his Oxe, or his Asse, or what soeuer thy neyghboure hath. And all the people sawe the thunder, and the lyghtenyng, and the noyse of the trumpe, and the mountayne smokyng. And when the people sawe it, they remoued and stode a far of, and sayd vnto Moses, talke * thou with vs, and we wyll heare, but lette not God talke with vs, lest we dye. And Moses sayde vnto the people: feare not, for God is come to proue you, and that his feare may be in your face, that ye synne not. And the people stode a far of: and Moses wente into the thycke cloude where God was. And the Lord sayd vnto Moses: thus thou shalte saye vnto the children of Israel. Ye haue seue that I haue talked with you from out of heauen. Ye shall not make therfore with me gods of syluer, neyther shall ye make you goddes of golde. * An aultar of yearth thou shalte make vnto me, and theron offer thy burnt offerynges, and thy peace offerynges, thy sheepe, & thyne oxen. In all places where I shal put the remembraunce of my name thyther I wyll come vnto the and blesse the. And yf thou wylt make me an aultar of stone, se thou make it not of hewen stone. Elis yf thou lyfte vp thy toole vpon it, thou hast polluted it. Neyther shalt thou go vp by steppes vnto myne aultar, that thy filthinesse be not shewed theron.

The. xxi. Chapitre.

These are the lawes: whiche thou shalte set before them. If thou bye a seruaunte that is an Hebrue, vi. yeres he shall serue, and in the seuenth he shal go out free, payeng nothyng. If he came alone, he shall goo out alone. And if he came maried, his wyfe shall go out with hym. And yf his master haue geuen hym a wyfe, and she haue borne hym sonnes or doughters, then the wyfe and her children shall be her masters, and he shall go out alone. And if the seruaunte saye: I loue my master, my wyfe and my children, I wyll not go out free. His master shall bryng hym vnto the Iudges, and set hym to the doore or to the doore poste, and his master shall bore his eare thorow with a nawle, and he shalbe his seruaunt for euer. And yf a man sell his doughter to be a seruaunt: he shall not go out as the men seruauntes do. If he also please not her master, and he geue her to no man to wyfe, then shall he lette her go free: to sell her vnto a straunge nacion shall he haue no power, seyng he despysed her. If he haue promised her vnto his son to wyfe, he shall deale with her, as men do with their doughters. And if he take him another wyfe, yet her fode, her rayment, and dutye of mariage shall he not minishe. And yf he do not these three vnto her, then shall she go oute free, and paye no money. * He that smiteth a man that he dye, shall be slayne for it. If a man laye not a wayte, but God delyuer hym into his hande, then I wyll poynte the a place whyther he shal flee. If a man come presumptuously vpon his neyghboure to slaye hym with gyle, thou shalte take hym fro myne * aultar that he dye. He that smiteth his father or his mother, lette hym be slayne for it. * He that stealeth a man and selleth hym (yf it be proued vpon hym) shalbe slayne for it. * And he that curseth his father or mother, shal be put to death for it. If men stryue together, and one smite another with a stone or with his fyste, and he dye not, but lyeth in bedde: if he ryse againe and walke without vpon his staffe, then shal he that smote hym go quyte: saue only he shall beare his charges for lesyng his tyme, and shall paye for his healyng. And yf a man smyte his seruaunt or his mayde with a rodde, and they dye vnder his hande, it shall be auenged in dede.

And yf they continue a daye or two, it shall not be auenged, for they are his money. If men stryue and hurte a woman with chylde, so that her fruite departe from her, and yet no misfortune followe: then shall he be mulcted accordyng as the womans husband wyll lay to his charge, and he shal paye as the iudges men appoynte hym. * And yf any misfortune followe: then shall he paye lyfe for lyfe, eye for eye, toth for toth, hande for hande, foote for foote, burnyng, for burnyng, wounde for wounde, stripe for stripe. And yf a man smite his seruaunte or his mayde in the eye, and it perishe, he shal let them go free for the eyes sake. And also if he smit out his seruaunte or his maydes toth, he shall lette them goo out free for the tothes sake. If an Oxe gore a man or a woman that they dye, then * the Oxe shall be stoned, and his fleshe shal not be eaten, but the owner of the Oxe shall go quyte. If the oxe vse wonte to pushe in tyme

Deut. xxiii. b. Leuit. xix. c. and xxv. b. Deut. v. b. Exod. xx. b. Deut. v. b. Exod. xx. c. Deut. v. b. Exod. xx. d. Deut. v. b. Exod. xx. e. Deut. v. b. Exod. xx. f. Deut. v. b. Exod. xx. g. Deut. v. b. Exod. xx. h. a. Deut. v. b. Exod. xx. h. b. Deut. v. b. Exod. xx. i. Deut. v. b. Exod. xx. k. Deut. v. b. Exod. xx. l. Deut. v. b. Exod. xx. m. Deut. v. b. Exod. xx. n. Deut. v. b. Exod. xx. o. Deut. v. b. Exod. xx. p. Deut. v. b. Exod. xx. q. Deut. v. b. Exod. xx. r. Deut. v. b. Exod. xx. s. Deut. v. b. Exod. xx. t. Deut. v. b. Exod. xx. u. Deut. v. b. Exod. xx. v. Deut. v. b. Exod. xx. w. Deut. v. b. Exod. xx. x. Deut. v. b. Exod. xx. y. Deut. v. b. Exod. xx. z. Deut. v. b. Exod. xx. aa. Deut. v. b. Exod. xx. bb. Deut. v. b. Exod. xx. cc. Deut. v. b. Exod. xx. dd. Deut. v. b. Exod. xx. ee. Deut. v. b. Exod. xx. ff. Deut. v. b. Exod. xx. gg. Deut. v. b. Exod. xx. hh. Deut. v. b. Exod. xx. ii. Deut. v. b. Exod. xx. kk. Deut. v. b. Exod. xx. ll. Deut. v. b. Exod. xx. mm. Deut. v. b. Exod. xx. nn. Deut. v. b. Exod. xx. oo. Deut. v. b. Exod. xx. pp. Deut. v. b. Exod. xx. qq. Deut. v. b. Exod. xx. rr. Deut. v. b. Exod. xx. ss. Deut. v. b. Exod. xx. tt. Deut. v. b. Exod. xx. uu. Deut. v. b. Exod. xx. vv. Deut. v. b. Exod. xx. ww. Deut. v. b. Exod. xx. xx. Deut. v. b. Exod. xx. yy. Deut. v. b. Exod. xx. zz. Deut. v. b.

paste & it hath not told his maister: he hath not kepte hym, but that he hath kylled a man or a woman: then the Oxe shall be stoned, and his owner shall die also. Yf there be layde to hym a summe of money, then he shall geue for the deliueraunce of his lyfe what so euer is putte vnto hym. And whyther he hath gored a sonne, or hurte a doughter, he shalbe serued after the same maner. But if he be a seruaunte or a mayde that the Oxe hath gored, then he shal geue vnto their maister thirty sycles of syluer, and the Oxe shalbe stoned. Yf a man open a wel, or digge a pytte and couer it not, and an Oxe or an Asse fall therin, the owner of the pytte shall make it good & geue money vnto their maister, and the deade beaste shal be his. Yf one manes Oxe hurte another that he dye, then they shal sel the lyue Oxe, and deuide the money, and the deade oxe also they shal deuide. Or yf it be knowen that the Oxe hathe vsed to pushe in tymes paste, and his maister hathe not kepte hym, he shall paye Oxe for Oxe, and the deade shal be his owne.

Exo. xxi. Deu. xix. Mat. v.

The. xxi. Chapiter.

If a man * stele an Oxe or a shepe, and kyll it or sel it, he shall restore fyue oxen for and Oxe, and foure shepe for a shepe.

Exo. xxii. Deu. xxiv. Mat. v. Luke. xix. Exo. xxi. Deu. xxiv.

If there be founde breakyng vp, and he smiten that he dye, there shall no bloude be shed for hym: but if the sunne be vp when he is founde, then there shalbe bloud shed for hym. He shall make restitucion: yf he haue not wherwith, he shalbe solde for his theefte. If the theefte be founde in his hande alyue, (whyther it be Oxe, Asse, or shepe) he shal restore double. If a man do hurte selde or vineyarde, and put in his beast to fede in another mans selde: of the beste of his owne selde, and of the best of his owne vineyarde shall he make restitucion. If fyre breake out and catche in the thornes and the tackes of corne, or the standing corne or selde be consumed therewith, he that kyndled the fyre, shal make restitucion. If a man deliuer his neyghboure money or stuffe to kepe, and it be stollen oute of his house, yf the thefe be found, let hym paye double. And if the thefe be not founde, then the good manne of the house shall be brought vnto the Iudges. And shall sweare whyther he haue put his hande vnto his neighbours good. And in al maner of trespasse, whether it be for Oxen, asse, shepe, rayment, or any maner of lost thing which another chalengeth to be his, the cause of both parties shal come before the Iudges. And whom the iudges condempne: let hym paye double vnto his neyghboure.

If a man deliuer vnto his neyghboure an hepe, asse, oxe, shepe, or what so euer beaste it be, and it dye or be hurte, or taken awaye (and no man se it) then shall an othe of the Lorde be betweene them, that he hath not put his hande vnto his neyghbours good, and the owner of it shal take the othe, and the other shal not make it good. And if it be stollen from hym, then he shal make restitucion vnto the owner therof. Yf it be torne with wylde beastes, then lette hym bryng recorde of the tearyng, and he shal not make it good. And if a man borowe ought of his neyghboure, and it be hurte or dye, and the owner therof be not by, he shall make it good. But yf the owner therof be bye, he shall not make it good: namely, yf it be an hyred thing, and came for his hyre. If a man entyse a mayde that is not betrouthed, and lye with her, he shal endote her, and take her to his wyfe. And if her father refuse to geue her vnto him, he shal paye money accordyng to the dowrye of Virgines. Thou shalt not suffre a witche to lyue. Who soeuer lyeth with a beast, shall be slayne for it. He that offereth vnto any goddes saue vnto the Lorde onely, lette hym be vtterly rooted out. Vexe not a straunger, neyther oppresse hym: for ye were straungers in the lande of Egipte. Ye shal trouble no widowe, nor fatherlesse childe. Yf ye shal trouble them, and they crye vnto me, I will surely heare their crye, and then wyl my wrath waxe hote, and I wyl kyl you with the sweard, and your wyues shalbe widowes, and your children fatherlesse.

Exo. xxii. Lyui. xix. Deu. xxii. Exo. xxii. Lyui. xix. Deu. xxiii. Exo. xxii. Deu. xxiii. Exo. xxii. Lyui. xix. Exo. xxii. Lyui. xix. Deu. xxiii. Exo. xxii. Deu. xxiii. Exo. xxii. Deu. xxiii. Exo. xxii

myght alle cruhe hym his burthen, thou
shalte not passe by and lette hym alone: but
shalt helpe hym to lifte hym up again. Thou
shalte not pervert the rightes of the poore, in
their cause. Kepe the farre from a false ma-
ters and the innocent and righteous se thou
slee not, for I wyl not iustify the wycked.
* Thou shalte take no gyftes, for gyftes
blynde the syght, and peruerte the wordes of
the righteous. Thou shalte not oppresse a
straunger, for ye know the hart of a straun-
ger, seyng ye were straungers in the lande of
Egipte. * Syxe yeres thou shalt sowe thy
lande, and gather in the fruites thereof: and
the seuenth yere thou shalt let it rest and lye
styl, that the poore of thy people maye eate,
and what they leaue, the beastes of the felde
shal eate. In lyke maner thou shalte do also
with thy vynyarde, and thyne olyue trees.
* Syxe dayes thou shalt do thy worke, and
in the seuenth day thou shalt rest, that thine
oxe and thyne asse maye rest, and the sonne of
thy maid and the straunger may be refreshed.
In al thynges that I haue said vnto you, be
circumspect. And make no rehersal of the
names of straunge goddes, * neyther lette it
be hearde out of thy mouth. Thre feastes
thou shalte holde vnto me in a yere. * Thou
shalt kepe the feast of swete bread, that thou
eate vnleuened bread seuen dayes long as I
commaunded the, in the time of the moneth
Abyb, for in that moneth ye came out of Egipte: * and se that
no man appeare before me emptye. And the
feast of Haruest whe thou reapest the firste
frutes of thy labours, whiche thou hast sowen in the felde. And the feast of in gathe-
ryng, which is in the ende of the yere when
thou hast gathered in thy labours out of the
felde. * Thre tymes in a yere shall al thy men
children appeare before the Lorde God.
* Thou shalt not offer the bloud of my sacri-
fice vpon leuened bread: neither shal the fatte
of my feaste remayne vntyll the morowyng.
* The firste of the firste frutes of thy lande
thou shalte bryng into the house of the lord
thy God. Thou shalt also not seth a kydde in
his mothers mylke. Beholde, I sende an an-
gel before the, to kepe the in the way, & to bryng
the in to the place which I haue prepared.
Beware of hym, and heare his voyce, and re-
belle hym not: for he wil not spare your mi-
sededes, and my name is in hym. But and if
thou shalt herken vnto his voyce, and do all
that I speake, I wil be an enemy vnto thine
enemies, and an aduersary vnto thyne aduer-
saries. For mine angel * shal go before the,
and bryng the in vnto the Amorites, and He-
thites, and Pherezites, and Chananites, Je-
busites, and Iebusites, & I shal destroy them.
Thou shalt not worshyp their * goddes, ne-
ther serue them, neyther do after the workes
of them: but ouerthrowe them, and breake
downe their images of them. And ye shal serue the * Lorde your God, and he shal bles Deut.vij.d.
thy bread and thy water, and I wyl take all
sycknesse away from the myddest of the.
There shalbe no woman childelesse or bar-
reyne in thy land: the nombre of thy dayes
wyl I fulfyl. I wyl sende my feare before
the, and wyll trouble all the people whyther
thou shalte go. And I wyl make al thine en-
nemyes turne their backes vnto the, and I
wyl sende hornettes before the, whiche shall
dryue oute the Hewites, the Chananites, and
the Hethites before the. Neuertheles, I
wyll not cast them out in one yere, lest the
land growe to a wildernesse: and the beastes
of the felde multiplye against the. By lytle
and litle I wil dryue them out before the, vn-
til thou be increased, and inherit the lande.
And I wil make thy coastes from the red sea
vnto the sea of the Philistiens, and from the
desert vnto the ryuer. For I wyll deliuer
the inhabiters of the lande into thyne hand,
and thou shalte dryue them oute before the. Deut.vij.a.
* Thou shalte make none appointment with Exo.xxxiij.d
them, nor with their goddes. Neither let them
dwell in thy lande, lest they make the syn a-
gainste me: for if thou serue their goddes, it
wyll be thy decay.

The xxiiij. Chapiter.

And he talde vnto Moses: come vp vnto The.xix.day
the Lorde: thou and Aaron, Nadab and at Sinai.
Abiu, and the lxx. elders of Israell, and ye
shal worshippe a farre of. And Moses hym-
selfe alone shall go vnto the Lorde, but they
shal not come nye, neyther shal the people go
vp with hym. And Moses came, and talde the
people * all the wordes of the Lorde and al Exo.xix.a.
the lawes. And all the people answered
with one voyce, and saide: all the woordes
whiche the Lorde hath sayde, wyll we do.
And Moses wrote al the wordes of the lord,
and rose vp earely, and set vp an * aulter vn- Exod.xx.b.
der the hyl, and twelue stones accordyng to
the twelue tribes of Israell, and sent younge
men of the children of Israel, which brought
burnte offrynges, and offered peace offe-
rynges of oxen vnto the Lorde. And Moses
tooke halfe of the bloud, and put it in basens,
and the other halfe he sprinkled on the aul-
ter. And he tooke the boke of the appointment
and redde in the audience of the people. And
they sayd. All that the Lorde hath sayd, we
wyll do and be obedient. And Moses toke
the * bloude, and sprynkled it on the people, 1.Pet.i.a
and sayd: behold, this is the bloud of the ap- * Hebr.ix.c.
pointmente, whiche the Lorde hathe made
with you vpon all the wordes. Then went
Moses and Aaron, Nadab, and Abiu, and
the lxx. elders of Israell vp, and sawe the
God Israell, and there was vnder his feta
as it were a worke of a Saphir stone, as is

mer the heauen when it is cleare, and vpon the nobles of the children of Israell he set not his hande. And they sawe God and dyd eat and drynke. And the Lorde said vnto Moses: come vp to me into the hyl, and be there, and I will geue the tables of stone, & a lawe & commaundementes, which I haue written
D. that thou maist teach them. And Moses rose vp and his minister Iehosua, and Moses went vp into the hil of God and said vnto the elders: tary ye here vntil we come againe vnto you. Beholde here is Aaron, and Hur with you. If any man haue any matter to do: let hym come to them. And Moses went vp in to the mount, and a cloud couered the hil, and the glorye of the Lorde abode vpon the mount Sinai, and the cloud couered it sixe dayes. And the seuenth daye he called vnto Moses out of the cloude. And the fashion of the glory of the Lorde was lyke consumyng fyre on the toppe of the hyll in the sight of the children of Israell. And Moses went in-
Ex. xxiiij. b to the cloude, and gat hym vp into the mountain. And Moses was in the* mount fortye dayes, and fortye nyghtes.

¶ The xxv. Chapiter.

1. AND the Lorde spake vnto Moses, saying: speake vnto the children of Israel, that they bryng me an heue offryng: of euery
Exo. xxxv. a. man that geueth it willingly with his hart, ye shall take it. * This is the heue offryng which ye shal take of them, golde and syluer, & braste: yelowe sylke, purple, scarlet, white sylke, & goates heare, rammes skynnes that are red, and the skynnes of Taxus, and sethim wod, oyle for lyght, spices for anoyntyng oyle, and for swete sence. Onix stones and stones to be set in the Ephod and in the brest lappe. And let them make me a sanctuary (that I may dwell among them.) And according to al that I shew the both after the fashion of the habitacion, & after the fashion
Ex. xxxv. a. of al the ornamentes therof, euen so shall ye make it. And they that make an * arke of sethim wode, two cubites and an halfe long, a cubite and an halfe brode, and a cubite & an halfe hye. And thou shalte ouerlaye it with pure golde, within and without shalte thou ouerlaye it, and shalte make an hye vpon it a crowne of gold round about. And thou shalte
B. caste foure ringes of gold for it, & put them in the foure corners therof. 2. ringes shalbe in the one syde of it, and. 2. in the other. And thou shalt make barres of sethim woode and couer them with gold, and put the barres in the ringes along by the sydes of the arke, to beare it withal. And the barres shalbe in the ringes of the arke, and shal not be taken away from it. And thou shalt put in the arke the witnesse which I shal geue the. And thou shalte make a mercyseat of pure golde. 2. cubites and an halfe longe, and a cubite and an halfe broade. And thou shalte make two che-
C. rubins of golde: euen of a whole worke shalt thou make them in the two endes of the mercy seate: and the one Cherub shalt thou make on the one ende, and the other on the other ende. Euen of the same mercy seate shall ye make Cherubins in the two endes therof. And the Cherubins shal stretch their wynges abrode ouer an hye, couering the mercyseate with their wynges, and their faces shall loke one to an other: euen to the mercy seat warde shal the faces of the Cherubyns be. And thou shalte put the* mercy-
Rom. iij. Hebre. ix. seate aboue vpon the arke, and in the arke thou shalt put the witnes which I wyl geue the. And from thence I wyl testify vnto the and wyl comon with the from vpon the mercyseate: from betwene the two Cherubins whiche are vpon the arke of wytnesse, of all thynges whiche I wyll geue the in commaundement vnto the children of Israell.

C. Exo. xxxvij. [* Thou shalt also make a table of Sethym woode of. ij. cubytes longe, and one cubyte brode and a cubite and an halfe hye. And thou shalt couer it with pure gold, and make there to a crowne of golde round about. And make vnto that an whope of foure fyngers brode round about. And make a golden crowne also to the whope rounde about. And make for it foure ringes of golde, and put the ringes in the corners that are on the foure fete therof: euen ouer against the whope shal the ringes be, to put in barres, to beare the table withall. And thou shalte make the barres of sethym woode, and ouerlay them with golde, that the table maye be borne with them. And thou shalt make his dishes, and spones, flat peces, and potes to powre oute withall: Euen of fyne golde shalte thou make them. And thou shalt set vpon the table shew
D. breade before me alwaye. * And thou shalte Exo. xxxvij. make a candelsticke of pure golde euen of a whole worke shall the candelsticke be made with his shafte, braunches, bolles, knoppes and floures proceedyng there oute: Syxe braunches also shal procede out of the sides of it: thre braunches of the candelsticke out of the one syde, and thre oute of the other. Three cuppes lyke vnto Almondes, with knoppes and flowers in one braunche. And thre Cuppes lyke Almondes in the other braunche, with knoppes and floures. And euen so throughout the syxe braunches, that procede oute of the candelsticke: and in the candelsticke selfe, foure cuppes lyke vnto Almondes with their knoppes and flowers, and there shalbe a knop vnder euery two braunches. (in thre somes) Of the syxe that procede out of the candelsticke. And the knoppes and the braunches shalbe of it self one whoole worke euen of pure golde. And thou shalte make the seuen lampes of it: and

the tenth part thereof, shalt thou put in thy
theron, to gewe light vnto the other side that
is ouer against it. The tongues and the sau-
cers thereof, shalbe of pure gold. Of an. C.
pound weight of fine gold, shalt thou make it
with all the apparell. Loke therefore that
thou make them after the fashion that was
shewed thee in the mount.

¶ The. xxvi. Chapiter.

Ouer the tabernacle shalt thou make with. x.
curtaines of white twined silke, yelowe
silke, purple and scarlet. And in them thou
shalt make pictures of broydred worke. The
length of one curtain shalbe. xxviij. cubites,
and the breadth of one curtain. iiij. cubites,
and euery one of the curtaines shal haue one
measure: v. curtaines shalbe coupled to gether
one to another: and other. v. curtaines shalbe
coupled together one to another. And thou
shalt make loupes of yelowe silke, a long by
the edge of the one curtain, whiche is in the
selfedge of the coupling curtain. And like-
wise shalt thou make in the edge of the vtter-
most curtain, that it may be coupled therwith
on the other side. Fiftie loupes shalte thou
make in the one curtain, and. l. loupes shalt
thou make in the edge of the curtain, that is
to bee coupled therewith on the other side:
that the loupes maye take holde one of ano-
ther. And thou shalt make. l. buttons of gold,
and couple the curtaines together with the
buttons, and it shalbee one habitacion. And
thou shalt make. xi. curtaines of goates heer
to bee a couering vpon the tabernacle. The
length of a curtain shalbee. xxx. cubites, and
the breadth iiij. and other shalbe all. xi. of one
measure. And thou shalt couple. v. curtaines
by themselues, and. vi. by themselues, and shalt
double the vi. in the fore front of the Ta-
bernacle. And thou shalte make fiftie loupes
in the edge of the vtmost curtain, on the one
side: euen in the edge of the coupling Cur-
tain: and fiftie loupes in the edge of the o-
ther curtain, that must be ioyned vnto it. And
thou shalt make fiftie buttons of braste, and
put them on the loupes: and couple the co-
uering together, that it maie bee one.

And the remnaunt that remeth in the cur-
taines of the couering: euen the halfe cur-
tain that remeth, shalbe left on the backe si-
des of the habitacion: That a Cubite on the
one side and a Cubite on the other side, may
remaine in the length of the curtaines of the
couering, and that it may remain of either
side of the habitacion to couer it withall. And
vpon the tabernacle, thou shalt make a cou-
ering of Rammes skinnes died redde: and yet
a couering aboue all of Taxus skinnes.

And thou shalte make bordes for the ha-
bitacion of Sethim woode, to stand vpright:
tenne cubites long, shall euery borde be, and
a cubite and an halfe borde. Two feete shall
there be in one bordeboord, that shalbe seperate
one from another. And thus shalt thou make
for all the bordes of the Tabernacle. Xx. Exo. xxxvi.
thou shalt make. xx. bordes for the habitacio
on the south side, and thou shalt make. l. sok-
kettes of siluer, vnder the. xx. bordes: ij. sok-
kettes vnder one borde, for his two feete, and
ij. sockettes vnder another borde, for his. ij.
feete. In like maner in the North side of the E.
habitacion there shalbe twentie bordes, and
fortie sockettes of siluer: two sockettes vn-
der one borde, and. ij. sockettes vnder ano-
ther borde. And in the West ende of the ha-
bitacion, shalte thou make sixe bordes, and
two bordes shalte thou make in the Corners of the habitacion, in the meeting to-
gether of the two sides. And they shalbe cou-
pled together beneth, and likewise aboue to
a Ryng. And thus shall it bee for the two
bordes that are in the corners. And there shal
bee eight bordes, hauyng sockettes of siluer,
euen sixtene sockettes: That there maie
bee two Sockettes vnder one borde, and Fe
two Sockettes vnder another borde. And
thou shalte make barres of Sethim woode,
fiue for the bordes of the tabernacle in one
side, and fiue Barres for the bordes of the
Tabernacle, in the other side, and fiue Bar-
res for the bordes of the Tabernacle in the
West ende. And the middle barre shall goo a
long through the middes of the bordes, from
the one ende vnto the other. And thou shalte
couer the bordes with gold, and make their
ringes of golde, to put the barres through,
and thou shalt couer the barres with golde
also. And thou shalte rere vp the habitacion,
according to the fashion thereof, as it was
shewed thee in the Mounte. And thou shalte
make a Vaile of yelowe Silke, of Purple,
Scarlet, and white twined Silke. Of bray
dered worke with pictures, shalt thou make
it. And hang it vpon fource Pillers of Se-
thim woode, couered with gold. Whose hed-
des shalbe of gold, hanging vpon foure sok-
kettes of siluer. And thou shalt hang vp the G.
Vaile with Ringes, that thou maiest bring
in (within the Vaile) the Arke of witnesse.
And the Vaile shall vnto you deuide the holy
from the most holy. And thou shalte put the
mercie Seate vpon the Arke of witnesse, in
the holiest place. And thou shalte put the ta-
ble without the Vaile: And the Candelstick
ouer against the Table, on the South side
of the habitacion; and put the Table on the
North side. And thou shalte make an han-
gyng for the Doore of the Tabernacle, of
yelowe Silke, Purple, Scarlet, and white
twyned Silke, wrought with needle worke.
And thou shalte make for the hangyng, fiue
pillers of Sethim wode, and couer them with
gold, and their knoppes shalbe of gold, & thou
shalt cast fiue sockettes of braste for them.

1. And thou shalt make an altar of Sethim
Exo. xxxviij. a wode, v. cubites long, and v. cubites broode
Exo. xlix. d. For it shalbe iij. square, and three cubites
high. And thou shalte make it hornes in the
iij. corners of it, the hornes shalbe of it self,
and thou shalt couer it with brasse. And make
his a de pannes, bouelles, bacons, fleshookes
fire pannes, and all the apparell thereof: for
the same of brasse. And thou shalte make vnto
it a gredyron also (like a net) of brasse. And
vpon that net shalt thou make foure brasen
ringes, in the iij. corners thereof: and thou
shalte put it vnder the compasse of the altar
beneth, that the net may be in the midde of
the altar. And thou shalt make (3.) barres for
the altar of sethim wode, and couer the with
brasse, and let the be put in ringes a long by
the sides of the alter to beare it withal. And
make the altar hollowe with bordes: euen as
it was shewed thee in the mount, so shall thei
make it. And thou shalt make the court of the
habitacion, that there maie be in the South
side hangynges of white twined silke, of an
hundred Cubites long, for one side, and xx.
pilleres therof, with their twentie sockettes
of brasse: but the knoppes of the pilleres and
their hoopes shalbee siluer. Lykewise on
the North side, there shalbe hangynges of
an hundred cubites long, and twentie pilleres
with their twentie sockettes of brasse, and
the knoppes and the hoopes of siluer. And
the breadth of the Courte, whiche is Eastwarde, shall haue. l. cubites. Hangynges of
xv. cubites in the one side: and their pilleres
with their three sockettes. And likewise on
the other side shalbe hangynges of. xv. Cubites, with their three pilleres and sockettes.
C. And in the gate of the Courte shalbee a
vaile of twentie cubites of Yelowe silke,
Purple, and scarlet, and white twined silke
wrought with nedle woorke: And foure pilleres
with their foure sockettes. All the pilleres
round about the courte, shalbe hooped
with siluer, and their knoppes shalbe of siluer, & their sockettes of brasse. The length
of the courte shalbe an hundred cubites, and
the breadth l. and the height. v. And the hangynges shalbe of white twined silke, & their
sockettes of brasse. All the vesselles of the
Habitacion in all maner of seruice, and the
pinnes therof, yea, and all the pinnes of
Leuit xx. a. the Courte shalbee of brasse. And thou shalte
commaunde the children of Israel, that thei
geue the pure oyle olife beaten for the light,
to powre alwaie into the lampes. In the tabernacle of witnes without the vaile, which
is before the witnes, shal Aaron & his sones
dresse it, bothe euenyng and morneyng before
the lorde: and it shalbe a statute for euer, vnto
the generacions of the children of Israell.

1. And take thou vnto thee Aaron thy bro-
ther, and his sonnes with him, out among
the children of Israell, that thei maie minister vnto me. Aaron, Nadab, and Abihu, Eleasar, & Ithamar, Aarons sonnes. And thou
shalte make holy rayment for Aaron thy brother, that thei maie bee vnto glory and bewtie. And thou shalte speake vnto all that are
wise hartes, and whomsoeuer I haue filled
with the spirite of wisedome, that thei make
Aarons rayment, to consecrate hym with, that
he may minister vnto me. These are the garmentes, whiche thei shall make, a brest lap,
Ephod, a Tonicle, a straighe coate, a Mytre
and a girdle. These holy garmentes shal thei
make for Aaron thy brother, and his sonnes,
that thei maie minister vnto me. And let them
take golde, Yelowe silke, Purple, Scarlet,
and white twined silke. Thei shall make the
Ephod of gold, yelowe silke, Purple, scarlet, 10.
and white twined silke, with broydered
woorke. The .ij. sides shal come together, and
he closed vp in the .ij. edges thereof. And the
girdle of the ephod, shalbe of the same woorkmanship, and of the same stuffe, euen of golde,
yelowe silke, purple, scarlet, and white twined silke. And thou shalt take .ij. onix stones,
and graue in them the names of the children
of Israell: vi. names of them in the one stone,
& the other. vi. in the other stone: according
to the order of their birth. After the woorke
of a stone grauer, and of him that grauyth sygnettes, shalt thou graue the .ij. stones with
the names of the children of Israel, and shalt
make them to bee set in golde. And thou shalte
put the .ij. stones vpon the .ij. shulders of the
Ephod, that thei maie bee stones of remembraunce, vnto the children of Israel. And Aaron shall beare their names before the lorde
vpon his .ij. shoulders, for a remembraunce. 12.
And thou shalt make bokes of gold, and two
cheines of fine gold, lyke woorke and maner, & fasten the wreathed cheines to the bokes. And thou shalt make the breast lap of iudgement with broydered woorke, euen after the
woorke of the Ephod shalt thou make it: namely of gold, yelowe silke, purple, scarlet, &
white twined silke, shalt thou make it. Foure
square it shalbe and double, an hand broode
and an hand brode shalbe. And thou shalt fill it
with iij. romes of stones. In the first rome
shalbe a Sardion, a Topas & Smaragdus.
In the .ij. rome a Ruby, Saphire, and Diamonde. In the .iij. a Ligurius, an Achat, and
Amatistus. In the .iiij. a Turcas, Onix, & Jaspis.
And thei shalbe sette in golde in their enclosures.
And the stones shalbe graue as sygnettes be
graues, with the names of the children of
Israell, euen with the .xij. names, euery one
with his name, according to the .xij. tribes. 21.
And thou shalt make vpon the breast lap, twoo
faienyng cheines of pure gold, and wreathen 22.

worke. And thou shalt make vnto the brestlap two ringes of golde, and put the on the edges of the brestlap, and put the two wreathen cheines of golde in the two ringes which are in the edges of the brestlap. And the other two endes of the two cheines, thou shalt fasten in the two close holes, and put them vpon the shulders of the Ephod on the foreside of it. And thou shalt yet make .ij. ringes of golde, which thou maiest put in the .ij. edges of the brestlap, euen in the borders thereof, toward the inside of the Ephod ouer against it. And yet two other ringes of golde shalt thou make, and put them on the .ij. sides of the Ephod, beneth ouer against the brestlap, a lowe where the sides are ioyned together, vpon the broydered girdle of the Ephod. And they shall binde the brestlap by his ringes, vnto the ringes of the Ephod, with a lace of yelowe silke, that it may lye close aboue the broydered girdle of the Ephod, and that the brestlap be not loosed from the Ephod. And Aaron shal beare the names of the children of Israell, in the brestlap of iudgement vpon his harte, when he goeth in to the holy place, for a remembrance before the lorde alwaie. And thou shalt put in the brestlap of iudgement Urim and Thumim: and they shalbe euen vpon Aarons hart, when he goeth in before the lorde: Aaron shal beare the iudgement of the children of Israell vpon his harte, before the Lorde alwaie. And thou shalt make the Tunicle vnto the Ephod altogether of yelowe silke. And there shalbe an hole for the hede in the middes of it, hauyng a bonde of wouen worke, round about the coller of it, like vnto the coller of a iacket, that it rent not. And beneth vpon the hem, thou shalt make Pomgranettes of yelowe silke, and of purple and Crarlet, rounde about the hem, and belles of golde, betwene them round about: Let there be euer a golden bell and a Pomgranet, a golden bell and a Pomgranet, round about vpon the hem of the Tunicle. And Aaron shall haue it vpon him, when he ministreth, and the sound shal be heard, when he goeth into the holy place before the lorde, and when he commeth out, and he shall not die. And thou shalte make a plate of pure golde, and graue therein, as Grauettes are graue, The holines of the lord, and put it on a yelowe silke lace, to bee vpon the mitre, euen vpon the fore front of it. And it shalbee vpon Aarons forhed: that Aaron maie beare the synne of the holy thynges, which the children of Israel halowe in all their holy giftes. And it shalbe alwaies vpō his forhed, for the reconcilyng of thē before the lorde. And thou shalt make a linnen cote, and thou shalte make a mitre of linnen, and a girdle of needle worke. And thou shalt make for Aarons sonnes also coates, girdles, and bonettes, glorious and beautifull, and thou shalt put them vpon Aaron thy brother, & on his sonnes with him: and shalt anoynt them and fil their handes, & consecrate them, that they maie minister vnto me. And thou shalt make thē linnen breches, to couer their priuitees frō the loynes, vnto the thies shal they reche. And they shalbe vpon Aarō and his sonnes, Exod. xxix. a whē they cum into the tabernacle of witnes or when they come vnto the altar to minister in holines, that they beare no synne, & so die. And it shalbe a law for euer vnto Aaron and his sede after hym.

The. xxix. Chapiter.

This thyng also shalt thou do vnto them, N. to hallowe them, that they may minister vnto me in the office of preisthode. Take a calfe, euē a yong one, and .ij. rammes that are without blemishe, and vnleuened breade, and cakes of swete bread, tempered with Oyle, and wafers of swete bread, anoynted with oyle (of wheten flowre shalt thou make them) & put them in a maunde and bryng them in the maunde, with the calfe and the .ij. rammes. And bryng Aaron and his sonnes, vnto the doore of the Tabernacle of witnes, and washe them with water, and take the garmentes, & put vpon Aaron the straite cote, the Tunicle of the Ephod, and the Ephod, and the brestlap: and girde them to him with the broydered Girdle, which is in the Ephod. And put the mitre vpon his hed: and put the holy Croune vpon the Mitre. Then C. shalt thou take the annoynting Oyle, and powre it vpon his hed, and anoynt hym. And bryng his sonnes, and put Albes vpon them and gird them with girdles, euen Aaron & his sonnes, and put the Mitres on them, and the Preistes office shalbe theirs for a perpetuall lawe. And thou shalte fill the handes of Aaron and of his sonnes: And bryng the calfe before the tabernacle of witnes. * And Leuit. i. b. Aaron and his sonnes, shall put their handes vpon the hed of the calfe, and thou shalt kill hym before the lorde, by the mouth of the tabernacle of witnes. And take of the bloude of the calfe, and put it vpō the hornes of the altar with thy finger: and powre al the bloud beside the botome of the altar, & take all the fat that couered the inwardes, & the kal that is on the liuer, and the .ij. kidnes, and the fat that is vpon them, & burne them vpon the altar. But the flesh of the calfe and his skyn, and his mary shalt thou burne with fire without the hoste. It is a synne offeryng. D. Thou shalt also take one ram, & Aaron and his sonnes shal put their handes vpon the hed of the ram, and when thou hast slain the ram, thou shalt take his bloud, and sprinkle it round about vpon the altar, and cut the ram in peces and wash the inwardes of hym, and his legges, and put them vnto the peces, and vnto his heade: and then burne the whole ramme vpon the altar, for a burnt offeryng vnto the

lord, and for a thele fanor is a sacrifice vnto the lorde. Leuit.viij.d. And* take the other ramme, and Aaron and his sonnes shal put their handes vpon his hed. Then shalt thou kill hym, and take of his bloud, and put it vpon the tipe of the right eare, of Aaron and of his sonnes, and vpon the thumbe of their right handes and vpon the greate toe of their right fete, and sprinkle the bloud vpon the altar rounde about. D. Then shalt take of the bloud that is vpon the altar, and of the anoyntyng oyle and sprinkle it vpon Aaron and his weskementes, and vpon his sonnes, and vpon their garmentes with hym. And he shalbe halowed and his clothes and his sonnes, & their clothes with hym. Leuit.viij.e. And* thou shalt take the fatt of the Ram and his rompe, and the fat that couereth the inwardes, and the halle of the liuer, and the .ij. kidneis, and the fat that is vpon them, and the right shulder: for the ram is a full offryng: and a basket of breade and a cake of oyle bread, & a wafer out of the basket of swete bread, that is before the lorde, and put al vpon the handes of Aaron, and vpon the handes of his sonnes: and waue them for a waue offryng before the lorde. And again thou shalte take it from of their handes, and burne it vpon the altar for a burnt offryng, to bee a fauor of swetenes before the lorde. For it is a sacrifice vnto the lorde. Leuit.viij.f. And* thou shalt take the brest of the ram of Aarons consecracion, and waue it for a waue offryng before the lorde: and it shalbe thy parte. And thou shalte sanctifie the brest of the waue offryng: and the shulder of the heue offryng, whiche is waued and heued vp of the Ram, of the consecration for Aaron, and for his sonnes. And it shalbe Aarons and his sonnes by a statute for euer, of the children of Israell: for it is an heue offryng: Euen an heue offryng of the children of Israell, of their peace offrynges. Their heue offrynges is the lordes. And the holy garmentes of Aaron shalbe his sonnes after hym, to be anoynted therein: and to fill their handes therin. And that sonne that is preiste in his stede after him, shall put them on .vij. daies, when he entreth into the tabernacle of witnes, to minister in the holy place. Leuit.viij.g. And* thou shalte take the ram of the consecracion, & seth his flesh in an holy place. And Aaron and his sonnes shalleate the flesh of the ram, and the bread that is in the basket, euen by the more of the tabernacle of witnes: and they shall eate them, because the attonement was made therwith, to fill their handes, and to consecrate them: but a straunger shall not eate therof, because they are holy. And if ought of the flesh of the consecracion, or of the bread, remain vnto the morowng, thou shalt burne it with fire: it shal not be eaten, because it is holy. Therefore shalt thou* vnto Aaron and his sonnes euen so, according to all thynges, whiche I haue commaunded thee: .vij. daies shalt thou fill their handes, and offer euery daie a calfe for a synne offryng, for to reconcile withall: that thou maiest clense the Altar, when thou reconcilest vpon it, and thou shalt anoynt it, to sanctify it. Seuen daies thou shalt reconcile vpon the altar, & sanctifie it, and it shalbe as an altar most holy. Euery one that toucheth the Altar, let hym bee holy. This* is, Num.xxviij.C. that whiche thou shalte offer vpon the altar: euen .ij. lambes of one yere olde, daie by daie continually: The one thou shalte offer in the morowng, and the other at euen. And with the one lambe a .x. deale of floure, myngled with the .iiij. parte of an hyn of beaten oyle, and the .iiij. part of an hyn of wyne, for a drinke offring. And the other lambe thou shalt offer at euen, and shalte in therto according to the meate offryng and drinke offryng in the morowng, to be an odour of a swete fauor, and a sacrifice vnto the lorde. And let this bee a continual burnt offryng emong your children after you before the more of the tabernacle of witnesse, before the Lorde, where I will mete* you, to speake there vnto thee. There I Leuit.i. will mete the children of Israel, and will be sanctified in myne honor. And I will sanctify the tabernacle of witnesse and the altar: And I will sanctifie also, bothe Aaron and his sonnes to bee my preistes. And I will* dwel Num.xxv.b. emong the children of Israell: and will bee their God. And they shall knowe that I am the Lorde their God, that brought them out of the lande of Egipte, for to dwell among them: euen I the Lorde their God. Leuit.i. Cor.vi.

The.xxx. Chapiter.

AND thou shalt make an altar to burne incense, of Sethim wode shalt thou make it. Exo.xxxvij.D. a cubite long, and a cubite brode: euen foure square shall it be, and .ij. cubites hie, the hornes thereof shall proceede out of it, and thou shalte ouer laie it with fine golde, bothe the rofe and the walles rounde about, & his hornes also, and shalte make vnto it a croune of gold rounde about, and .ij. golden ringes on either side: euen vnder the croune, that they maie be as places for the barres to beare it withall. And thou shalt make the barres of Sethim wodde, and couer them with gold. And thou shalte put it before the vaile, that is by the Arke of witnesse before the mercy seate that is vpon the witnes, where I will mete thee. And Aaron shall burne thereon swete incense euery morowng, when he dresseth the lampes, euen then shall he burne it: and likewise at euen, when he setteth vp the lampes he shal burne incense: and this incensyng shalbe perpetually before the Lorde, throughout your generacions. Ye shal put no* strage in- Leuit.x. cense theron, burnt sacrifice, or meate offryng

And Aaron shall reconcile vpon the hornes of it once in a yere with the blood of the synne offryng of reconcilyng: euen once in the yere shall he reconcile it throughout youre generacions. It is moste holy vnto the lorde. And the lorde spake vnto Moses, sayyng: If thou take the come of the childzen of Israel after their nomber, then shall geue euery man a reconcilyng of his soule vnto the lorde, when thou tellest the, that there be no plage emōg them, when thou tellest the. And thus muche shall euery man geue, and that goeth into the nomber: halfe a sicle after the Sicle of the sanctuarie. a sicle is. xx. halfe pence. An halfe sicle shalbe the heue offryng of the lorde. All that are nombred fro. xx. yere old and aboue shall geue an heue offryng vnto the Lorde. The riche shall not passe, and the poore shall not go vnder halfe a sicle. But ye shall geue an heue offryng vnto the lorde, that he maie haue mercy vpon youre soules. And thou shalt take the reconcilyng money of the childzen of Israell, & shalte put it vnto the vse of the tabernacle of witnes, that it may be a memoriall vnto the childzen of Israell, before the lorde, that he may haue mercy vpō youre soules. And the lord spake vnto Moses, sayyng thou shalt make a lauer of brasse, & his fote also of brasse to washe withal, and shalt put it betwene the tabernacle of witnes and the altar, and put water therin. For Aaron & his sones, shall washe their handes and their fete therin: euen when thei go into the tabernacle of witnes, or when thei go vnto the altar to minister, and to burne the Lordes offeryng, thei shall washe themselues with water, least thei die. And it shalbe an ordinaunce vnto the for euer, bothe vnto him & his sede, throwe out their generacions. And the lord spake vnto Moses, sayyng: take vnto thee principall spices: of the moste pure mirre. v. C. sicles, of swete cinnamon halfe so muche, euen. ij. C. and. l. sicles: of swete calamus, ij. C. and. l. of casia. ij. C. and. l. after the holy sicle, and of oyle olife an hin. And thou shalt make of the oyle an holy oynt ment, euen an oyntment compound, after the craft of the Apticarie. And thou shalt anoynt the tabernacle of witnes therewith, and the Arke of witnesse and the table, and all his apparell, and the candlesticke, and all his apparell, and the altar of Incense, and the Altar of burnt sacrifice with all his vesselles, and the lauer and his fote. And thou shalt sanctifie them, that thei maie be moste holy: so that no man touche the but thei that be halowed. And thou shalt anoynte Aaron and his sonnes, and consecrate the, that thei may minister vnto me. And thou shalt speake vnto the childzen of Israel, sayyng: this shalbe an holy anoynting oyle vnto me, throughout youre generacions. Vpon mās flesshe shall it not be poured, neither shal ye make any other after the makyng of it, for it is holy, and shalbe holy vnto you. Whosoeuer maketh like that, or whosoeuer puttech any of it vpon a straunger, shal perishe from emong his people. And the Lorde saied vnto Moses: take vnto thee swete spices, Balme, Onicha, swete galbanum, these spices with pure Franckyncense, of eche like muche, and make of them swete smellyng Incense, after the craft of the apoticarie, mingled together pure and holy. And beate it to pouder, and put of it before the witnes, in the tabernacle of witnesse, where I will mete thee. It shalbe vnto you moste holy. And see that ye make none after the makyng of that. It shalbe vnto you holy for the Lorde. Whosoeuer shall make like vnto that, to smell therto, shall perishe from emong his people.

The. xxx. Chapitter.

And the lorde spake vnto Moses, sayyng Beholde, I haue called by name, Bezaleel the sonne of Uri, the sone of Hur of the tribe of Juda. And I haue filled him with the spirite of God, in wisedom and vnderstandyng, in knowlege & in al maner of worke, to finde out subtle maters, and to worke in gold, siluer and brasse: and in the craft to set stones, and to carue in timber, and to worke in al maner of workemanship. And behold, I haue geuen hym to be his companion, Aholiab the sonne of Ahisamach of the tribe of Dan, and in the hartes of all that are wise harted, haue I put wisedom to make al that I haue commaunded thee, the tabernacle of witnesse, the Arke of witnes, and the mercie seat that is therupō: and al the ornamentes of the tabernacle, and the Table and his ornamentes, and the pure candlesticke with all his apparell, & the altar of incense, and the altar of burnt offryges, and all his vesselles, and the lauer with his fote. The vestimētes to minister in, and the holy garmentes for Aaro the priest, and the garmentes of his sonnes to minister in, and the anoyntyng oyle, and swete cence for the sanctuarie, accordyng to all that I haue commaunded thee shall thei do. And the lorde spake vnto Moses, sayyng: Speake vnto the childzen of Israell and saie: in any wise see that ye kepe my Sabboths: for it is a signe betwene me & you, in your generacions, for to knowe that I the lorde am he, that maeth sanctifie you. Kepe my Sabboth therefore for it is holy vnto you. He that defileth it, shalbe slain. For whosoeuer worketh therin, the same soule shalbe rooted out fro emong his people. Sixe daies shal men worke. And the. vij. daie is the Sabboth of the holy rest of the lorde. Whosoeuer weth any worke in the Sabboth daie, shal die: wherfore let the childzen of Israel kepe the Sabboth, that thei obserue it throughout their generacions, that it be an euerlastyng couenāt for euer. For

Exo. xxxb. d.

ij. Reg. vj. b.

Exod. xx. b.

Num. xb. d.

it is a signe betwene me and the children of Israell for euer: for in .vi. daies the lorde made heauen and yerth: and in the .vij. day he rested, and was refreshed. And when the lord had made an ende of comonyng with Moses vpon the Mount Sinai* he gaue hym two Tables of witnesse: euen Tables of stone, written with the finger of God.

The .xxxij. Chapiter.

AND when the people sawe, that it was long or Moses came downe out of the mountain, thei gathred themselues togethes vnto Aaron, and said vnto hym: vp, make vs goddes to go before vs: for of this Moses (the felowe that brought vs out of the land of Egipt) we wote not what is become. And Aaron said vnto them: plucke* of the golden earynges, whiche are in the eares of youre wiues, your sonnes, and of your daughters: and bryng them vnto me. And all the people plucked of the golden earynges, whiche thei had in their eares, & brought them vnto Aaron. And he* receiued them of their handes, and fashioned it with a grauer, and made of it a calfe of molten metall. And thei said: *these be thy goddes, O Israell, whiche brought thee out of the land of Egipt. And whē Aaron saw that, he made an altar before it. And Aaron cried, saiyng: to morow it is the holy daie of the Lorde. And thei rose vp in the morning, and offered burnt offerynges, and brought peace offeryngs also. And* the people sat them wune to eate and drinke, & rose vp again to playe. And the Lorde said vnto Moses: *go, get thee hence: thy people whiche thou broughtest out of the lande of Egipt, haue marred all, thei are turned at once out of the waie, whiche I commaunded them *for thei haue made them a Calfe of molten metall, and haue worshipped it, and haue offered thereto, saiyng: these be thy gods, O Israell, whiche haue brought thee out of the lande of Egipt. And the lorde said vnto Moses: I* haue seen this people: & behold, it is a stifnecked people, & now suffre me, that my wrath maie waxe hote against them, and consume them: & I wil make of thee a mightie people. And Moses besought the Lorde his God, and said: O Lorde, why wil thy wrath waxe hote against thy people, which thou hast brought out of the land of Egipt, with great power, and with a mightie hande. Wherfore should the Egiptians speake and saie: for a mischief did he bryng them out, euen for to slaie them in the mountaines, and to consume them from the face of the yerth? Turne from thy fearce wrath: and turne vnto this euill (deuise) against thy people. Remember Abraham, Isaac, and Israel thy seruauntes, to whō thou swarest by thyne awne self, and saidest vnto them, *I will multiplie your seed, as the starres of heuen, and all this land that I haue spoken of, will I geue vnto your seede, and thei shall inherite it for euer. And the lord repented hymselfe of that euill, whiche he said he would do vnto his people. And Moses turned his backe, & went downe from the hill, and the* two Tables of witnesse wer in his handes: and the same Tables wer written on both the sides, and were the worke of God, and the writyng was the writyng of God graue in the Tables. And when Iosua had the noyse of the people, as they howled, he said vnto Moses: there is a noyce of warre in the hoste. And he answered: it is not the cry of them that haue the maistrie, nor of them that haue the worse: but I do heare the noyse of them that syng. And it so tuned, whone as he came nie vnto the hoste he sawe the calfe and the daunsyng: and Moses wrath waxed hote, and he cast the tables out of his handes, and brake them beneth the hill. And* he toke the calfe, whiche thei had made, and burned it in the fire, & stampt it vnto pouder, and strawed it in the water, and made the children of Israell drinke of it. And Moses said vnto Aaron: What did this people vnto thee, that thou hast brought so great a synne vpon them? And Aaron answered: Let not the wrath of my lorde waxe fearce, thou knowest the people, that thei are set on mischief: for thei said vnto me: make vs gods to go before vs, for we wote not what is become of Moses, the felowe that brought vs out of the lande of Egipt. And I said vnto them: let them that haue gold plucke it of, and bryng it me: and I did cast it into the fire and there of came out this calfe. Moses ther fore sawe that the people were naked (for Aaron had made them naked, vnto their shame emong their enemies) and he went and stode in the gate of the hoste, and said: if any man pertain vnto the lorde, let him come vnto me. And all the sonnes of Leui gathered themselues togethee, and came vnto hym. And he said vnto them: Thus saieth the lorde god of Israell, put euery man his sweard by his side, and go in and out, from gate to gate throughout the hoste, and slaye euery manne his brother, and euery man his companion, and euery man his neighbour. And the children of Leui did as Moses had said. And there fell of the people the same daie, about three thousande men. And Moses said: fil your handes vnto the Lorde this daie, euery man vpon his sonne, and vpon his brother, and that there maie be geuen you a blessyng this day. And on the morow it so tuned that Moses said vnto the people: ye haue synned a greate synne. And now I will go vp vnto the Lorde: if peraduenture I maie purchase an attonement for your synne. Moses therfore went again vnto the Lorde, and said: O, this people haue synned a greate synne

and haue made them Goddes of golde. And
xxxij.c. now I praie thee, either forgeue them their
synne: or (if thou wilte not) * wype me out of
thy boke, whiche thou haste written. And the
lorde saied vnto Moses: I will put hym out
of my boke that hath synned against me. And
nowe goo thou, bryng the people vnto the
place whiche I saied vnto thee: * Beholde,
myne Angell shall goo before thee, neuer-
thelatter, in the daie when I visite, I will
visite their synne vpon them. And the lorde
plagued the people, because they made the
Calfe, whiche Aaron made.

¶ The xxxiij. Chapiter.

Ex.xxxij.d. And the lorde saied vnto Moses, departe
Gen. xij. and go heuce: thou and the people, whi-
che thou haste brought out of the land of E-
gipte, vnto the lande, whiche I sware vnto
Abraham, Isaac, and Iacob, saiyng: * vnto
Ex.xxxij.b. thy sede will I geue it (and I will send an
xxxij.c.d angell before thee: and will cast out the Ca-
naanites, the Amorites, and the Hethites, the
Pherezites, the Heuites, and the Iebusites)
a land that floweth with Milke and Hony.
For I will not go emong you my self: * for
xxxij.c. ye are a stiffenecked people: lest I consume
thee in the waie. And when the people hard
this euell tydynges, they sorowed: and no man
put on his best raiment. And the lorde spake
vnto Moses: saie vnto the childre of Israel
ye are a stiffenecked people: I muste come
once sodainly vpon you, and make an ende of
you. Therefore now put thy goodly raiment
from thee, that I maie wete what to do vnto
thee. And the children of Israel laied their
goodly raiment fro them, euen by the mount
of Horeb. And Moses take the Tabernacle
M. and pitched it without the hoaste, a farre off
from the hoste, and called it the Tabernacle
of witnesse. And so it came to passe that eue-
ry one, whiche would praie vnto the lorde,
went out vnto the Tabernacle of witnesse,
whiche was without the hoste. And it fortu-
ned, that when Moses went out vnto the ta-
bernacle, all the people rose vp: and stode e-
very man at his Tent more: and loked after
Moses, vntill he was gone into the taber-
nacle. And assone as Moses was entered in
to the Tabernacle, the cloudy piller descen-
ded, and stode at the more of the Tabernacle
and he talked with Moses. And all the peo-
ple saine the cloudy piller, stand at the Ta-
bernacle more, and they rose vp, and worship-
ped every man in his tent more. And the lorde
xxxiij.e. spake vnto Moses: face * to face, as a manne
C. speaketh vnto his frende: and he turned again
into the hoste. And the child Iosua his ser-
uaunt the sonne of Nun, departed not out of
the Tabernacle. And Moses saied vnto the
lorde: se thou caiest vnto me: lede this peo-
ple further, and thou hast not shewed me, who
thou wilte sende with me. Yea thou haste saied
moreouer: I knowe thee by name, and thou
haste also found grace in my sight. Now then
yf I haue found fauor in thy sight, then
shewe me thy waie, that I maie knowe thee,
and that I maie find grace in thy sight. And
consider also that this nacion, is thy people
And he saied: my presence shall go with thee
and I will geue thee rest. Then saied vnto hym
he presence go not with me, carye vs not
hence: for how shall it be knowen here, that
I & people haue found fauor in thy sight
but in that thou goest with vs? If thou goo
with vs, that not I and thy people haue pre-
heminence, before all the people that are vpō
the face of the yearth? And the Lorde saied
vnto Moses: I will doo this also that thou
haste saied, for thou haste founde grace in my
sight, and I know thee by name. And he said D.
I beseche thee: shewe me thy glory. And he
said: I will make all my good go before thee
and I will be called in the name of the lord
before thee, and * will shewe mercie, to whom not
I * will shewe mercy, and will haue compas- Roma.ix.c.
sion, on whom I will haue compassion. And * Roma.ix.c.
he saied furthermore: thou maiest not se my
face, for there shall no man se me, & liue. And Deute.iij.b.
the lorde saide: behold, there is a place by me Iu.vi.e.xij.b
and thou shalt stand vpon a rocke: and while Ihon.i.c.
my glory goeth further, I will put thee in a
clift of the rocke: and wil put myne hand vp-
on thee while I passe by. And I will take
awaie myne hand, and thou shalt se my backe
partes: but my face shall not be seen.

¶ The xxxiiij. Chapiter.

And the lorde saied vnto Moses, hewe the A. Euensong.
* two Tables of stone, like vnto the first Deute.x.a.
and I will write vpon them, the wordes that
were in the first tables, whiche thou brakest
And be redy in the morning, that thou maiest
come vp early vnto the Mount Sinai: And
stande there with me in the top of the mount.
There shall no man come vp with thee, nei-
ther let any man be seen throughout all the
Mount, neither let the shepe nor oxen feede
before the hill. And Moses hewed two ta-
bles of Stone, like vnto the first, and rose
vp early in the morning, and went vp vnto
the mount of Sinai, as the Lorde had com-
maunded hym: and tooke in his hande the two
Tables of Stone. And the Lorde descended
in the cloude, and stoode with hym there: and
he called vpon the name of the Lorde. And
when the lorde walked before hym, he cried,
Lorde, * Lorde God, mercifull and gracio- Psa.lxxxvi.e
us, long suffering, and aboundant in good Iere.xxxij.b.
nesse and truthe, and kepyng mercie in store
for thousandes, forgeuing wickednesse, vn-
godlinesse and synne, and not leauyng one
innocent, visityng the wickednes of the fa-
thers vpon the children, and vpon the chil-
dres children, euen vnto the. iij. and. iiij. ge-
neracion. And Moses bowed hymself to the

quench quickly, and be displeased against
I pase found grace in thy sight (O Lorde)
then let my lorde go with vs, for it is a stub-
burne people, and thou shalt pardon vpon
our wickednes and our synne, and take
vs for thyne inheritaunce. And he sayde: be-
hold, I make an appoyntment before all the
people, & I will do meruailes: suche as haue
not been seen in all the worlde, neither in all
nacions. And all the people among whiche
thou art, shall se the worke of the Lorde: for
it is a terrible thyng that I will do with thee.
Kepe thou that I commaunde thee
this day. Behold, I cast out before thee the
Amorites, Canaanites, Hethites, Pherezi-
tes, Hevites and Jebusites. Take* heede to
thy self, that thou make no couenaunt with the
inhabiters of the land, whether thou goest,
lest it be aunte of ruine among you. But ouer-
throwe their altars, & breake their Images
and cut downe their groues. For thou shalt wor-
ship no straunge god. For the Lorde is* cal-
led gelous, because he is a gelous god. Lest
if thou make any agreement with the inhabi-
ters of the land, and they go a whoryng after
their gods, and to sacrifice vnto their gods,
one call thee, and thou eate of their sacrifice:
and thou take of their daughters vnto thy
sonnes, and their daughters go a whoryng
after their gods, and make thy sonnes go a
whoryng after their gods also. Thou shalt
make thee no godes of metall. The feast of
the vnsete bread shalt thou kepe. Seuen dayes
shalte thou eate vnleuened bread, as I com-
maunded thee in the time of the moneth, why
come beginneth to ripe. For in the moneth
why come beginneth to ripe, thou camest out
of Egipte. All* that breaketh vp the matrice is
myne: and all that breaketh the matrice emog
the cattell, is* be male: whether it be Oxe
or sheepe. But the first of the Asse thou shalt
buye out with a lambe. And if thou redeme him
not, thou shalt breake his necke. All the first
borne of thy sonnes shalt thou redeme. * And
se that no man appere before me empte. * Sixe
dayes thou shalte worke, and in the. vij. day
thou shalt rest, bothe from earying & reapyng.
Thou shalt obserue the feast of weekes with
the first frutes of wheate harueste, and the
feast of ingaderyng at the yeres end. Thrise
in a yere shall all your men children appere
before the Lorde God of Israell. Whe
I cast out the nacions before the, & inlarge
thy coastes, to that no man shall desire thy
lande, thou shalt go vp to appere before the
lorde thy god thrise in the yere. Thou shalt
not offer the bloud of my sacrifice vpo leuen
peither shall ought of the Sacrifice of the
feast of the Passouer, be left vnto the mor-
nyng. The* first fruites of my lande,
thou shalt bryng vnto the house of the lorde
thy god. Thou shalt not seth a kyd in his

Deut. vij. a.
iij. Reg. xi. a.

Exod. xx. a.

Exod. xxxiv. b.
and. xxiij. b.

Exod. xiij. a.
and. xxx. b.
Num. xviij. c.

Exod. xxiij. b.
Eccl. xxxv. a
Deute. xvi. b.
* Exod. xx. b.
& Exo. xxiij. c

Exo. xxiij. e.
Deut. xiij. c.

Exo. xxiij. c.

Exod. xxiij. f.

mothers mylke. And the lorde said vnto Mo-
ses: write these wordes, for after the tenor
of these wordes, I haue made a couenaunt
with thee & with Israell. And he was there
with the lorde. xl. daies and. xl. nightes, and
did neither eate bread nor drinke water. And
he wrote vpo the tables, the wordes of the
couenaunt, even ten wordes. And it came to
passe when Moses came downe from mount Sinai
the. ij. tables of witnes were in Moses hande
when he came downe fro the mount. And Mo-
ses wist not that the skin of his face shone
in maner of an horne, while he talked with
him. And Aaron and all the children of Isra-
el loked vpon Moses: and behold, the skinne
of his face shone, & they were afraid to come
nye him. And when he had called them, Aaro
and all the chief that were in the company
came vnto him, and Moses talked with the.
And afterward all the children of Israel came
nye, and he commaunded them all that the lorde
had said vnto him in mount Sinai. And when
Moses had made an ende of communyng with
them, he put a couerynge vpon his face. And
again, when Moses went in before the lorde
to speake with him, he toke the couerynge of
until he came out. And he came out, & spake
vnto the children of Israel, that whiche he
was commaunded. And the children of Israel
sawe the face of Moses, that the skynne of
Moses face shone. And Moses put the co-
uerynge vpo his face again, until he went in
to comon with him. ¶ The. xxxv. Chapter.

AND Moses gathered all the compaine
of the children of Israell together, and
said vnto them: these are the wordes, whiche
the lorde hath commaunded that ye should do
them. Sixe dayes ye shall worke: but the
seuenth daie shalbe vnto you the holy sab-
both of the Lordes rest: whosoeuer hath any
worke therein, shall dye. Ye shall kindle no
fire throughout your habitations vpon the
Sabboth day. And Moses spake vnto all the
multitude of the children of Israell, saying:
* this is the thyng which the Lorde com-
maunded, saying: Take ye from among you an offe-
ryng vnto the lorde. Whosoeuer is of a
willyng harte, let him bryng it to an offe-
ryng of the Lorde: golde, syluer,
and braste, and yelowe like purple, skarlet,
white silke, goates heere, and rammes skyn-
nes red, & tayne skinnes, with lether wodde
oyle for lyght, and spices for the anoyntyng
oyle, and for the sweete incense. And onyx sto-
nes, and stones to be set in the Ephoy, and in
the brest lap. And let all them that are wise
harted emong you, come & make all that the
Lorde hath commaunded: the habitacion with
the tent therof & his couerynge, and his taches
& his boordes, his barres, his pilleres,
and his sockettes. The arke, and the staues
thereof, with the mercie seate, & the vaile that

Exod. xx.

Deut. x.

Exo. xxx.

couerynge of the Table and his bottes, & all his vessell wherwith the Tabernacle/the candelsticke of light & his appurtenaunce and his lightes with the oyle for the light/the table and his furniture and the pure oyle and the sweete incense/and the hangynge of the dore at the entrynge of the Tabernacle/the aulter of burnte offrynge with his brasen grate which was his bottes and all his vessell/the lauer & his foote/and the hangynges of the courte, with his pilleres & their sockettes, & the hangynge for the dore of the courte/the pinnes of the habitacion, and the pinnes of the courte with their cordes/the mynistrynge garmentes to mynister in the holye place/& the holy garmentes for Aaron the preest, and the garmentes for his sonnes/that they may mynister vnto me in the preestes office. And all the company of the children of Israell departed from the presence of Moyses. And euery one whose mynde stirred him, and euery one whom his spirite made willynge, came and brought an offrynge vnto the Lorde for the worke of the tabernacle of witnesse, & for all his vse, and for the holye vestimentes. And they came bothe men & women (as many as were willynge harted) and brought bracelettes and earynges, ringes, and chaynes, all maner iewels of golde/and all the men brought euery man his offrynge of golde vnto the Lorde. And euery man with whome was found yelowe silke, purple, crasset, white silke and goates heare and redde skinnes of rames, and sayne skinnes, brought them. All that did offre an offrynge of siluer and brasse brought an offrynge vnto the Lorde. And all men with whome was founde Setim woode for any maner worke of mynistracio, brought it. And all the women that were wyse hearted did spynne with their handes, & brought the spunne worke both of yelowe silke, purple, crasset and white silke. And all the women whome their owne heate moued, in goates heare did spynne. And the rulers brought onix stones, and stones to be set in the Ephod and in the brestlap, and spice, and oyle for the light and for the anoyntynge oyle, & for the sweete incense. And the children of Israell brought a willynge offrynge vnto the Lorde both men and women, as many as had willynge hearte to bringe, for all maner of workes which the Lorde had commaunded to be made, by the handes of Moyses. And Moyses sayde vnto the children of Israell: Beholde, the Lorde hath called by name Bezaleel the son of Uri the son of Hur of the tribe of Iuda, & hath fylled him with the spirite of God, in wisdome and vnderstandynge, in knowlege, and in all maner worke, to finde out curious workes which are made in golde silver, and braste. In the cratte of stones to set them, & in carynge of wodde to make any

maner of curious worke. And he hath put in his harte that he may teache: both he & Aholiab the sonne of Ahisamach of the tribe of Dan. The harte perfited them with wisedome to worke all maner of graued worke, & curious worke in yelowe silke, & purple, in crasset, & white silke, and in fyne linen. Yea & to make all maner of workes, & to finde out curious workes which are made. Then wrought Bezaleel & Aholiab, & all wise harted men, to whom the Lorde gaue wisdome & understandynge to knowe how to worke all maner workes for the seruice of the sanctuary, and all that the Lorde had commaunded. And Moyses called Bezaleel, Aholiab and all the wise harted men whom the Lorde had geuen wisdome vnto, and all whose hearte stirred them vnto, that they came vnto the worke, to doo it. And they receaued of Moyses all the offrynge, which the children of Israell had brought for the seruice of the worke of the tabernacle, to make it withall. And they brought yet vnto him free offrynges euery morninge. Then all the wise men that wrought all the holye worke, came euery man fro his worke which they made, and spake vnto Moyses, sayynge: The people bringe to muche and more then ynough, for the seruice of the worke which the Lorde hath commaunded to be made. Then Moyses gaue a commaundement, and they caused it to be proclaimed throughout the hoost sayynge: Let neither man nor woman prepare any more worke for the seruice of the sanctuarye. So the people were forbidden to bringe. For the stuffe they had was sufficient for all the worke to make it, and to muche. All the wise harted men there fore, and they that wrought in the habitacion, made ten curtaines of white twined silke, yelowe silke, purple and crasset: with pictures of Cherubes wrought made he them. The length of one curtaine was .xxviij. cubites, and the breade foure, & the curtaines were all of one size. And he coupled fyue curtaines by themselues, and other fyue by themselues. And he made lowpes of yelowe silke alonge by the edge of one curtaine, out in the selunge of the coupleynge curtaine. And lykewise he made on the side of the coupleynge courtaine on the other side. Fyfty lowpes made he in the one curtaine, and fyfty in the edge of the coupleynge curtaine ouer against other: and the lowpes were euen one against another. And he made fifty stapes of golde, and coupled the courtaines one to another with the stapes: & so was it made one habytacion. And he made eleuen curtaines of goates heare, to be a tent ouer the habytacle. The length of a curtaine was thirtye cubites and foure cubites brode. And the eleuen curtaines were all of one size. And he coupled fyue

curtaines by them selues, and fyue by them selues/and he made fyftie lowpes alonge by the borders of the vtmost coupling curtaine, and fyftie in the edge of the other coupling curtaine. That they might be ioyned toge-
C. ther. And he made fyftie stages of braste to couple the tet together, that it might be one. And he made a couering vpon the tent of rammes skinnes red, & yet another of tanned skinnes
Exo. xxvi.c. aboue that. And he made standyng bordes (for the tabernacle) of Sethim woode. The length of a borde was ten cubites, the bredth one cubite and an halfe. One borde had two sete, wherby they were ioyned one to another. And thus made he for all the bordes of the tabernacle. And he made twentie bordes for the south side of the habitatiō, and fortie sockets of syluer vnder the twentie bordes, two sockets vnder one borde, for his two sete, and two sockettes vnder another borde for his two sete. Where the two hyndes of the sides end in the corners. And for the other side of the dwellyng habitation toward the North, he made twentie bordes, & their fourty sockettes of syluer, two sockettes vnder one borde, and two sockettes vnder the other. And toward the West ende of the tabernacle. That is to saye, at that ende of the tabernacle where the enclynethor wawde the West, he made sixe bordes, & two other bordes made he in the corners of the habitation, for either side, and they were ioyned close beneth and aboue with a clampe and thus they did to both the corners. And there were eyght bordes and sixtene sockettes of syluer: vnder euery borde two sockettes.
D. And he made barres of Sethim woode, fyue for the bordes of the Tabernacle in the one side: and fyue for the bordes of the tabernacle in the other syde: and fyue barres for the hyndes of the habitation in the West ende. Towarde the West. And he made the middest barre to shote thorow the bordes: euen from the one end to the other, and ouerlaide the bordes with golde, & made stages of golde to thrust the barres thorow, & couered the barres with golde. And he made an hangyng of yelowe silke purple, scarlet, & white twined silke: wrought with pictures made he it of broded worke. And made therunto foure pillers of Sethim wood, & ouerlaide them with gold. Their knops were also of golde, & he calte for them foure sockets of syluer. And he made an hangyng for the tabernacle doore of yelowe silke, purple, scarlet, & white twined silke of needle worke. And the foure pillers of it with their knops, & ouerlaide the knoppes of the & the knoppes with golde: their fyue sockets also were of braste.

Of the .xxxvii. chapter.

BEzaleel made the arke of Sethim
Exo. xxv.a. wood, two cubites & an halfe longe, & a cubite & an halfe broade, and a cubite & an halfe hie: and ouerlaide it with fyne gold within & without, & made a crowne of gold to it rounde about. & cast for it foure rynges of gold for the foure corners of it, two rynges for the one side, & two for the other, & made barres of Sethim wod, & couered them with golde, & put the barres in the rynges a longe by the syde of the arke, to beare it withall. And he made the mercy seate. That is to say, a (with answering plate) of pure gold: two cubites & a halfe was the length therof, & one cubite and a halfe the breadth. & he made two Cherubins of thicke golde vpon the two endes of the mercye seate. One Cherub vpon the one ende, and another Cherub on the other side. Euen of the mercy seate made he
D. the Cherubins: namely, in the ende of therof. And the Cherubyns spredde out their wynges aboue an hie, & couered the mercye seate therwith. And their faces were one to another: euen to the mercy seate were the faces of the Cherubins. And he made the
Exo xxv. table of Sethim wood, two cubites was the length therof, & a cubite the breadth, & a cubite & a halfe the height of it. And he ouerlaide it with fyne golde, and made therto a crowne of golde rounde about, & made therto an whope of an handē breade rounde about and made vpon the whope a crowne of golde rounde about, and caste for it foure rynges of golde, & put the rynges in the foure corners that were in the foure feete therof. Euē hard by the whope were the rynges, into the which the barres were put, to beare the table withall. And he made the barres of
C. Sethim wood, & couered the with gold to beare the table withall, & made the vessels (for the table) of pure golde: the tables, spones, flat pecces, & potles to powre withall. And he
Exod. xxv made the candelsticke of pure golde: euen of one pece made he the candelsticke. For his fote, his shafte, his cuppes, his knoppes, & his floures, were of one pece. Sixe braunches procedde out of the sides therof, three out of the one side, & three out of the other. And in one braunche three cuppes made like vnto almondes with knoppes & floures. And in another braunche three cuppes made like almondes with knoppes & floures. And so throughout the sixe braunches that procedd out of the candelsticke. And vpō the candelsticke selfe were foure cuppes after the facion of almondes, with knoppes & floures vnder euery two braunches a knoppe. And the knoppes & the braunches procedd out of it, and it was all one pece of pure thicke gold. And he made his seuen lampes with the tonges & fyre shouelers therof, of pure gold. Euen of an hundred weight of pure gold made he it with al the vessels therof. And he
D. made the yens aulter of Sethim wood. The

length of it was a cubite, and the breadthe a cubite, for it was foure square, and two cubites hie, with hornes proceedyng out of it. And he couered it with pure golde both the toppe and the sides therof rounde about, and the hornes of it, and made vnto it a crowne of golde rounde about. And he made two ringes of gold for it, euen vnder the crowne therof, by the two corners of it, and in the two sides therof, to put barres in, for to beare it withall: and made the barres of Sethim wod, & ouerlaide them with gold. And he made the holy anoyntyng oile, & the swete pure incense after the Apoticaries craft.

¶ The xxxvij. Chapter.

BEzaleel made the Arcke of Sethim wod, two cubites & a halfe was the length therof, and a cubite & a halfe the breadth therof, and foure cubites hie, and he ouerlaide it with pure golde within and without, and made a crowne of golde rounde about it. And he cast foure golden rynges for it, by the foure corners therof, two rynges on the one side, and two rynges on the other side. And he made barres of Sethim wod, & couered them with golde, and put the barres into the rynges on the sides of the Arcke, to beare it withall. And made the mercy seate of pure golde, two cubites & a halfe long, and a cubite & a halfe broade. And he made two Cherubins of golde, beaten worke made he them, in both the endes of the mercy seate, ouer against one another, and the Cherubins spred out their wynges on high, and couered the mercy seate with their wynges, and were ouer against one another, and their faces were euen toward the mercy seate, wherunto they were turned. And he made the table of Sethim wod, two cubites long, and a cubite broade, and a cubite & a halfe hie. And he ouerlaide it with pure golde, and made a crowne of golde rounde about it. Also he made vnto it a border of an hand breadth rounde about, and a crowne of golde rounde about the border therof. And he cast foure golden rynges for it, and put the rynges in the foure corners that were on the foure feete therof, ouer against the border, for the barres to beare the table withall. And made the barres of Sethim wod, & couered them with golde, that the table might be borne withall. And he made the vessels therupon, dishes, spones, boules, and cuppes, to powre withall, of pure golde. He made also the candlestycke of pure golde, beaten worke made he the candlestycke, his shaft, his braunches, his boules, his knoppes, and his flowres were of the same. And there went six braunches out of the sides therof, three braunches of the one side therof, and three braunches of the other side therof. Three boules made like vnto almondes, with knoppes & flowres in one braunche, and three boules made like vnto almondes in another braunche, with knoppes & flowres: so in the six braunches that went out of the candlestycke. And in the candlestycke were four boules made like vnto almondes, with their knoppes & flowres. And a knoppe vnder two braunches of the same, and a knoppe vnder two braunches of the same, and a knoppe vnder two braunches of the same, according to the six braunches that went out of it. Their knoppes & their braunches were of the same: all it was one beaten worke of pure golde. And he made the seuen lampes therof, & the snoffers therof, & the snoffe dishes therof, of pure golde. Of a talent of pure golde made he it, & all the vessels therof. He made also the altar of incense of Sethim wod, a cubite long, and a cubite broade, foure square, and two cubites hie, with hornes proceedyng out of it. And he couered it with pure golde, both the toppe and the sides therof rounde about, and the hornes of it, and made vnto it a crowne of golde rounde about. And he made two ringes of gold for it, euen vnder the crowne therof, by the two corners of it, and in the two sides therof, to put barres in, for to beare it withall: and made the barres of Sethim wod, & couered them with golde. And he made the holy anoyntyng oile, & the swete pure incense after the Apoticaries craft.

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AND he made the burnt offeryng altar of Sethim wod, five cubites was the length therof, and five cubites the breadth therof, foure square, & three cubites hie. And he made vnto the hornes in the foure corners of it, proceedyng out of it, and he ouerlaide it with brasse. And he made all the vessels of the altar, the caudrons, shouels, basins, hookes, and coles pannes. All their vessels made he of brasse. And he made a brasen grate vnder of network, vnto the myddle of the altar rounde about, two cubites hie. And he cast foure rynges in the foure corners of the brasen grate, to put barres in. And made the barres of Sethim wod, & couered them with brasse, and put the barres into the rynges on the sides of the altar, to beare it withall, and made the altar hollowe with bordes. And he made the lauer of brasse, and the foote of it also of brasse, in the sight of them that dyd watch at the doore with the Tabernacle of witnesse, & made the courte on the South side, and the hangynges of the courte were of white twined silke, hangynges an hundred cubites. The pillers were twenty, and their sockettes twenty of brasse: the knoppes of the pillers & their hoopes were of siluer. And on the North side the hangynges were an hundred cubites, & their pillers were twenty, and their sockettes of brasse twenty: but the knoppes and the hoopes of the pillers were of siluer. On the west side were hangynges of fifty cubites, ten pillers and their ten sockettes. On the East side the knoppes & the hoopes, of the pillers were of siluer. And the hangynges on the one side, were fifteene cubites, their pillers three, and their sockettes three. And on the other side, were hangynges of fifteene cubites, their pillers three, and their sockettes three. And for the courte gate was there an hangynge of twenty cubites long, with three pillers and three sockettes.

All the hangynges of the courte rounde about were of twined silke: but the sockettes of the pillers were of brasse, and

were of siluer, and the couerynge of the heades was of siluer, and all the pillers of the courte were whoped about with siluer. And the hangynge of the gate of the courte was nedle worke of yelowe silke, purple, scarlet and white twined silke. xx. cubites longe, and five in the breadthe, ouer against the hangynges of the courte. And their pillers were foure, and their foure sockettes of brasse: and the knoppes of siluer, and heades ouerlaide with siluer, and whoped about with siluer. And all the pinnes of the Tabernacle and of the courte rounde about, were of brasse. This is the sum of the habitacion of witnes, as it was counted according to the commaundement of Moses, for the office of the Leuites, by the hande of Ithamar sonne to Aaron the Preest. And Bezaleel the sonne of Uri the sonne of Hur of the tribe of Iuda made all that the Lorde commaunded Moses, and Aholiab with him the baliph sonne of Ahisamech, of the tribe of Dan, a craftye grauer and a worker of nedle worke in yelowe silke, purple, scarlet, and white twined silke. All the golde that was occupied for all the worke of the holy place, was the golde of the offeryng, xxix. hundred weyght, and seuen hundred and xxx. sicles, after the sicle of the sanctuary. And the coyne of siluer that came of the multitude, was an hundred weyght, and a thousande seuen hundred and lxv. sicles, after the sicle of the sanctuary. For euery man an halfe weyght, or ten halfe sicles after the sicle of the sanctuary, for all them that went to be numbred from xx. yere olde and aboue, came for six hundreth thousand and three thousande & five hundred and l. men. And of the fine score hundred weyght of siluer, were made the sockettes of the sanctuary, and the couerynge of the nayle, an hundred sockettes of the fine score hundred weyght an hundred weyght to euery socket. And of the thousand seuen hundreth and lxv. sicles, he made knoppes to the pillers, and ouerlaide the heades and whoped them with siluer. And the brasse of the offeryng was lxx. hundred weyght, and two thousand, and iiij. hundreth sicles. And therwith he made vnto the entrynge in the dore of the Tabernacle of witnesse, and the brasen altar and the brasen grate for it, with all the vessels of the altar, & the sockettes of the courte rounde about, and the sockettes of the courte gate, and all the pinnes of the habitacion, and all the pinnes of the courte rounde about.

¶ The xxxix. Chapter.

OF the yelowe silke, purple, scarlet, they made the wellbeseruers of ministracion in the sanctuary, & the holy garmentes

commaunded Moses. And he made the Ephod of golde, yelowe silke, purple, scarlet, and white twined silke. And they did beate the golde into thinne plates, and cut it into wyers to worke it in the yelowe silke purple, scarlet, and in the fine white, with knoppes made of golde. And they made two sides for it to close them vp by the two endes. And the broderynge of the girdell that was vpon it, was of the same sorte, and after the same worke: of golde yelowe silke, purple scarlet, and twined white silke as the Lorde commaunded Moses. And they wrought Onix stones closed in ouches of golde, and grauen as signettes are grauen with the names of the children of Israell. And put them on the shoulders of the Ephod, that they shulde be stones for a remembraunce of the children of Israell, as the Lorde commaunded Moses. And he made the breastlap of iudgement worke and like the worke of the Ephod: euen of golde, yelowe silke, purple, scarlet and twined white silke. It was foure square. They made the breastlappe double, an hand breadth longe, and an hand breadth broade. And they filled it with foure rowes of stones. The first rowe was a Sardine, a Topas, and a Smaragd. The seconde rowe, a Rube, a Saphir and a Diamonde. In the thirde rowe, a Ligurion, an Achat, and an Amatist. In the fourth rowe, a Tharsis, an Onix, and a Jaspis. And they were closed in ouches of golde in their inclosures. And the twelue stones were grauen as signettes with the names of the children of Israell: euery stone with his name, according vnto the twelue tribes. And they made vpon the breastlap, twen fashioned chaynes of twethen worke and pure golde. And they made two holes of golde, and two golden ringes, and put the two ringes in the two corners of the breastlappe. And they put the two chaynes of golde in the two ringes, in the corners of the breastlap. And the two endes of the two chaynes they fastened in the two holes, and put them on the shulders of the Ephod vpon the fore fronte of it. And they made two ringes of golde, and putte them on the two corners of the breastlappe vpon the edge of it, which was on the inside by the Ephod. And they made two golde ringes, and put them on the two sides of the Ephod, beneth vpon the fore parte of it, and ouer against his ioyninge vpon the broderynge of the Ephod. And they fastened the breastlappe by his ringes vnto the ringes of the Ephod, with a lace of yelowe silke that it might be vpon the broderynge of the Ephod, and that the breastlap shulde not be loosed from the Ephod, as the Lorde commaunded Moses. And he made

pole in the middes of the tunicle, as the coller of a partlet, with a bonde rounde about the coler, that it shuld not rent. And in the tunicle they made hemmes with pomgranates, of yelowe silke, purple, scarlet, and white twined silke. And they made litle bells of pure golde, and put them amonge the pomgranates rounde about vpon the edge of the tunicle: a bell and a pomgranate, a bell and a pomgranate rounde about the hemmes of the tunicle to minister in, as the Lorde commaunded Moses. And they made coates of fine white of innen worke for Aaron and his sonnes, and a mitre of fine white, and goodly bonettes of fine white, and linen breches of twined white, and a girdel of twined white, yelowe silke, purple and scarlet: euen of noble worke, as the Lorde commaunded Moses. And they made the plate of the holy crowne of fine golde, and wrote vpon it with grauen worke, the holines of the Lorde: and tied vnto it a lace of yelowe silke to fasten it vpon his mytre, as the Lorde commaunded Moses. Thus was all the worke of the habitacion and of the Tabernacle of witnesse finished: and the children of Israell did according vnto all the Lorde had commaunded Moses: euen so did they. And they brought the habitacion vnto Moses: the tents and all his apparell, hookes, boordes, barres, pilleres, and sockets: and the couerynge of rammes skinnes dyed red, and the couerynge of badgers skinnes, and the partycion vaile: the Arcke of witnesse and the barres thereof, and the mercie seate: the table and all the vessell thereof, and the shewe breade: the pure candelsticke, with the lampes therof, euen with the lampes to be prepared, and all the vessell therof, & the oile for light: the golden aulter, and the anoynting oile, & the sweete encense, and the hangynge at the Tabernacle dore: and the brasen aulter, with his couerynge of brasse, his barres, & all his vessell: the laver and his fote, and the hangynges of the court with his pilleres and sockets: and the hangynge to the courte gate, his cordes, and pynnes, and all the vessell of the seruice of the habitacion for the Tabernacle of witnesse: the minystringe clothes to serue in the holy place, the holy vestimentes for Aaron the priest, & his sonnes vestymentes to minister in the preesthode. Euen as the Lorde commaunded Moses, so did the children of Israell make all the worke. And Moses sawe all the worke, and lo, they had done it euen as the Lorde commaunded: so did they. And the Lorde spake vnto Moses, saying,

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And the Lorde spake vnto Moses, saying,

B. Deut. 10.

C. Or an Emerande.

* Or a Carbuncle.

D.

E.

F.

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in the arke of witnesse, and cover the arke with the vaile, and bring in the table, and appoynt it accordynge to the order there of. And thou shalt bringe in the candlestycke, & lighte his lampes, and sette the sence aulta-re of golde before the arke of witnesse, & put the hangynge at the dore of the habitacion. And sette the burnte offeryng aultare before the doore of the habitacion and Tabernacle of witnesse, and sette the lauer betwene the Tabernacle of witnesse and the aultare, and put water therin, and make the courte rounde about, and hange up the hangynge at the courte gate. And thou shalt take the anoyntynge oyle, and anoynte the habitacion, and all that is therin, and halowe it with all the vessels therof, that it maye be holy. And thou shalt anoynte the aultare of the burnt offeryng, and all his vessels and sanctifie the aultar, that it maye be an aultare moste holye. And thou shalt anoynte also the lauer and his fote, and sanctifie it. And thou shalt bringe Aaron and his sonnes vnto the dore of the Tabernacle of witnesse, and washe them with water. And thou shalt cut vppon Aarons the holye vestimentes, and anoynte him, and sanctifie him that he maye minister vnto me. And thou shalt bringe his sonnes, and clothe them with garmentes, and anoynte them as thou dyddest anoynte their father, that they maye minister vnto me. For their anoyntynge shall be an everlastynge preesthode vnto them throughout their generacions. And Moses dyd accordynge to all the Lorde commaunded him: euen so dyd he.

Exod. xxv. c.

Num. iij. a.

Thus was the Tabernacle reared vp the first daye in the first moneth in the seconde yere. And Moses reared vp the Tabernacle and fastened his sockettes, and set vp the bordes therof, and put in the barres of it and reared vp his pilleres, and spredde abrode the tent ouer the habitation, and put the couerynge of the tente on his vpper side: as the Lorde commaunded Moses. And he toke the testimony, and put it in the arke, and sette the barres to the arke, and put the mercy seate on his vpper side, & broughte the arke into the habitacion, and hanged vp the vaile, and couered the arke of witnesse, as the Lorde commaunded Moses. And he put the Table in the Tabernacle of witnesse in the North side of the habitacion, without the vaile, and sette the breade in order before the Lorde, euen as the Lorde had commaunded Moses. And he put the candelsticke in the Tabernacle of witnesse ouer against the Table towarde the South side of the habitacion, and sette vp the lampes before the Lorde, as the Lorde commaunded Moses. And he put the golden aulter in the Tabernacle of witnesse before the vaile, and burnte sweete sence theron, as the Lorde commaunded Moses. And he hanged vp the hangynge at the dore of the habitacion, and sette the burnte offeryng aultare by the entrynge in of the habitacion of the Tabernacle of witnesse, and offered burnt offeryngs and meate offeryngs theron, as the Lorde commaunded Moses. And he sette the lauer betwene the Tabernacle of witnesse and the aultare, and put wa-ter therin, to washe withall. And Moses, Aaron and his sonnes, washed their handes and their fete there at: when they went into the Tabernacle of witnesse, and when they went to the aultar: they washed them selues, as the Lorde commaunded Moses. And he reared vp the courte rounde about the habitacion and the aultar, & sette vp an hangynge at the courte gate. So Moses fynished the worke.

Exo. xxx. c. D

Num. iij. c.

Then the cloude couered the Tabernacle of witnesse, and the glorie of the Lorde filled the habitacion. And Moses coulde not entre in to the Tabernacle of witnesse, because the cloude abode there, & the glorie of the Lorde filled the habitacion. For the cloud had couered all. And when the cloude was rered vp from of the habitation, the children of Israel toke their iourneys thorow out their armies. But when the cloude was not taken vp, they iourned not, till it was taken vp. For the cloude of the Lorde was vpon the habitacion by daye, and fire by nighte, in the sighte of all the house of Israell, thorowout all their armies.

The ende of the seconde booke of Moses, called Exodus.

The thyrde booke of Moses, called in the Hebrue wrytynge and in the Latin Leuiticus.

The first Chapiter.

And the Lorde called Moses, and spake vnto him out of the Tabernacle of witnesse, saynge: Exo. xxix. f.

Speake vnto the children of Israel, and thou shalt saye vnto them.

If any of you bringe a sacrifice vnto the Lorde, ye shall bringe your sacrifice from amonge the catell, euen from among the oxen and the sheepe. If his sacrifice be a burnt offeryng, let him offer a male of the oxen without blemish, and bringe him (of his owne voluntary will) vnto the doore of the Tabernacle of witnesse before the Lorde. And he shall put his hande vpon the heade of the burnt sacrifice, and it shall be accepted for him, to be his attonemente. And he shall kill the calfe of the neate before the Lorde. And the preestes Aarons sonnes, shall bringe the blood, and sprenkle it rounde about vpon the aultar, that is by the dore of the Tabernacle of witnesse. And they shall

Leuit. i. a.

burne offerynge and bothe pull it awaye
and the tonnes of Aaron the prieste shall
dresse the fyre vpon the aultare, and put
wodde vpon the fyre. And the prieste
Aaronis sonnes shall laye
the peeces (with the heade and the fatte) vpo
the wodde that is vpon the fyre in the aultare
But the inwardes and the legges shall he
washed in water, and the prieste shall
burne all on the aultare, that they maye be a
burnt sacrifice for a swete sauoure vnto the
Lorde. And yf his sacrifice be of the flockes
(namely of the sheepe or goates) let him
prepare a male without blemishe for a burnt
offeryng. And he shall kill it on the north
side of the aultare before the Lorde. And the
priestes Aaronis sonnes shall sprenkle the
bloud of it rounde about vpon the aultare. And
he shall cut it in peeces euen with his heades
and fat, & the prieste shall put them vpon the
wodde that lieth vpon the fire on the aultare.
But he shall washe the inwardes, and the legges
with water, and the prieste shall bringe al to-
gether & burne it vpon the aultare for a burnt
offeryng of a swete sauoure vnto the Lorde.
But the burne offeryng for the sacrifice of
the heade be of the foules, he shall bringe his
sacrifice of the turtill doues or of the younge
pigeons. And the prieste shall bringe it vnto
the aultare, and wringe the necke a sunder of
it, but not pulle it of the aultare. But the bloude
of it shall runne out vpon the side of
the aultare. And he shall plucke away his croppe
with his feathers, & cast the holde the aultare
on the Eastside vpon the place of ashes. And
he shall breake the wynges of it, but plucke
them not a sunder. And the Priest shall burne
it vpon the aultare, euen vpon the wodde that
is vpon the fire, that it maye be a burnt sa-
crifice for a swete sauoure vnto the Lorde.

The. v. Chapiter.

THe soule that will offer a meat offeryng
vnto the Lorde, the same offeryng shal
be fine floure, and he shall powre oyle vpon
it, and put frankencense thereon, and shall
bringe it vnto Aarons sonnes the Priestes.
And he shall take thereout his handfull of
the floure, and of the oyle with all the fran-
kencense, and the Priest shall burne it for a
memoriall of him vpon the aultare, to be an
offeryng for a swete sauoure vnto the Lorde.
And the remnaunt of the meat offeryng shall
be Aarons and his sonnes, a thynge most holy
of the sacrifices of the Lorde made by fyre.
And when thou bringest a meat offeryng that is baken in the
ouen, it be a swete cake of fine floure mi-
gled with oyle, or an vnleuened wafer a-
noynted with oyle. If thy meate offeryge be
bakē in the fryngē pan, it shalbe of swete
floure myngled with oyle. And thou shalt
breake it small, and powre oyle theron, that it
is a meat offeryng.

[illegible]

be it be of beastes, whether it be of the
flocke, or of the heard, for a burnt offe-
ryng, or for a peace offeryng, to offer it vnto
the Lorde: he shall put his hande vpon the
heade of his offeryng, and kill it before the
doore of the tabernacle of witnesse, & Aarons
sonnes the Priestes shall sprenkle the bloud
thereof rounde about vpon the aultare.
And he shall offer of the peace offeryng a
burnt offeryng vnto the Lorde, the fat that
couereth the inwardes, and all the fat that
is vpon the inwardes, And the two kydneis,
and the fat that is vpon them, which is vpon
the lendes, and the rimme of the liuer with
the kydneis shall he take away. And Aarons
sonnes shall burne it on the aultare vpon the burnt
sacrifice which is vpon the wodde that is on
the fire to be a burnt sacrifice of a swete
sauoure vnto the Lorde. If he bringe a peace
offeryng vnto the Lorde from of the flocke,
be it male or female: but without
blemishe shall he offer it. If he offer a sheepe for his sa-
crifice, he shall bringe it before the Lorde,
& put his hande vpon his offeryngs head,
& kill it before the doore of the Tabernacle
of witnesse, & Aarons sonnes shall sprenkle the
bloud thereof rounde about the aultare. And of

Exo. xx.

Exo. xx.

Exo. xx.

C. of the peace offerynge, let him bringe a female
vnto the Lorde, euen a throte, and the slaughter
shall hogebery vpon the shall take of the
by the sticke bone and the rumpe, and
shall burne it vpon the
and vpon the
and the
D. shall burne it by the
the Lorde.
of the
and
before the tabernacle of the
and
the sonnes of Aaron shall sprenkle the bloude
vpon the altar rounde about. And he
shall bringe parte of his offerynge euen a fire
offerynge vnto the Lorde, the fat that couereth
the inwardes, and all the fat that is vpon the
inwardes, & the two kidnees, & the fat that
is vpon them, vpon the leines, and the
huntaunder vpon the liuer that he shall take
with the kidnees. And the sonnes of shall burne
it vpon the altar vpon the brent sacrifice
that all the fat may be a swete sauoure
vnto the Lorde. Let it be a perpetual statute
for your generacions, throughout your dwel-
lynges, that ye eat neither fat nor bloude.

And the Lorde spake vnto Moses, saynge,
speake vnto the children of Israell, and
saye, If a soule sin through ignorance, and
hath done any of these thynges, which the
Lorde hath forbidden in his commaundementes
to be done: If the priest that is anointed
do sinne (according to the trespace of the people)
let him bringe for his sinne which he hath
sinned a young oxe without blemish vnto the
Lorde for a sin offerynge. And he shall bringe
the yonge oxe vnto the dore of the Tabe-
rnacle of witnes before the Lorde, & shal put
his hande vpon the yonge oxes head, and kill
the yong oxe before the Lorde. And the priest
that is appointed shal take of the yong oxes
bloude, & bringe it into the tabernacle of wit-
nesse, & the priest shall dippe his finger in
the bloude, & sprenkle of the bloude seuen times be-
fore the Lorde, euen before the hangynge of
the holy place. And he shall put some of the
bloude before the Lorde, vpon the hornes of
the aulter of swete sauour which is in the ta-
bernacle of witnes, and shall powre all the
bloude of the yonge oxe at the dore of the
aulter of burnt offerynge which is at the dore
of the Tabernacle of witnesse. And he shall
take away all the fat of the yonge oxe
from him, euen the fat that couereth the in-
wardes, and all the fat that is vpon the
inwardes, & the two kidnees, & the fat that
is vpon them, vpon the leines, and the
huntaunder vpon the liuer that he shall take
with the kidnees, as it was taken away from
the oxe of the sacrifice of the peace offerynges.
And the priest shall burne them vpon the
aulter of burnt offerynge. But the skynne of
the yonge oxe, & all the flesh with his head,
& his leggs, with his wambe, & his
dunge, shall he beare out, and cast them
out at the place where the ashes are cast
out, and he burne them vpon the
wode with fyre: where the ashes are cast
out shall they be burnt. And the priest
shall make an atonement for them, and it shall be forgeuen
them. And he shall bringe this yonge oxe
without the hoste, and burne him as he burned
the first oxe. For it is an oblacion for the sinne
of the congregacion. When a ruler
hath sinned, and committed ouersyght in any
of these thynges (which the Lorde his
God hath forbidden to be done in the
commaundementes) and hath offended: and
his synne be turned vnto him which he hath
done, he shall bringe his offerynge: euen an
he goate without blemishe, and laye his
hande vpon the head of the he goate, and kill
him in the place where the burnt offerynge is
wont to be killed before the Lorde: for it is
a synne offerynge. And let the priest take
of the bloude of the offerynge with his finger,
and put it vpon the hornes of the hoste
of the aulter of burnt offerynge, and powre the bloude
at the bottome of the hoste of the burnt
offerynge aulter, and burne all his fat vpon the aulter
as the fat of the peace offerynges. And the
priest shall make an atonement for him
concernynge his synne, and it shall be for-
geuen him. If any of the comen people

C. Exod. xxix.

D.

E.

Leu.iij.d.

Leu.iij.d.

Leu.iij.d.

to him, or deale vnto his neighbour that which was taken him to kepe, or that was put into his handes, or doeth violet robberie or wrong vnto his neighbour, or if he haue found that which was lost, and denieth it, and sweareth falsely vpon whatsoeuer thing it be that a man doeth, and sinneth therin: If he haue so sinned or trespased, he shall restore again that he took violently away, or the wrong which he did or that which he was delyuered him to kepe, or the lost thing which he found, or all that about which he hath sworn falsely, he shall restore it again in the whole summe, & shal adde the fift part more therto, and giue it vnto him to whom it pertaineth, the same date that he offereth for his trespace, and let him bring for his trespace vnto the Lorde a ram without blemishe out of the flocke (that is esteemed worth a trespace offeryng) vnto the priest. And the priest shall make an attonement for him before the lorde, and it shalbe forgeuen him, what soeuer thing that it be that he hath done and trespased therin. And the lorde spake vnto Moses, saiyng: Commaunde Aaron and his sonnes, saiyng: This is the laime of the burnt offeryng. The burnt offeryng shalbe vpon the harth of the aultar all night vnto the morning, & the fire shalbe kindled on the aultar. And the priest shall put on his linnen albe, and his linnen breches vpon his leame, and take away the asches vpon the which the fire consumed the burnt offeryng on the aultar, and he shall put them beside the aultar, & put of his rayment, and put on other, and cary the asches out vnto a pure place without the tentes. The fire vpon the aultar shall burne therin, & neuer be put out. And the priest shall laye wood on it euery daye in the morning, and put the burnt sacrifice vpon it, and he shall burne therupon the fatte of the peace offeryngs. The fire shall euer burne vpon the aultar, and neuer go out. This is the laime of the meate offeryng: which Aarons sonnes shall bring before the Lord, euen before the aultar, and sweete them. And take his handfull of the floure of the meate offeryng, and of the oyle, and all the frankencense which is vpon the meate offeryng, and shall burne it vnto a remembraunce vpon the aultar for a sweete sauoure, euen a memorial of it vnto the Lorde. And of the rest therof, shall Aaron & his sonnes eate: vnleuened shal it be eaten in the holy place: euen in the court of the tabernacle of witnesse they shall eate it. It shall not be baken with leuen. I haue geuen it vnto them for their portion of my sacrifices. It is most holy as is the sinne offeryng and trespace offeryng. All the males among the children of Aaron shall eate of it: It shalbe a statute for euer in your generacions concerning the sacrifice of the Lorde. Euery one that toucheth it, he shalbe holy. And the Lorde spake vnto Moses, saiyng: This is the offeryng of Aaron and of his sonnes which they shall offer vnto the Lorde in the daye when he is anoynted: the tenth part of an Epha of floure, for a meate offeryng perpetuall: half in the morning and halfe in the night: In the frying pan it shalbe made with oyle. And when it is fried thou shalt bring it in, & the baken offeryngs of thy oblacion minced small, shalt thou offer for a sweete sauoure vnto the Lorde. And the priest of his sonne that is annoynted in his steade shall offer it. It is the Lordes dutie for euer: it shall be burnte altogether. For euery meate offeryng that is made for the priest, shalbe burnt altogether and shall not be eaten. And the Lorde spake vnto Moses, saiyng: Speake vnto Aaron, and vnto his sonnes, and saye: This is the laime of the sinne offeryng. In the place where the burnt offeryng is killed, shall the sinne offeryng be killed before the Lord, for it is most holy. The priest that offereth it, shall eate it: In the holy place shall it be eaten: Euen in the court of the tabernacle of witnesse. No man touche the fleshe therof, leaue he that is halowed. And whose sprinkleth of the bloud therof vpon any garment, thou shalt washe it in the holy place, there as it is sprinkled vpon. But the earthen pot that it is soden in, shalbe broken. And if it be soden in a brasen pot, it shalbe scoured and rynsed in the water. All the males among the priestes shall eate therof, for it is most holy. And no sinne offeryng, whose bloud is brought into the Tabernacle of witnesse to reconcile withall in the holy place, shalbe eaten: but shalbe burnt in the fire.

The.vi. Chapter.

This is the laime of trespasse offeryng, it is most holy. In the place where they kyll the burnt offeryng, shall they kyll the trespasse offeryng also, and his bloud shall be sprinkle round about vpon the aultar. All the fatte therof shall they offer: The lappe and the fat therof that cometh the inwardes and the two kidnies, and the tarrish that is on them and vpon the loynes: and the abundaunce that is on the liuer shalt thou take away with the kydnes, and the priest shall burne them vpon the aultar, to be a sacrifice vnto the Lorde for it is a trespasse offeryng. All the males among the priestes shall eate therof in the holy place for it is most holy. As the sinne offeryng is, so is the trespasse offeryng, one laime serueth for both, and it shalbe the priestes that reconcileth therwith. And the priest that offereth any mans burnt offeryng shall haue the skynne of the burnt offeryng which he hath offered. And all the meate offeryng that is baken in the ouen and that is dressed vpon the gredyron,

and in the frying pan, shall be the priestes that offereth it: and euery meate offering that is mingled with oyle and that is dry, shall pertaine vnto all the sonnes of Aaron, and one shall haue as muche as another.

The lawe of the peace offering, whereby diuers vnto the Lorde. 7

This is the lawe of the peace offering, which they offer vnto the Lorde. If he offer it by reason of thankes, he shall offer vnleuened cakes tempered with oyle, and vnleuened wafers anointed with oyle, and cakes made of the floure of fine wheate ytoste and tempered with oyle. Vpon cakes of leuened bread shall he bring his offering vpon the sacrifice of his peace offering of thankes. And of euery one of them shall he offer one for an heue offering vnto the Lorde, and shall giue it vnto the priest that sprinkleth the bloud of the peace offerings, and the same priest shall haue the flesh of the peace offering, that is offered for thankes, vnto him selfe. And if his offering be a vowe, or a free offering, it shall be eaten the same day that he offereth his sacrifice: and on the morowe shall the remnaunt be eaten. But the remnaunt of the flesh of the sacrifice of his peace offering the third day, shall be burnt with fire. And if any of the flesh of his peace offerings be eaten in the third daye, then shall he that offereth it obtaine no fauour, neither shall it be reckened vnto him, but shalbe an abomination. And the soule that eateth of it, shall beare his sinne.

Of the flesh that toucheth any vncleane thing, shall not be eaten, but shalbe burnt with fire: and all true & cleane shall eate the flesh of it. But the soule of the man that eateth of the flesh of the peace offering that pertaineth vnto the Lorde hauing his vncleanesse vpon him, the same soule shall perish from amongst his people. Moreouer, the soule that both touch any vncleane thing, that is of the vncleanesse of man, or of any vncleane beaste, or any abominable thing, & eateth of the flesh of the peace offering that pertaineth vnto the Lorde hauing his vncleanesse vpon him, the same soule shall perish from amongst his people. And the Lorde spake vnto Moses, saying: Speake vnto the children of Israel, and say: Ye shall eate no maner of fat, of oxe, or of sheepe, or of goate. The fat of that which dieth of it selfe, and the fat of that which is torne with wylde beastes, maye be occupied in any seruice: but ye shall in no wise eate of it. For whosoeuer eateth the fat of the beaste of which men vse to bring an offering vnto the Lorde, euen the soule that eateth it, shall perish from amongst his people. Moreouer, ye shall eate no maner of bloude, whether it be of foule or of beaste, in whatsoeuer place ye dwell in. Whatsoeuer soule it be that eateth any maner of bloude, the same soule shall perish from amongst his people. And the Lorde spake vnto Moses, saying: Speake vnto the children of Israel, saying: He that offereth the sacrifice of his peace offerings vnto the Lorde, let him bring his gift vnto the Lorde of his peace offerings. Let his owne handes bring vpon the offerings of the Lorde the fat with the breast, that the breast may be waued for a waue offering before the Lorde. And the priest shall burne the fat vpon the aulter, but the breast shall Aaron and his sonnes haue. And ye shall giue vnto the priest Eleazar and vnto Ithamar his sonnes the right shoulder of your peace offerings. He that offereth the bloud of the peace offerings, and the fat among the sonnes of Aaron, shall haue the right shoulder for his parte. For the waue breast and the heue shoulder haue I taken of the children of Israel, out of their peace offerings, and haue geuen it vnto Aaron the priest, and vnto his sonnes by a statute for euer of the children of Israel. This is the anointing of Aaron and the anointing of his sonnes in the sacrifices of the Lorde, in the daye when he caused them to come to minister the Lorde in the office of the priestes: which the Lorde commanded to be geuen them in the day that he anointed them, of the children of Israel by a statute for euer in their generations. This is the lawe of the burnt offering and of the meate offering, and of the sacrifice for sinne, and for the trespasse, for consecration, and for the peace offering: which the Lorde commanded Moses in the mount of Sinay, when he commaunded the children of Israel to offer their sacrifices vnto the Lorde in the wildernesse of Sinay.

Gen. iij. a. Deut. xvij. c. and. xij. f. Deut. xij. b. i. Reg. xiiij. a

Exo. xxix.

Exo. xxix.

Exo. xxix.

Fl. xviij.

Exo. xxix.

Exo. xxix.

Exo. xxix.

B.

Exo. xxix.

The viij. Chapter.

And the Lorde spake vnto Moses, saying: Take Aaron and his sonnes with him, and the vestures and the anoynting oyle, and a young oxe for sinne, and two rammes, and a basket with swete bread: and gather thou all the congregation together vnto the dore of the tabernacle of witnesse. And Moses did as the Lorde commaunded him: and the people gathered together vnto the dore of the tabernacle of witnesse. And Moses said vnto the people: This is the thing which the Lorde commaunded to be done. And Moses brought Aaron and his sonnes, and washed them with water. And he put vpon him the coate, and girded him with a girdle, and put vpon him the mantle, and put the Ephod thereon, and girded him with the broidered girdle of the Ephod, and bounde vnto him therewith. And he put the breastplate thereon: and put in the breastplate Urim and Thummim. And he set the mytre vpon his head, and vpon the mytre, euen vpon his forefront he set the golden plate of the holy crowne, as the Lorde commaunded Moses.

and sprinkled therof vpon the aultar rounde
about, and anoynted the aultar & all his vessels
& the laver and his fote, to sanctifie them
with the oyle. And he powred of the anoin-
tyng oyle vpon Aarons head, and anoynted
hym to sanctifie him. And Moses brought
Aaronz sonnes, and put coates vpon them, & C.
girded them with girdels, and put bonettes Exo. xxix. a.
vpon their heades: as the Lorde commaun-
ded Moses. And he brought the yonge oxe
for sinne. And Aaron & his sonnes put their
handes vpon the head of the yonge oxe that
was for sinne. And Moses slewe him, & toke
of the bloud, wherwith he put vpon the hornes
of the aultar round about with his finger, &
purified it, and poured the bloud vnto the bot-
tome of the aultar and sanctified it, and ma-
de it cleane to reconcile it. And he toke all the fat that was vpon
the inwardes, and the aboundaunce of the lyuer, and the kidneis
and their fat, and Moses burned it vpon the aultar. But the
yonge oxe and his hyde, his flesshe and his
dounge, he burnt with fire without the hoste, D.
as the Lorde commaunded Moses. And he
brought the ram for the burnt offryng: and
Aaron and his sonnes put their handes vpon
the head of the ram, wherwith Moses killed it,
& sprinkled the bloud vpon the aultar round
about. And Moses cut the ram in peces and
burnt the head, the peces and the fat, & wash-
ed the inwardes and the legges in water, &
Moses burnt the ram euery whit vpon the
aultar, for a burnt sacrifice that it myght be
a swete sauour, and an offryng vnto the Lord, Exo. xxix. c.
as the Lorde commaunded Moses. And he
brought the other ram, namely the ram of eg
crecration: & Aaron and his
sonnes put their handes vpon the head of
the ram: which Moses slewe, and toke of the
bloud of it and put it vpon the tip of Aarons
right eare, & vpon the thumbe of his right
hande, and vpon the great toe of his right E.
fote. And Moses brought Aarons sonnes, &
put of the bloud of the ram vpon the typpe of
the right eare of them and vpon the thumbes
of their right handes, and vpon the great
toes of their right fete, and Moses sprin-
kled the bloud vpon the aultar round about. Exo. xxix. d.
And he toke the fat and the rumpe, and all
the fat that was vpon the inwardes, and the
aboundaunce of the lyuer, and the two kidneis
with their fat, and the right shoulder. And
out of the basket of swete bread that was be-
fore the Lorde, he toke one swete cake of vn-
leuened bread and one wafer, and put them on the
fat and vpon the right shoulder: and put al-
together vpon Aarons handes, and vpon his
sonnes handes, and waued it a waue offryng
before the Lorde. And Moses toke them vpō
of their handes, and burned them vpō the aul-
tar, for it was the sacrifice of consecra-

the Lord. And Moses toke the breaste and F.
waued it for a waue offryng before the Exo. xxix. e.
Lorde, for it was of the ram of the conse-
cration, and it was Moses part, as the Lorde
commaunded Moses. And Moses toke of the
anoyntyng oyle, and of the bloud which was
vpon the aultar, and sprinkled it vpon Aaron
and vpon his vestimentes, vpon his sonnes,
and on hys sonnes vestimentes with hym,
and sanctified Aaron, his vestures, and his
sonnes, and hys sonnes vestures with hym.
And Moses sayde vnto Aaron and his sonnes
boyle the flesshe in the dore of the tabernacle
of witnesse, and there eate it with the bread Exo. xxix. f.
that is in the basket of consecration, as I G.
commaunded, saying: Aaron and his sonnes
shall eate it, and that which remaineth of the
breade, shall ye burne with fire. And ye shall
not departe from the dore of the tabernacle
of witnesse seuen daies, vntill the daies of
your consecracion be at an ende. For seuen
daies shall he till your handes ar, he dis-
burse: euen as the Lorde hath commaunded
to do, to reconcile you withall. Therfore shall
ye abide in the dore of the tabernacle of wit-
nesse bi day and night seuen daies long, & Aaron
kepe the watche of the Lorde, and ye shall
not die: for so I am commaunded. And Aa-
ron and his sonnes did all thinges which the
Lorde commaunded by the handes of Moses.

The .ix. Chapiter.

AND it fortuned that in the eight daye H.
Moses called Aaron and his sonnes, and
the elders of Israell: and sayed vnto Aaron:
take the a calfe a yonge one out of the droue,
for sinne, and a ram for a burnt offryng both
without blemishe, and bring them before the
Lorde. And vnto the children of Israel thou
shalt speake, saying: take ye an he goate for
sinne, and a calfe, and a lambe both two of a
yeare olde, without blemishe, for a burnt sa-
crifice, and an Oxe and a ram, for peace of-
fryngs, to offer before the Lorde, and a
meate offryng mingled with oyle: for to day
the Lorde will appeare vnto you. And they I.
brought that (which Moses commaunded)
before the tabernacle of witnes, and all the
congregacion came & stode before the Lorde.
And Moses sayed: this is the thing which
the Lorde commaunded that ye myght do: and
the glory of the Lord shal appeare vnto you.
* And Moses sayed vnto Aaron: go vnto the Heb. v. a.
aultar and offer thy sacrifice for sinne, and viii. a.
make an attonement for thy selfe and for the peo-
ple: And thou shalt offer the offryng of the
people, to reconcile them, as the Lord com-
maunded. Aaron therfore went vnto the aul-
tar, and slewe the calfe which he had for
sinne. And the sonnes of Aaron brought the
bloude vnto him, and he dipte his finger in
the bloude, and put it vpon the hornes of the
aultar, and powred the bloud vnto the botom

of the vnlcane. But the fat and the two kidneys and the abundance of the lyuer of the sinne offerynge, he burnt vpon the aulter as the Lorde commaunded Moses: The hyde and the fyre he burnt with fyre without the hoste. And he slewe the burnt offerynge, and * Aarons sonne brought vnto him the bloud, whiche he sprinkled rounde about vpon the aulter. And they brought the burnt offeryng vnto him with the peces therof and the head, and he burnt it vpon the aulter. And did washe the inwardes and the legges, and burnt them vpon the burnt offeryng on the aulter. And then he brought the peoples offeryng, taking the goate that the people had for the sacrifice of sinne, and slewe it and offered it for sinne, as he did the first. And brought the burnt offeryng, and offered it after the maner. * And brought the meate offeryng, & filled his hand therof, & burnt it vpon the aulter, beside the burnt sacrifice of the morning. He slewe also the Oxe and the Ram for the peace offeryng, that the people had for them selues: and Aarons sonne brought vnto him the bloud, whiche he sprinkled vpon the aulter rounde about, and tooke the fat of the Oxe and of the Ram the rumpe, and the fat that coueryth the inwardes and the kidneis, and the abundance of the lyuer, and they put the fat vpon the breastes, and he burnt the fat vpon the aulter: but the breastes and the right shulder Aaron waued for a waue offeryng before the Lorde, as the Lorde commaunded Moses. And Aaron lyft vp his handes ouer the people, and blessed them, and came downe from offeryng of the sinne offeryng, burnt offerynges and peace offerynges. And Moses and Aaron went into the tabernacle of witnesse and came out, and blessed the people, and the glorie of the Lorde appeared vnto all the people. ¶ And there came a fire out from before the Lorde, and consumed vpon the aulter the burnt offeryng and the fat: Whiche when all the people sawe, they gaue thankes, and fell on their faces.

¶ The. x. Chapter.

* And Nadab & Abihu, the sonnes of Aaron, tooke either of them his censer, & put fire therin, and put sens thereupon, and offered straunge fire before the Lorde, * whiche he commaunded them not, and there went a fire out from the Lorde, and consumed them, and they died before the Lorde. Then Moses sayd vnto Aaron: this is it that the lord spake, saying: I will be sanctified in them that come me me, and before all the people I will be glorified. And Aaron held his peace. And Moses called Mishael and Elisaphan the sonnes of Oziell the brother of Aaron, and sayde vnto them: come on, carry your brethren from the holy place out of the hoste. And they went in them, and caried them in their sleues out of the hoste, as Moses had sayd. And Moses sayd vnto Aaron and vnto Eleazar and Ithamar his sonnes: vncouer not your heades, neither rent your clothes, lest ye die, and lest wrath come vpon all the people: but let your brethren the hole house of Israell bemone the burnyng which the Lorde hath kindled. And go not ye one from the dore of the tabernacle of witnesse, lest ye die: for the anoyntyng oyle of God is vpon you. And they did as Moses sayd. And the Lorde spake vnto Aaron, saying: Drinke not wine nor strong drinke, thou and thy sonne that are with the, when ye go into the tabernacle of witnesse, lest ye die. It shall be a lawe for euer thorowout your generacions, and that ye may haue knowledge to put difference betwene holy and vnholy, betwene cleane and vncleane, and that ye may teache the children of Israel all the statutes whiche the Lorde hath spoken vnto them by the handes of Moses. And Moses sayde vnto Aaron and vnto Eleazar and Ithamar his sonnes that were left: Take the meate offeryng that remaineth of the sacrifices of the Lorde, and bake it without leuen beside the aulter: for it is most holyge. And eate it in the holy place, because it is thy dutie and thy sonnes dutie geuen out of the sacrifice of the Lorde for so I am commaunded. And the wauebrest and heue shulder ye shall eate in a cleane place, thou and thy sonnes and thy doughters with the. For they be thy dutie and thy sonnes dutie geuen out of the peace offerynges of the children of Israel. The heue shulder & the wauebrest shall they bring in with the sacrifices of the fat, to waue it before the Lorde, and it shalbe thine and thy sonnes with the by a lawe for euer, as the Lorde hath commaunded. And Moses sought the goate that was offered for sinne, and se, it was burnt. And he was angry with Eleazar and Ithamar the sonnes of Aaron which were left aliue, saying: wherfore haue ye not eaten the sinne offerynge in the holy place, seing it is most holy: and God hath geuen it you, to beare the sinne of the congregation, to make agremet for them before the lord. Behold, the bloud of it was not brought in within the holy place: ye should haue eaten it in the holy place, as I commaunded. And Aaron sayd vnto Moses: behold, this day haue they offered their sinne offerynge and their burnt offeryng before the Lord, and it is chaunced me after this maner. And if I had eaten the sacrifice to day, should it haue bene accepted in the sight of the Lord? And when Moses hearde that, he was content.

¶ The. xi. Chapiter.

And the Lorde spake vnto Moses and Aaron, and sayde vnto them: speake vnto the children of Israel, and saye * these are the beastes which ye shall eate among all the

C. Leuit. iiii. b.

Leuit. ii. a.

ii. Esdra. bii. a. ii. Mac. ii. b.

ii. Exo. fff. b. Leuit. fbi. a. Exo. fff. b.

D. Deut. Iere. fvi.

E.

F.

G.

H.

I. Gene. Deut.

cutel that are on the ende: whatsoeuer parteth the hote, and deuideth it into twoo clawes, & chaweth cud among the beastes, that shall ye eate. Neuertheles, those shal ye not eate, of them that chewe cud, and deuideth the hote: as is the Camel, which chaweth cud, but he deuideth not the hote, therefore is he vncleane vnto you. Also the hare, though he chaweth the cud, yet he vncleane, he deuideth not the hote, he is therefore vncleane to you. And again, the Swyne though he deuide the hote into twa clawes, yet he chaweth not the cud. Hee is vncleane to you. Of their flesh shal ye not eate, and their carkeses shall ye not touche, but let them be vncleane to you. These shall ye eate of all that are in the waters: whatsoeuer hath finnes & scales in the waters, seas, and ryuers, that shall ye eate. And all that haue not finne and scales in the seas, and ryuers, of all that moue and liue in the waters, let them be abhominables vnto you: Ye shall not eate of their flesh, but abhorre their carkases. Let all that haue no finnes nor scales in the seas, be abhominable vnto you. These are they, which ye shal abhorre among the foules, and that ought not to be eaten, for they are an abhominacion. The eagle, the gorbanke and the cormorante, the vulture, and the kyte after hys kynde: and all Rauens after their kynde: the Ostriche, the Nyghtcrowe, the cuckowe, and the aules after hys kinde, the falcon, the Cooke, the great owle, the swanne, the pelicane, the pie, the heron, the Faye after his kynde, the lapwynge and the chamelion. And all foules that crepe and goo vpon all foure, be an abhominacion vnto you.

These may ye eate, of euery creeping thing that hath wynges and goo vpon foure: euen them that haue knees aboue vpon their feet, to leape withall vpon the earth. Euen these of them ye may eate: the Locuste after his kynde, the Solam after his kinde, and the Hagab after his kinde, & all other foules that moue & haue foure feete, shalbe abhominable vnto you. In such ye be vncleane, and whosoeuer toucheth the carkas of them, shall be vncleane vnto the euen: and whosoeuer beareth the carkas of them, shall washe his clothes and be vncleane vntill euen. And euery beaste that hath hoofes & deuideth it not into the clawes, nor chaweth cudde, such are vncleane vnto you: euery one that toucheth them, shalbe vncleane. And whatsoeuer goeth vpon his paunches among all manner beastes that go on all foure, for such are vncleane vnto you: and whosoeuer toucheth their carkas, shall be vncleane vntill the euen. And he that beareth them, and be vncleane vntil the euen, for such are vncleane vnto you. And let these also be vncleane to you among the thynges that creepe vpon the earth, the weasel, and the mouse, and the toode, after their kinde, the hedgehog, the Bellio, the lacerte, the snayle, and the mollet. These are vncleane to you among all that crepe whosoeuer doth touche them when they be dead, shalbe vncleane vntil the euen. And whatsoeuer any of the dead carkaises of them doth fall vpon, shalbe vncleane: whether it be vessel of wood, or rayment, or skynne, or sacke, or whatsoeuer vessell it be that any worke is wrought in. And it must be plunged in the water, and it shalbe vncleane vntill the euen, and so shall it be clensed. All manet of yeare then vessell wherunto any of them falleth, shalbe vncleane, with all that therein is: and it shalbe broken. All maner meate also that is vsed to be eaten, if any suche water come vpo, it shalbe vncleane. And all maner drinke that is vsed to be dronke in all maner suche vessels shalbe vncleane. And euery thyng that their carkas falleth vpon, shalbe vncleane. Whether it be ouen or kettel, let it be broke. For they are vncleane, and shalbe vncleane vnto you. Neuertheless, yet the fountaynes and welles and collection of waters shalbe cleane still: but whoso toucheth their carkases, shalbe vncleane. If the dead carkases any suche fall vpon any seede vsed to sowe, it shall yet be cleane still: but and if any water be poured vpon the seede, and a dead carkasse fall theron, it shalbe vncleane vnto you. If any beaste of whiche ye may eate, die and any man touche the dead carkas therof, he shalbe vncleane vntill the euen, he that eateth of the dead carkas of it, shall washe his clothes & be vncleane vntill the euen. And he also that beareth the carkas of it, shal washe his clothes, and be vncleane vntill euen. Let euery creeping thyng that creepeth vpon the yearth be an abhominacion, and not be eaten. Whatsoeuer goeth vpon the breste and whatsoeuer goeth vpon foure, or that hath mo feete among all creeping thinges that crepe vpon the yearth, of them ye eate not, for they are abhominable ye shall not make your soules abhominable with nothyng that creepeth, neyther make your selues vncleane with them: that ye should be defiled therby. For I am the Lorde your God. Be sanctified therfore and ye shalbe holy, for I am holy: ye shall not defile your soules with any maner of creeping thyng, that creepeth vpon the yearth. For I am the Lorde that brought you out of the lande of Egypte, to be your God, ye shalbe holy therfore, for I am holy. This is the lawe of beastes and foules, and of euery liuyng creature that moueth in the waters, & of euery creature that creepeth vpon the yearth: that ye may be able to discerne betwene

the vncleane and cleane, and betweene the beast that may be eaten, and the beast that ought not to be eaten.

¶ The. xij. Chapter.

And the Lorde spake vnto Moses, saynge: Speake vnto the children of Israel, & say: If a woman haue conceaued, and beare a manchilde, she shalbe vncleane seuen dayes, euen in the maner as when she is put a paste in time of her naturall disease. And in the eight daye the childe of the childpeece foreskynne shalbe circumcised. And she shall then continue in the bloud of her purifying .xxxiij. dayes and three dayes. She shall touche no halowed thynge, nor come into the sanctuary, vntil the tyme of her purifying be out. If she beare a maydechylde, she shalbe vncleane .ij. weekes, as when she hath her naturall disease. And she shal continue in the bloude of her purifying .lxvj. dayes. And when the dayes of her purifying are out, whether it be for a sonne or for a doughter, she shall bring a lambe of one yeares olde for a burnt offering, and a yonge pigeon or a turtil doue for synne vnto the dore of the tabernacle of witnes vnto the priest: Which shal offer them before the Lorde, and make an attonement for her, and she shalbe pure out of the fluxe of her bloud. This is the lawe for her that hath borne a male or female. But and if she be not able to bring a lambe, she shall bringe two turtils or two yonge pigeons: the one for the burnt offering, and the other for synne. And the priest shall make an attonement for her, & she shalbe cleane.

¶ The. xiij. Chapiter.

And the Lorde spake vnto Moses & Aaron, saying: When there appeareth a rysing in any mans flesh, either a scabbe or a fleckie spotte, and the plage of leprosy be sene vpon the skynne of his flesh, then shall he be brought vnto Aaron the priest, or vnto one of his sonne the priestes: & the priest shall loke on the plage vpon the skynne of his flesh. And when the heare is turned white in the plage, and the plage appeareth deeper then the skynne of his flesh, it is a plage of leprosy: and the priest shall loke on him, and iudge him vncleane. If there be yet a white fleckie in the skynne of his flesh, and seme not to be lower then the skynne, nor the heare thereof is turned white, the priest shall shut him vp seuen dayes. And the priest shall loke vpon him agayne the seuenth day. And if the plage seme to him to abide styll, and the plage grow not in the skynne, the priest shal shut him vp yet seuen dayes more. And the priest shal loke on him agayne the seuenth daye. And if the plage be paler, & not growen in the skynne, the priest shal iudge him cleane, for it is but a skirfe. And he shall wash his clothes, & be cleane. But if the skirfe grow ought at all in the skynne after that he is come to the priest agayne. If the priest se that the skirfe be growen abrode in the skynne, the priest shall make him vncleane: it is a leprosy. When the plage of the leprosy is in a man, he shall be brought vnto the priest, and the priest shall se him. And if the swellyng be white in the skin, and make the heare white, & there be alsoo quycke flesh in the rysing: it is a leprosy in the skynne of his flesh, and the priest shall make him vncleane, and shall not shut him vp: for he is vncleane. If a leprosy breake out abrode in the skynne, and couer all the skynne from his head to his foote, where soeuer the priest loketh, and the priest loke vpon him, & the leprosy haue couered all his flesh, he shall iudge the plaged to be cleane: forasmuch as all turned into white, he shalbe cleane. But and if there be quycke flesh in him, whe he is sene, he shalbe vncleane. And the priest shall se the quycke flesh, and iudge him to be vncleane. For the quycke flesh is vncleane, for it is a leprosy. Or if the quycke flesh departe againe and change vnto white: he shall come to the priest, and the priest shall se him, and beholde: If the plage be turned vnto white: then shall the priest iudge the plaged to be cleane: & he shalbe cleane.

If any flesh haue in it a boyle, and it be healed, and in the place of the boyle there appeare a rysing white, or a bright spotte, somwhat reddish, and it be shewed vnto the priest: And if when the priest seeth it, it be lower then the skynne, and the heare thereof be chaunged vnto white: the priest shall iudge him vncleane: for it is a plage of leprosy, broken out of the boyle. But and if the priest loke on it, & there be no white heares therin, & it be not lower then the skynne, but be somwhat dimme: then the priest shall shut him vp seuen dayes. If it spreade abrode in the skynne, the priest shall iudge him vncleane: it is a plage. But if the bright spotte remayne in his place, & spreade not, it is but a swellyng of the boyle: and the priest shall iudge him cleane.

Or if any flesh haue in it a burnyng of fyre, and the quycke flesh that burneth haue a bright spotte, somwhat reddish or white: the priest shall loke on it, & if the heare in the bright spotte be turned white, & it be lower then the other skynne, it is a plage of leprosy, broken out of the burnyng: wherfore the priest shall iudge him vncleane: for it is the plage of leprosy. But if the priest se therin no white heares, & it be not lower then the skynne, but be somwhat dimme: then the priest shall shut him vp seuen dayes. And the priest shall loke vpon it the seuenth day. If it spreade abrode in the skynne, the priest shall iudge him vncleane: it is a plage of leprosy. But if the bright spotte remayne in his place, & spreade not in the skynne, but be somwhat dimme: it is a rysing of the burnyng, & the priest shall iudge him cleane: for it is but a burnyng of the fyre.

Or if a man or woman haue a plage vpon the heade or beard: then the priest shall se the plage: & if it be lower then the other skynne, & there be in it yelowe thynne heare: then the priest shall iudge him vncleane: it is a skabbe, even a leprosy vpon the heade or beard. And when he seeth the plage of the skabbe, that it is lower then the skynne, & there be no blacke heare therin: the priest shall shut vp him that hath the plage of the skabbe seuen dayes. And the priest shall loke on the plage the seuenth day: & if the skabbe spreade not, & there be no yelowe heare therin, & the skabbe be not lower then the skynne: he shall shaue himself, but the skabbe shall he not shaue: & the priest shall shut vp him that hath the skabbe seuen dayes more. And the priest shall loke on the skabbe the seuenth day: & if the skabbe spreade abrode in the skynne, & be lower then the skynne: the priest shall iudge him vncleane: he is vncleane. But if the skabbe be at a stay in his sight, & there be blacke heare growen therin: the skabbe is healed, he is cleane, & the priest shall iudge him cleane.

If a man or woman haue in the skynne of their flesh bright spottes, euen white spottes: then the priest shall se: & if the bright spottes in the skynne of their flesh be somwhat darke white, it is a white skirfe that groweth in the skynne, he is cleane.

And the man whose heare is fallen of his head, he is bald, yet is he cleane. And if his heare be fallen of his head toward his face, he is forehead bald, yet is he cleane. But if there be in the bald head or forehead bald a white or reddish plage: it is a leprosy breaking out in his bald head or forehead bald. Then the priest shall se him: & if the rysing of the plage be white or reddish in his bald head or forehead bald, as the leprosy appeareth in the flesh of the skynne: he is a leprous man, he is vncleane, & the priest shall vtterly make him vncleane: his plage is in his head. And the leprous man in whom the plage is, his clothes shall be rent, & his head bare, & he shall put a couerynge vpon his vpper lippe, & crye: Vncleane, vncleane. All the dayes wherin the plage is in him, he shalbe vncleane: for he is vncleane. He shall dwell alone, & without the hoste shall his habitacion be.

The garment also wherin the plage of leprosy is, whether it be a woollen garment or a linnen garment, whether it be in the warpe or woofe of linnen or of woollen, whether it be in a skynne or in any thynge made of skynne: if the plage be greene or reddish in the garment or in the skynne, whether it be in the warpe or woofe of linnen or of woollen, or in any thynge of skynne: it is a plage of leprosy, & shalbe shewed vnto the priest. And the priest shall se the plage, & shut vp that which hath the plage seuen dayes. And he shall loke on the plage the seuenth day: if the plage be spredde abrode in the garment, either in the warpe or woofe, or in the skynne, or in any thynge made of skynne: the plage is a fretting leprosy, & it is vncleane. He shall therfore burne the garment, whether warpe or woofe of woollen or of linnen, or any thynge of skynne wherin the plage is: for it is a fretting leprosy, & shall be burnt in the fyre. But if the priest se, & the plage be not spredde abrode in the garment, either in the warpe or woofe, or in any thynge of skynne: he shall commaunde that they wash the thynge wherin the plage is, & shut it vp seuen dayes more. And the priest shall loke on it after that it is washed: & if the plage haue not changed his colour, & the plage be not spredde abrode, it is vncleane: thou shalt burne it in the fyre: for it is fretted inwardly, whether it be bare within or without. And if the priest se, & the plage be paler after the washyng: he shall cut it out of the garment, or of the skynne, or of the warpe, or of the woofe. And if it appeare yet in the garment, either in the warpe or woofe, or in any thynge of skynne: it is a spreadyng plage. Thou shalt burne that wherin the plage is. The garment, either warpe or woofe, or any thynge of skynne which thou shalt wash, if the plage be departed from it, shalbe washed the seconde time, & then shalbe cleane. This is the lawe of the plage of leprosy in a garment of woollen or of linnen, either in warpe or woofe, or any thynge of skynne, to pronounce it cleane or vncleane.

¶ The. xiiij. Chapiter.

And the Lorde spake vnto Moses, saying: This shalbe the lawe of the leper, when he is to be cleansed: He shall be brought vnto the priest, and the priest shall go out of the hoste, & se: & if the leper be healed of the plage of leprosy, then shall the priest commaunde to take for him that is to be cleansed, two liue cleane birdes, & cedre tree, & skarlet, & isope. And the priest shall commaunde to kyll the one of the birdes in a vessell of earth ouer runnyng water. Then shall he take the liue birde, & the cedre tree, & the skarlet, & the isope, & dippe them & the liue birde in the bloude of the birde that was killed ouer the runnyng water, & sprenkle vpon him that is to be cleansed of the leprosy seuen tymes, & pronounce him cleane, & let the liue birde flye out into the fielde. And he that is to be cleansed shall wash his clothes, & shaue of all his heare, & wash himself in water, that he may be cleane. After that he shall come into the hoste, & shall tarye without his tente seuen dayes. And the seuenth day he shall shaue of all his heare of his head, his beard, & his eye brows, & all his heare: & wash his clothes, & bathe his flesh in water, & he shalbe cleane. And on the eight day he shall take two lambes without blemysh, & one yeare olde ewe without blemysh, & three tenth deales of fyne flower for a meate offering, myngled with oyle, & one log of oyle. And the priest that maketh him cleane shall set the man that is to be cleansed, & those thynges before the Lorde in the dore of the tabernacle of witnes. And the priest shall take one lambe, & offer him for a trespasse offering, & the log of oyle, & waue them before the Lorde. And he shall kyll the lambe in the place where he killeth the synne offering & the burnt offering, in the holy place: for as the synne offering is the priestes, so is the trespasse offering: it is most holy. And the priest shall take of the bloude of the trespasse offering, & the priest shall put it vpon the tippe of the right eare of him that is to be cleansed, & vpon the thombe of his right hande, & vpon the great toe of his right foote. And the priest shall take of the log of oyle, & powre it into the left hande of the priest. And the priest shall dippe his right finger in the oyle that is in his left hande, & sprenkle of the oyle with his finger seuen tymes before the Lorde. And of the remnaunt of the oyle that is in his hande shall the priest put vpon the tippe of the right eare of him that is to be cleansed, & vpon the thombe of his right hande, & vpon the great toe of his right foote, vpon the trespasse offering of the bloude. And the remnaunt of the oyle that is in the priestes hande, he shall put vpon the head of him that is to be cleansed, to make an attonement for him before the Lorde. And he shall offer the synne offering, & make an attonement for him that is to be cleansed of his vncleanesse. And afterwarde he shall kyll the burnt offering, & offer the burnt offering & the meate offering vpon the altare before the Lorde, & make an attonement for him, & he shalbe cleane.

But if he be poore, & can not get so much, then he shall take but one lambe for a trespasse offering to be waued, to make an attonement for him, & one tenth deale of fyne flower myngled with oyle for a meate offering, & a log of oyle, & two turtils or two yonge pigeons, such as he is able to get: & the one shall be a synne offering, & the other a burnt offering. And he shall bringe them on the eight day for his cleansyng vnto the priest, vnto the dore of the tabernacle of witnes before the Lorde. And the priest shall take the lambe of the trespasse offering, & the log of oyle, & waue them before the Lorde. And he shall kyll the lambe of the trespasse offering, & the priest shall take of the bloude of the trespasse offering, & put it vpon the tippe of the right eare of him that is to be cleansed, & vpon the thombe of his right hande, & vpon the great toe of his right foote. And the priest shall powre of the oyle into the left hande of the priest. And the priest shall sprenkle with his right finger of the oyle that is in his left hande seuen tymes before the Lorde. And the priest shall put of the oyle that is in his hande vpon the tippe of the right eare of him that is to be cleansed, & vpon the thombe of his right hande, & vpon the great toe of his right foote, vpon the bloude of the trespasse offering. And the remnaunt of the oyle that is in the priestes hande, he shall put vpon the head of him that is to be cleansed, to make an attonement for him before the Lorde. And he shall offer the one of the turtils or of the yonge pigeons, such as he is able to get: the one for a synne offering, & the other for a burnt offering, with the meate offering. And the priest shall make an attonement before the Lorde for him that is to be cleansed.

This is the lawe of him in whom is the plage of leprosy, whose hande is not able to get that which pertayneth vnto his cleansyng.

And the Lorde spake vnto Moses & Aaron, saying: When ye are come into the lande of Canaan, which I geue vnto you for a possession, & I put a plage of leprosy in a house of the lande of your possession: then he that hath the house shall come & tell the priest, saying: It semeth me as though there were a plage in my house. And the priest shall commaunde that they cary out the thynges out of the house, before he go into it to se the plage, that all that is in the house be not made vncleane: & afterwarde the priest shall go in to se the house. And he shall se the plage: & if the plage be in the walles of the house with hollow strakes, greene or reddish, & it appeare lower then the wall: then the priest shall go out of the house to the dore of the house, & shut the house vp seuen dayes. And the priest shall come the seuenth day & se: & if the plage be spredde abrode in the walles of the house, then the priest shall commaunde that they take out the stones in which the plage is, & cast them into an vncleane place without the citie. And he shall cause the house within rounde about to be scraped, & they shall powre out the dust that they scrape off without the citie into an vncleane place. And they shall take other stones, & put them in the stede of those stones: & he shall take other morter, & plaster the house. And if the plage come again & breake out in the house, after that he hath taken away the stones, & after that the house was scraped & plastered: then the priest shall come & se: & if the plage be spredde abrode in the house, it is a fretting leprosy in the house, & it is vncleane. He shall therfore breake downe the house, the stones of it, & the timber of it, & all the morter of the house, & cary them out of the citie into an vncleane place. Moreouer he that goeth into the house all the while that it is shut vp, shalbe vncleane vntil the euen. And he that lyeth in the house shall wash his clothes: & he that eateth in the house shall wash his clothes. And if the priest come in, & se: & if the plage be not spredde abrode in the house after that the house was plastered: then the priest shall pronounce the house cleane, for the plage is healed. And he shall take to cleanse the house two birdes, & cedre tree, & skarlet, & isope. And he shall kyll the one of the birdes in a vessell of earth ouer runnyng water. Then shall he take the cedre tree, & the isope, & the skarlet, & the liue birde, & dippe them in the bloude of the birde that was killed, & in the runnyng water, & sprenkle the house seuen tymes. And he shall cleanse the house with the bloude of the birde, & with the runnyng water, & with the liue birde, & with the cedre tree, & with the isope, & with the skarlet. But he shall let the liue birde go out of the citie into the fielde, & make an attonement for the house: & it shalbe cleane.

This is the lawe of all plages of leprosy, & of skabbe, & of the leprosy of a garment, & of a house, & of a rysing, & of a scabbe, & of a bright spotte: to teache when it is vncleane, & when it is cleane. This is the lawe of leprosy.

¶ The. xv. Chapiter.

And the Lorde spake vnto Moses & Aaron, saying: Speake vnto the children of Israel, & say vnto them: When any man hath a runnyng issue out of his flesh, his issue is vncleane. And this shall be his vncleanesse in his issue: whether his flesh runne with his issue, or his flesh stande still from his issue, it is his vncleanesse. Euery bed whereon he that hath the issue lyeth, is vncleane: & euery thynge whereon he sytteth, is vncleane. And whosoeuer toucheth his bed, shall wash his clothes, & bathe himself in water, & be vncleane vntil the euen. And he that sytteth on any thynge whereon he that hath the issue sate, shall wash his clothes, & bathe himself in water, & be vncleane vntil the euen. And he that toucheth the flesh of him that hath the issue, shall wash his clothes, & bathe himself in water, & be vncleane vntil the euen. And if he that hath the issue, spytte vpon him that is cleane: he shall wash his clothes, & bathe himself in water, & be vncleane vntil the euen. And what saddle soeuer he that hath the issue rydeth vpon, is vncleane. And whosoeuer toucheth any thynge that was vnder him, shall be vncleane vntil the euen: & he that beareth those thynges, shall wash his clothes, & bathe himself in water, & be vncleane vntil the euen. And whomsoeuer he that hath the issue toucheth, & hath not washed his handes in water, he shall wash his clothes, & bathe himself in water, & be vncleane vntil the euen. The vessell of earth that he that hath the issue toucheth, shall be broken: & euery vessell of wood shall be washed in water. And when he that hath the issue is cleansed of his issue, he shall nombre vnto him seuen dayes for his cleansyng, & wash his clothes, & bathe his flesh in runnyng water, & be cleane. And on the eight day he shall take vnto him two turtils, or two yonge pigeons, & come before the Lorde vnto the dore of the tabernacle of witnes, & geue them vnto the priest: & the priest shall offer them, the one for a synne offering, & the other for a burnt offering, & make an attonement for him before the Lorde for his issue.

And if any mans seede of generacion goe from him, he shall bathe all his flesh in water, & be vncleane vntil the euen. And euery garment, & euery skynne whereon is the seede of generacion, shall be washed with water, & be vncleane vntil the euen. The woman also with whom man shall lye with seede of generacion, they shall bathe themselues in water, & be vncleane vntil the euen.

And the woman that hath an issue, & her issue in her flesh is bloude, she shall be put apart seuen dayes: & whosoeuer toucheth her, shall be vncleane vntil the euen. And all that she lyeth vpon in her separacion, shalbe vncleane: all that she sytteth vpon, shalbe vncleane. And whosoeuer toucheth her bed, shall wash his clothes, & bathe himself in water, & be vncleane vntil the euen. And whosoeuer toucheth any thynge that she sate vpon, shall wash his clothes, & bathe himself in water, & be vncleane vntil the euen. Whether it be on the bed, or on the thynge whereon she sytteth, when he toucheth it, he shalbe vncleane vntil the euen. And if any man lye with her at all, & her flowers touche him, he shalbe vncleane seuen dayes: & all the bed whereon he lyeth, shalbe vncleane.

And the woman that hath an issue of bloude many dayes out of the time of her separacion, or if she haue a runnyng issue beyonde the time of her separacion, all the dayes of the issue of her vncleanesse shalbe as the dayes of her separacion: she shalbe vncleane. Euery bed whereon she lyeth all the dayes of her issue, shalbe vnto her as the bed of her separacion: & all that she sytteth vpon, shalbe vncleane, as the vncleanesse of her separacion. Whosoeuer toucheth those thynges, shalbe vncleane, & shall wash his clothes, & bathe himself in water, & be vncleane vntil the euen. But if she be cleansed of her issue, she shall nombre vnto her seuen dayes, & after that she shalbe cleane. And on the eight day she shall take vnto her two turtils, or two yonge pigeons, & bringe them vnto the priest, vnto the dore of the tabernacle of witnes. And the priest shall offer the one for a synne offering, & the other for a burnt offering, & make an attonement for her before the Lorde for the issue of her vncleanesse.

Thus shall ye seperate the children of Israel from their vncleanesse, that they dye not in their vncleanesse, when they defile my tabernacle that is among them.

This is the lawe of him that hath an issue, & of him whose seede of generacion goeth from him, & is vncleane therby: & of her that is sicke of her flowers, & of him that hath an issue, both of man & woman, & of him that lyeth with her that is vncleane.

¶ The. xvj. Chapiter.

And the Lorde spake vnto Moses after the deeth of the two sonnes of Aaron, when they offered before the Lorde, & dyed: & the Lorde said vnto Moses: Speake vnto Aaron thy brother, that he come not at all tymes into the holy place within the vayle before the mercy seate which is vpon the arke, that he dye not: for I will appeare in a cloude vpon the mercy seate. Thus shall Aaron come into the holy place: with a yonge bullocke for a synne offering, & a ram for a burnt offering. And he shall put the holy linnen coate vpon him, & the linnen breches shall be vpon his flesh, & girde him with a linnen girdle, & with the linnen mytre shall he be attyred. These are holy garmentes: therfore shall he bathe his flesh in water, & so put them on. And he shall take of the congregacion of the children of Israel two kydes of the goates for a synne offering, & one ram for a burnt offering. And Aaron shall offer his bullocke of the synne offering, which is for himself, & make an attonement for himself & for his house. And he shall take the two goates, & set them before the Lorde in the dore of the tabernacle of witnes. And Aaron shall cast lottes vpon the two goates, one lotte for the Lorde, & the other lotte for the scapegoate. And Aaron shall offer the goate vpon which the Lordes lotte fell, & make him a synne offering. But the goate vpon which the lotte fell to be the scapegoate, shall be set alyue before the Lorde, to make an attonement with him, & to let him go for a scapegoate into the wildernesse.

And Aaron shall offer his bullocke of the synne offering, which is for himself, & make an attonement for himself & for his house, & shall kyll his bullocke of the synne offering which is for himself. And he shall take a censer full of burnyng coles of fyre from off the aulter before the Lorde, & his handes full of swete incense beaten small, & bringe it within the vayle, & put the incense vpon the fyre before the Lorde, that the cloude of the incense may couer the mercy seate that is vpon the witnes, that he dye not. And he shall take of the bullockes bloude, & sprenkle with his finger vpon the mercy seate eastwarde: & before the mercy seate shall he sprenkle of the bloude with his finger seuen tymes. Then shall he kyll the goate of the synne offering, which is for the people, & bringe his bloude within the vayle, & do with his bloude as he did with the bullockes bloude, & sprenkle it vpon the mercy seate, & before the mercy seate. And he shall make an attonement for the holy place, because of the vncleanesse of the children of Israel, & because of their transgressions in all their synnes. And so shall he do vnto the tabernacle of witnes, that remayneth among them in the middes of their vncleanesse. And there shall be no man in the tabernacle of witnes when he goeth in to make an attonement in the holy place, vntil he come out, & haue made an attonement for himself, & for his houshold, & for all the congregacion of Israel. And he shall go out vnto the aulter that is before the Lorde, & make an attonement for it, & shall take of the bullockes bloude, & of the goates bloude, & put it vpon the hornes of the aulter rounde about. And he shall sprenkle of the bloude vpon it with his finger seuen tymes, & clense it, & hallowe it from the vncleanesse of the children of Israel. And when he hath made an ende of reconcylynge the holy place, & the tabernacle of witnes, & the aulter, he shall bringe the liue goate: & Aaron shall put both his handes vpon the head of the liue goate, & confesse ouer him all the wickednesse of the children of Israel, & all their transgressions in all their synnes, & put them vpon the head of the goate, & shall sende him away into the wildernesse by a man that is ready therfore. And the goate shall beare vpon him all their wickednesses vnto a lande not inhabited: & he shall let go the goate in the wildernesse.

And Aaron shall go into the tabernacle of witnes, & put off the linnen clothes which he put on when he went into the holy place, & shall leaue them there. And he shall bathe his flesh in water in the holy place, & put on his clothes, & come forth, & offer his burnt offering, & the burnt offering of the people, & make an attonement for himself & for the people. And the fat of the synne offering shall he burne vpon the aulter. And he that let go the scapegoate, shall wash his clothes, & bathe himself in water, & afterwarde come into the hoste. And the bullocke for the synne offering, & the goate for the synne offering, whose bloude was brought in to make an attonement in the holy place, shall one cary forth without the hoste, & burne in the fyre their skynnes, & their flesh, & their dounge. And he that burneth them, shall wash his clothes, & bathe himself in water, & afterwarde come into the hoste.

And this shall be an ordinaunce for ever vnto you: that in the seuenth moneth, the tenth day of the moneth, ye shall afflict your soules, & do no maner of worke, neither the borne citizen, nor the straunger that soiourneth among you. For on that day shall the priest make an attonement for you, to clense you, that ye may be cleane from all your synnes before the Lorde. It is a sabbath of rest vnto you, & ye shall afflict your soules: it is an ordinaunce for ever. And the priest whom he shall anoynte, & whom he shall consecrate to minister in the priestes office in his fathers stede, shall make the attonement, & put on the linnen clothes, even the holy garmentes, & make an attonement for the holy sanctuary, & for the tabernacle of witnes, & for the aulter, & for the priestes, & for all the people of the congregacion. And this shall be an ordinaunce for ever vnto you, to make an attonement for the children of Israel for all their synnes once a yere.

And he did as the Lorde commaunded Moses.

¶ The. xvij. Chapiter.

And the Lorde spake vnto Moses, saying: Speake vnto Aaron, & vnto his sonnes, & vnto all the children of Israel, & say vnto them: This is the thynge which the Lorde hath commaunded, saying: What man soeuer there be of the house of Israel, that killeth an oxe, or lambe, or goate in the hoste, or that killeth it without the hoste, & bringeth it not vnto the dore of the tabernacle of witnes, to offer an offering vnto the Lorde before the tabernacle of the Lorde: bloude shall be imputed vnto that man, he hath shed bloude, & that man shall be cut of from among his people: to the intent that the children of Israel may bringe their sacrifices which they offer in the open fielde, that they may bringe them vnto the Lorde vnto the dore of the tabernacle of witnes, vnto the priest, & offer them for peace offerynges vnto the Lorde. And the priest shall sprenkle the bloude vpon the aulter of the Lorde before the dore of the tabernacle of witnes, & burne the fat for a swete sauoure vnto the Lorde. And they shall offer no more their sacrifices vnto deuyls, after whom they haue gone a whoryng. This shall be an ordinaunce for ever vnto them throughout their generacions.

And thou shalt say vnto them: What man soeuer there be of the house of Israel, or of the straungers that soiourne among them, that offereth a burnt offering or sacrifice, & bringeth it not vnto the dore of the tabernacle of witnes, to offer it vnto the Lorde: euen that man shall be cut of from among his people. And what man soeuer there be of the house of Israel, or of the straungers that soiourne among them, that eateth any maner of bloude: I will set my face against that soule that eateth bloude, & will cut him of from among his people. For the life of the flesh is in the bloude: & I haue geuen it you vpon the aulter, to make an attonement for your soules: for the bloude it is that maketh an attonement for the soule. Therfore I haue sayde vnto the children of Israel: No soule of you shall eate bloude, neither shall the straunger that soiourneth among you eate bloude. And what man soeuer there be of the children of Israel, or of the straungers that soiourne among them, which hunteth & taketh any beast or foule that may be eaten: he shall powre out the bloude of it, & couer it with dust. For it is the life of all flesh: the bloude of it is for the life therof. Therfore I haue sayde vnto the children of Israel: Ye shall eate the bloude of no maner of flesh: for the life of all flesh is the bloude therof. Whosoeuer eateth it, shall be cut of. And what soule soeuer eateth of the beast that dyed of it self, or that was torne with beastes, whether it be borne citizen or straunger, he shall wash his clothes, & bathe himself in water, & be vncleane vntil the euen: then shall he be cleane. But if he wash them not, nor bathe his flesh, he shall beare his vnrighteousnesse.

¶ The. xviij. Chapiter.

And the Lorde spake vnto Moses, saying: Speake vnto the children of Israel, & say vnto them: I am the Lorde your God. After the maner of the land of Egipte, wherin ye haue dwelt, shall ye not do: & after the maner of the land of Canaan, vnto which I bringe you, shall ye not do: neither shall ye walke in their ordinaunces. Ye shall do my iudgementes, & kepe mine ordinaunces, & walke therin: I am the Lorde your God. Ye shall therfore kepe my ordinaunces & my iudgementes, which if a man do, he shall liue therin: I am the Lorde.

None of you shall come nye to any of his kynne, to vncouer their shame: I am the Lorde. The shame of thy father, & the shame of thy mother shalt thou not vncouer: she is thy mother, thou shalt not vncouer her shame. The shame of thy father wife shalt thou not vncouer: it is thy fathers shame. The shame of thy sister, the doughter of thy father, or the doughter of thy mother, whether she be borne at home, or borne abrode, euen their shame shalt thou not vncouer. The shame of thy sonnes doughter, or of thy doughters doughter, their shame shalt thou not vncouer: for their shame is thine owne shame. The shame of the doughter of thy fathers wife, which she bare vnto thy father, she is thy sister, her shame shalt thou not vncouer. The shame of thy fathers sister shalt thou not vncouer: she is thy fathers kynne. The shame of thy mothers sister shalt thou not vncouer: for she is thy mothers kynne. The shame of thy fathers brother shalt thou not vncouer: thou shalt not come nye his wife: she is thy vncle wife. The shame of thy doughter in lawe shalt thou not vncouer: she is thy sonnes wife, her shame shalt thou not vncouer. The shame of thy brothers wife shalt thou not vncouer: it is thy brothers shame. The shame of a woman & her doughter shalt thou not vncouer: the doughter of her sonne, or the doughter of her doughter, shalt thou not take, to vncouer their shame: for they are her kynne: it is wickednesse. Thou shalt not take a wife to her sister, to vncouer her shame, besyde the other, while she liueth. Thou shalt not come nye vnto a woman to vncouer her shame, as long as she is put apart for her vncleanesse. Thou shalt not lye with thy neighbours wife, to defile thy self with her. Thou shalt not geue any of thy seede to offer it vnto Molech, that thou shouldest not prophane the name of thy God: I am the Lorde. Thou shalt not lye with mankynde, as with womankynde: it is abhominacion. Thou shalt not lye with any beast, to defile thy self withall: neither shall any woman stande before a beast to lye with it: it is abhominacion. Defile not your selues in any of these thynges: for in all these the nacions are defiled, which I caste out before you. And the lande is defiled: therfore I do visite the wickednesse therof vpon it, that the lande vomyteth out her inhabiters. Ye shall therfore kepe my ordinaunces & my iudgementes, & shall not do any of these abhominacions, neither borne citizen, nor straunger that soiourneth among you. For all these abhominacions haue the men of the lande done, which were before you, & the lande is defiled: that the lande vomyte not you out also, when ye defile it, as it vomyted out the nacions that were before you. For whosoeuer shall do any of these abhominacions, euen the soules that do them, shalbe cut of from among their people. Therfore shall ye kepe mine ordinaunce, that ye do not any of these abhominable customes, which were done before you, & that ye defile not your selues therin: I am the Lorde your God.

¶ The. xix. Chapiter.

And the Lorde spake vnto Moses, saying: Speake vnto all the congregacion of the children of Israel, & say vnto them: Ye shall be holy: for I the Lorde your God am holy. Feare euery man his mother & his father, & kepe my sabbathes: I am the Lorde your God. Turne not vnto idoles, nor make vnto you molten gods: I am the Lorde your God. And when ye offer a peace offering vnto the Lorde, offer it at your owne will: that ye may be accepted. It shalbe eaten the same day ye offer it, & on the morowe: & what remayneth vntil the thirde day, shall be burnt in the fyre. And if it be eaten at all on the thirde day, it is abhominable: it shall not be accepted. Therfore whosoeuer eateth it, shall beare his vnrighteousnesse, because he hath polluted the holy thynge of the Lorde: & that soule shall be cut of from among his people.

When ye reape the haruest of your lande, thou shalt not make cleane reapynge of the corners of thy fielde when thou reapest, neither shalt thou gather the gleanynges of thy haruest. Thou shalt not make bare thy vynyarde, neither shalt thou gather the grapes that fall of thy vynyarde: but shalt leaue them for the poore & for the straunger: I am the Lorde your God. Ye shall not steale, neither shall ye lye, neither shall ye beguile one another. Ye shall not sweare by my name falsely, that thou prophane not the name of thy God: I am the Lorde. Thou shalt not defraude thy neighbour, nor robbe him: the wages of him that is hyred shall not abyde with thee all night vntil the morow. Thou shalt not curse the deafe, nor put a stombling blocke before the blynde: but shalt feare thy God: I am the Lorde. Ye shall do no vnrighteousnesse in iudgement: thou shalt not consider the poore, nor honour the person of the mighty: but in righteousnesse shalt thou iudge thy neighbour. Thou shalt not go about as a backbyter among thy people, neither shalt thou stande against the bloude of thy neighbour: I am the Lorde. Thou shalt not hate thy brother in thine heart: but shalt in any wise rebuke thy neighbour, & not suffer synne vpon him. Thou shalt not auenge, nor beare any grudge against the children of thy people: but shalt loue thy neighbour as thy self: I am the Lorde.

Ye shall kepe my statutes. Thou shalt not let thy beast gender with a straunge kynde: thou shalt not sowe thy fielde with mingled seede: neither shall there come vpon thee a garment of two kyndes of stuffe. And whosoeuer lyeth with a woman, & she is a bonde mayde betrothed vnto a man, & not redemed, nor fredome geuen her: they shall be punished, but not put to death, because she was not fre. And he shall bringe his trespasse offering vnto the Lorde vnto the dore of the tabernacle of witnes, euen a ram for a trespasse offering. And the priest shall make an attonement for him with the ram of the trespasse offering before the Lorde, for his synne that he hath done: & the synne that he hath done shalbe forgeuen him. And when ye are come into the lande, & haue planted all maner of trees for meate, then shall ye count their vncircumcision as vncircumcised: three yeares shall they be vncircumcised vnto you, & shall not be eaten. But in the fourth yere all their fruite shalbe holy, to geue prayse vnto the Lorde. And in the fifth yere shall ye eate of their fruite, that they may encrease vnto you their fruite: I am the Lorde your God. Ye shall not eate with the bloude. Ye shall not vse inchauntementes, nor soothsayenges. Ye shall not rounde the corners of your heades, neither shalt thou marre the corners of thy beard. Ye shall not make any cuttynges in your flesh for the dead, nor prynte any markes vpon you: I am the Lorde. Thou shalt not prophane thy doughter, to cause her to be an whore, that the lande fall not to whoredome, & the lande be full of wickednesse. Ye shall kepe my sabbathes, & reuerence my sanctuary: I am the Lorde. Turne not vnto them that haue familiar spirites, nor vnto soothsayers: seke not vnto them, to be defiled by them: I am the Lorde your God. Thou shalt rise vp before the hore head, & honour the face of the old man, & feare thy God: I am the Lorde. And if a straunger soiourne with you in your lande, ye shall not vexe him. But the straunger that dwelleth with you, shalbe vnto you as one borne among you, & thou shalt loue him as thy self: for ye were straungers in the lande of Egipte: I am the Lorde your God. Ye shall do no vnrighteousnesse in iudgement, in mete yarde, in weight, or in measure. Ye shall haue iust balaunces, iust weights, a iust Epha, & a iust Hin: I am the Lorde your God, which brought you out of the lande of Egipte. Therfore shall ye kepe all mine ordinaunces & all my iudgementes, & do them: I am the Lorde.

¶ The. xx. Chapiter.

And the Lorde spake vnto Moses, saying: Thou shalt say vnto the children of Israel: What man soeuer there be of the children of Israel, or of the straungers that soiourne in Israel, that geueth any of his seede vnto Molech, he shall dye the death: the people of the lande shall stone him with stones. And I will set my face against that man, & will cut him of from among his people, because he hath geuen of his seede vnto Molech, to defile my sanctuary, & to prophane my holy name. And if the people of the lande do hide their eyes from the man, when he geueth of his seede vnto Molech, & kyll him not: then will I set my face against that man & against his kynred, & will cut him of from among his people, & all that go a whoryng after him, to commit whoredome with Molech. And the soule that turneth vnto inchauntementes & soothsayenges, to go a whoryng after them, I will set my face against that soule, & will cut him of from among his people. Sanctifie your selues therfore, & be holy: for I am the Lorde your God. And kepe my ordinaunces, & do them: I am the Lorde which sanctifie you. For whosoeuer curseth father or mother, shall be slayne: he hath cursed father or mother, his bloude shall be vpon him. And whosoeuer committeth adultery with another mans wife, euen he that committeth adultery with his neighbours wife, the adulterer & the adulteresse shall be slayne. And whosoeuer lyeth with his fathers wife, hath vncouered his fathers shame: both of them shall dye the death, their bloude shall be vpon them. And whosoeuer lyeth with his doughter in lawe, both of them shall dye the death: they haue wrought confusion, their bloude shall be vpon them. And whosoeuer lyeth with mankynde, as he lyeth with womankynde, both of them haue wrought abhominacion: they shall dye the death, their bloude shall be vpon them. And whosoeuer taketh a wife & her mother also, it is wickednesse: they shall be burnt with fyre, both he & they, that there be no wickednesse among you. And whosoeuer lyeth with a beast, he shall dye the death: & ye shall slay the beast. And if a woman approche vnto any beast, & lye therwith: thou shalt kyll the woman & the beast: they shall dye the death, their bloude shall be vpon them. And whosoeuer taketh his sister, his fathers doughter, or his mothers doughter, & seeth her shame, & she seeth his shame: it is a shamefull thynge, & they shall be cut of before the children of their people: he hath vncouered his sisters shame, he shall beare his synne. And whosoeuer lyeth with a menstruous woman, & vncouereth her shame, he hath discouered her fountayne, & she hath vncouered the fountayne of her bloude: both of them shall be cut of from among their people. Thou shalt not vncouer the shame of thy mothers sister, nor of thy fathers sister: for he hath discouered his kynne: they shall beare their synne. And whosoeuer lyeth with his vncles wife, he hath vncouered his vncles shame: they shall beare their synne, & dye childlesse. And whosoeuer taketh his brothers wife, it is vnclennesse: he hath vncouered his brothers shame, they shall be childlesse.

Ye shall therfore kepe all mine ordinaunces & all my iudgementes, & do them, that the lande vomyte not you out, whether I bringe you to dwell therin. And ye shall not walke in the maner of the nacion which I caste out before you: for they haue done all these thynges, & therfore I abhorred them. But I haue sayde vnto you: Ye shall possesse their lande, & I will geue it you to inherite it, euen a lande that floweth with mylke & honye. I am the Lorde your God, which haue put you apart from other people. Ye shall therfore put a difference betweene cleane beastes & vncleane, & betweene vncleane foules & cleane: & ye shall not make your soules abhominable in beast, or in foule, or in any maner of thynge that moueth vpon the earth, which I ha

cyng of the daunyng, and the preest shall
C. pronounce him cleane, seing it is the
ryght of the daunyng. If a man or woman
hath a sore vpon the head or the bearde,
the preest shal serche. And if it appeare lower
then the skynne, and there be nit a yelow
heare and thin more then it was wont to be,
the preest shall iudge him vncleane, seyng
that the same sheweth it to be a kynd of leprosy
vpon the heade or bearde. And if the preest
loke on the sore of the ryinne, and it seme not
lower then the skynne, and that the heare is
not blacke, the preest shall shut vp the sore-
ing sore seuen daies. And in the seuenth
daye the preest shall loke on the sore, and if
the sore be not growen, and there be in it no
yelow heare, and the sore seme not lower
then the skyn, he shalbe shaued: but the place
of the sore shall he not shaue, and the preest
shall shut vp the sore seuen dayes mo. And in
the seuenth daye the preest shall loke on the
sore: And if the sore be not growen in the
skinne, nor seme lower then the other skyn,
the preest shall cleanse him, and he shal wash
his clothes, and be cleane. But if the sore
growe in the flesshe after his cleansyng, the
F. preest shall loke on him: and if the sore be
growen in the skynne, the preest shall not
seke for yelowe heare, for he is vncleane.
But if he se the ryinne standeth still, and that
there is blacke heare growne vp therin, the
sore is healed, and he shalbe cleane, and the
preest shall declare him to be cleane. If
there be white spottes in the skynne of the
flesshe of man or woman, the preest shall loke
vpon it. And if the spottes in the skynne of
their flesh be somwhat darke and white with
all, he maye wel knowe, that it is no leprosy but
G. a freckell growyng in the flesshe. Wherfore
he shall pronounce him cleane. And the man whose heade is be-
ten of heare, (wherby he is made balde)
is cleane. And he that hath his heare cut in
his forehead, is forehed balde and cleane. If
there be in the bauld head or balde forehead,
a white reddish sore sceabbe, there is lepro-
sie sprunge vp in his bauldе head or bauldе
G. forehead. And the preest shal loke vpon him,
and if the ryising of the sore be white red-
dishe in his bauldе head or bauldе forehеade
after the maner of leprosy which is in the
skynne of the flesshe, then he is a leprous man
and vncleane. And the preest shall make him
vncleane, for the plage thereof is in his head.
The leper in whom the plage is shall haue
his clothes rent, and his head bare, and shal
put a couering vpon his lyppe, and shalbe
called vncleane and defiled. And as long as
the diseace lasteth vpon him, he shalbe defy-
led and vncleane: he shall dwel alone, euen
without the hoste shall his habitacion be.
The clothe that the plage of leprosy is in,
whether it be linnen or wollen, whether it be
in the warpe or woofe of linnen or wollen:
either in a skin or any thing made of a skin, if
the disease be pale or somwhat reddishe in
the cloth or skin: whether it be in the warpe
or woofe, or any thing that is made of skin,
then it is a plage of leprosy & shalbe shewed
vnto the preest. The preest therefore shal se
the plage, & shut vp that same, & loke on the
plage the seuenth day. Which if it be encrea-
sed in the cloth (whether it be in the warpe or
woofe, or in a skin) or in any thing that is ma-
de of skin, it is the leprosy of a freting lepro-
sie & is vncleane: & that cloth shalbe burnt, either
warp or woofe whether it be wollen or linnē,
or any thing that is made of skin, wherin the
plage is, for it is a freting leprosy, it shalbe
burnt in the fire. If the preest se that the pla-
ge is not growen in the cloth, either in the
warp or woofe, or in whatsoeuer thing of this
it be, the preest shal commaunde them to wash
the thing wherin the plage is, & he shal shut
it vp seuen daies mo. And the preest shal loke
on the plage again, after that it is washed.
And if the plage haue not chaunged his co-
lour, & is spred no further abrode, it is vn-
clean. Thou shalt burne it in the fire, for it is
a fret inwardly in part or in altogether. And if
the preest se that the plage is darker after
that it is washed, he shall rent it out of the
cloth, or out of the skin, or out of the warp,
or out of the woofe. And if it apeare any more
in the cloth (either in the warp or in the woo-
fe, or in any thing made of skin) it is a wax-
ing plage. Thou shalt burne the plage that
is in it. Moreouer the cloth, either warpe or
woofe or whatsoeuer thing or skin it be which
thou hast washed, if the plage be departed
there fro, it shalbe washed once again: & the
shal it be clean. This is the lawe of the pla-
ge of leprosy in a cloth whether it be wol-
len or linnen: either in the warpe or woofe, or
in any thing of skinne, to make it cleane or
vncleane.

The xiii. Chapiter.

AND the lord spake vnto Moses, saying: M.
This is the lawe of the leper in the pai- Mat. viii. a.
of his clensyng: He shalbe brought vnto the Marke. i. b.
preest, and the preest shall go without the Luke. v. c.
hoste, and loke vpon him. And if the plage and xvii. c.
of leprosie be healed in the leper, then shall
the preest commaunde that he which is to
be clensed, bryng two lyuing birdes & clean,
and cedar wood and purple cloth, and scope.
And the preest shall commaunde that one of
the birdes be killed in an earthen vessell, and
vpon renning water. And he shall take the
lyuing bryde with the cedar wood, the pur-
ple and the scope, and shal dip them and the
lyuing bryde in the blonde of the slayne
bryde vpon the runnyng water, and sprin-
kle vpon him (that must be clensed of his le-
prosy) seuen tymes, and clense him, and shall
let the lyuyng bryde go free into the fielde.

D. And he that is cleansed, shall washe his clothes, and shaue off his heare, and washe him selfe in water, that he may be cleane. And after that shall he come into the hoste, and shal tary without his tent seuen dayes, but in the seuenth daye he shal shaue off all his heare, namely, his head, his beard, and his browes: euen all his heare shall he shaue of. And he shall washe his clothes, and bathe his flesh in water, and he shalbe cleane. In the eight daye he shall take two lambes without blemishe, and an ewe lambe of a yeare old without blemish, with the tenth deale of fine floure for a meate offering mingled with oyle, and a logge of oyle. And the priest that maketh him cleane, shall bring the man whiche is to be made cleane and those thynges, before the Lorde, euen before the doore of the tabernacle of witnes. And the priest shall take one lambe, and offer him for a trespace, and the logge of oyl, and waue them before the Lorde. And he shal slo the lambe in the place where the synne offering and the burnt offering are slayne: euen in the holy place. For as the synne offering is, euen so is the trespace offering the priestes: verily it is moste holy. And the priest shall take of the bloud of the trespace offering, and put it vpon the tip of the right eare of him that is to be cleansed, and vpon the thumbe of his right hande, and vpon the great too of his right fote. The priest shall take of the logge of oyle, and powre it into the palme of his lefte hande, & dip his right finger in the oyle that is in his lefte hande, and sprinkle of the oyle with his finger seuen tymes before the Lorde. And of the rest of the oyle that is in his hande, shall the priest put vpon the tip of the right eare of him that is to be cleansed, and vpon the thumbe of his right hande, and vpon the great too of his right fote, euen vpon the bloud of the trespace offering. And the remnaunt of the oyle that is in the priestes hande, he shall powre vpon the head of him that is to be cleansed: and he priest shall make an attonement for him before the Lorde. And the priest shall offer the synne offering, & make an attonement for him that is to be cleansed, for his vncleannesse. And then shall he slo the burnt offering, and the priest shall offer the burnt offering and the meat offering vpon the aultar: and the priest shall make an attonement for him, and he shalbe cleane. Leuit. b.b. If he be poore, and can not get so muche, he shal take but one lambe for a trespace offering to waue it for his cleansing, and a tenth deale of fine floure mingled with oyle for a meat offering, and a logge of oyl, and two turtle doues or two young pygeons, such as he is able to get, whereof the one shalbe for synne, and the other for a burnt offering. And he shal bring them the eyght daie for his cleansing vnto the priest before the doore of the tabernacle of witnes before the Lorde. And the priest shall take the lambe that is for the trespace, & the logge of oyle, and shall waue them before the Lorde. And he shal slo the lambe for the trespace, and the priest shall take of the bloud of the trespace offering, and put vpon the tip of his right eare that is to be cleansed, and vpon the thumbe of his right hande, and vpon the great too of his right fote. And the priest shal powre of the oyle into his owne hande, and the priest shal with his finger sprinkle of the oyle that is in his lefte hande, seuen tymes before the Lorde. And the priest shal put of the oyle that is in his hande vpon the tip of the right eare of him that is to be cleansed, & vpon the thumbe of his right hande, and vpon the great too of his right fote, euen in the place where the bloud of the trespace offering was put. And the rest of the oyle that is in the priestes hande, he shal put vpon the head of him that is to be cleansed, that he may make an attonement for him before the Lorde. And he shal offer one of the turtle doues, or of the young pigeons, such as he can get: the one for a synne offering, and the other for a burnt offering with the meate offering. And the priest shal make an attonement for him that is to be cleansed before the Lorde. This is the lawe of him in whom is the plague of leprosie, and whose hande is not able to get that whiche pertaineth to his cleansing. And the Lorde spake vnto Moyses and Aaron saying, when ye be come vnto the lande of Canaan whiche I geue you in possession. And if I put the plague of leprosie in a house of the lande of your possession, he that owneth the house shall come, and tell the priest, saying me thinke that there is as it were a leprosie in the house. And the priest shall commaunde them to empeache the house before the priest go into it to se the plague, lest all that is in the house be not made vncleane, & then shall the priest go in to se the house. If the priest alow & that the plague be in the walles of the house, and that there be pale we strakes pale red or white come to be lower then the wall in sight, the priest shall go out at the house dore, and shut vp the house seuen daies. And the priest shall come againe the seuenth daye, and if he se that the plague be increased in the walles of the house, the priest shall commaunde them to take away the stones in whiche the plague is, and let them cast them into a foule place without the citie, and he shall commaunde the house to be scraped within rounde about, and powre out the dust (that they scraped) without the citie in to a foule place. And they shall take other stones, and put them in the places of those stones, and other morter, to plaster the house

out in the house, after that he hath taken away the stones and scraped the walles of the house, and after that he hath plaistred the house a new: the priest shall come and se it. And if he perceaue that the plage hath growen further in the house, it is a fretting leprosy in the house. It is therfore vnclean. And he shall breake downe the house. And the stones of it, and the tymber therof, and all the morter of the house, shall he carye out of the citie vnto a foule place. Moreouer, he that goeth into the house all the whyle that it is shut vp, shalbe vnclene vntyll the euen. He that sleepeth in the house shall washe his clothes: he likewise that eateth in the house shall washe his clothes. And if the priest shall come and se, that the plage hath spred no further in the house after that it is new plaistred: the priest shall iudge that house cleane, because the plage is healed. And let him take to clense the house withall: two byrdes, cedar wood, purple cloth and yesope. And he shall kyl one of the byrdes in an earthen vessell, and vpon runnyng water: and take the cedar wood, and the yesope, and the purple with the liuyng byrde, and dippe them in the blood of the slayne byrde, and in the runnyng water, and sprynkle the house seuen tymes, and clense the house with the blood of the byrde and with the runnyng water, with the liuing byrde, with the cedar wood, and the yesope, and the purple cloth. But he shal let the liuing byrde flee out of the towne into the rode fieldes, and so make an attonement for the house, and it shalbe cleane. This is the lawe for all maner plage of leprosy and breakyng out and of the leprosye of cloth and house: for a swellyng: for a trab, and for a white bigther. To teache when it must be made vncleane and cleane. This is the lawe of leprosye.

The .xv. Chapiter.

1. And the Lord spake vnto Moses, & Aaron saying: speake vnto the children of Israel, & saye vnto them: whosoeuer hath a runnyng yssue out of his flesshe, is vncleane by reason of that yssue. And this shalbe the token of his vncleanes in his yssue: when he is vncleane. If his flesh runne, or if his flesh congele by the reason of his yssue, then is it vncleanes. The couche wheron he lieth that hath the yssue, is vncleane, and euery thyng wheron he sitteth, is vncleane: Whosoeuer toucheth his couche, shal washe his clothes, and bath himselfe in water, and be vncleane vntyll the euen. And he that sitteth on any thyng wheron he sat that hath the yssue, shal washe his clothes and bathe himselfe in water, and be vncleane vntyll the euen. He that toucheth the flesshe of him that hath the yssue, shall washe his clothes, and bathe himselfe in water, and be vncleane vnto the euen. If he also that hath the yssue, spit vpon him that is cleane, he shall washe his clothes, & bath himselfe with water, and be vncleane vntill euen. And what horse soeuer he rideth vpō that hath the yssue, shalbe vncleane. And whosoeuer toucheth any thyng that was vnder him, shalbe vncleane vnto the euē. And he that beareth any such thinges, shall washe his clothes, and bath himselfe in water, and be vncleane vnto the euen. And whosoeuer he toucheth that hath the yssue (and hath not first washed his handes in water) shall washe his clothes, and bath himselfe in water, and be vncleane vnto the euen. * The vessell of yearth that he toucheth, whithe hath the yssue, shalbe broken: and all vessell of wood shalbe rynsed in water. When he also that hath any yssue, is cleced of his yssue, he shal nombre seuen daies for his clensing, and washe his clothes, and bath his flesh in running water, and so shall he be cleane. And the eight day he shal take vnto him two turtill doues or two young pigeons, and come before the Lord vnto the doze of the tabernacle of witnes, and geue them vnto the priest. And the priest shall offer them: the one for a synne offrung, and the other for a burnt offerung: and the priest shall make an attonement for him before the Lorde, as concerning his yssue. If any mans sede departe from him in his slepe, he shal washe his flesh in water, & be vncleane vntill euen. And all the clothes and al the eueres wherin is such sede of slepe shalbe washed with water, & be vncleane vnto the euen. And if he that hath such an yssue of sede, to lie with a woman, they shall both washe themselues with water, and be vncleane vntill euen. If a womans naturall course of blonde do runne, she shalbe put a parte seuen dayes: whosoeuer toucheth her, shalbe vncleane vnto the euen. And al that she lieth vpō in the tyme of her naturall diseace, shalbe vncleane like as euery thyng also that she sitteth vpon, is vncleane. Whosoeuer toucheth her bed, shal washe his clothes, and bath himselfe with water, & be vncleane vnto the euen: and whosoeuer toucheth any thyng that she sat vpon, shall washe his clothes, and bath himselfe in water, and be vncleane vnto the euen: so that whether he touch her couche, or any vessell wheron she hath sitten he shalbe vncleane vnto the euen. * And if a man lye with her, and her vncleanes come vpon him, he shalbe vncleane seuen dayes, and all the couche wheron he lieth shalbe vncleane.

* When a womans blond runneth long tyme out of the tyme of her natural course: or if it renne beyond her naturall course, let all the dayes of the yssue be iudged vncleane, euen as the dayes of her naturall diseace. And he that

Leuit. bi. b. and. xi. c.

Leuit. xviii. e

Mat. ix. c.

be vncleane. All her couches whereon she lieth (as long as her yssue lasteth) shalbe as her couche when she hath her naturall vncleane. And whatsoeuer she toucheth vpon, shalbe vncleane, as is her vncleanesse when she is put a parte. And whosoeuer toucheth any of these shalbe vncleane, and shall wash hys clothes, and bathe hymselfe in water, and be vncleane vnto euen. And after that she is cleansed of her yssue, she shall counte her seuen dayes, and after that, she shalbe cleane. In the eyght daye she shall take vnto her two turtyls or two young pygeons, and bryngе them vnto the Priest before the doore of the Tabernacle of wytnes. And the Priest shall offer the one for a synne offeryng, and the other for a burnt offeryng: and make an attonement for her before the Lorde, as concernyng the yssue of her vncleanesse. Therfore shall ye seperate the chyldren of Israell from their vncleanesse, that they dye not in theyr vncleanesse, yf they defyle my habitation that is amonge them. This is the lawe of hym that hath a runnyng yssue, and of hym whose seed runneth from hym in his slepe, and is defyled therin, and of her, that for her naturall vncleanesse is put a part, and of whosoeuer hath a runnyng yssue: whether it be man or woman, and of hym that lyeth with her whiche is vncleane.

¶ The. xvi. Chapiter.

Leui. 7.a. AND the Lorde spake vnto Moses, * after the death of the two Sonnes of Aaron, when they offered before the Lorde, and dyed: And he sayde vnto Moses: speake vnto Aaron thy brother, that he come not at all tymes into the holy place within the vayle before the mercy seate, whiche is vpon the Arke, that he dye not. For I wyll appeare in the* cloude vpon the mercy seate. But with this shall Aaron come into the holy place: euen with a bullocke for synne, and with a ram for a burnt offeryng. He shall put the holy lynnen albe vpon hym, and shall haue a lynnen breche vpon hys flesshe, and shalbe gyrded with a lynnen gyrdell, and put the lynnen mytre vpon hys head: These are holy garmentes: therfore shall he washe hys flesh in water, when he doth put them on. And he shall take of the multytude of the chyldren of Israell, two he goates for synne, and a ram for a burnt offeryng. And Aaron shall offer hys bullocke for synne, * and make an attonement for hym, and for hys house. And he shall take the two goates, and presente them before the Lorde at the doore of the Tabernacle of wytnesse. And Aaron shall cast lottes vpon the two goates: one lotte shall be for the Lorde, and the other for the scape goate. Then Aaron shall bryng the goate vpon whych the Lordes lotte fell, and offer hym for synne. But the goate on whiche the lot fell to scape, shalbe set a lyue before the Lorde, to reconcyle with, and to let hym go (as a scape goate) for into the wyldernesse. And Aaron shall bryng hys bullocke for synne and reconcyle for hymselfe, and for hys house, and shall kyll hys bullocke for synne.

And he shall take a censer full of burnyng coales out of the Aultar before the Lorde, and shall fyll hys handfull of swete sensyng beaten small, and bryng them within the vaile, and put the sens vpō the fire before the Lorde, that the cloude of the sens may couer the mercy seate that is vpon the wytnes, and that he dye not. And he shall * take of the blode of the bullocke, and sprynkle with hys finger vpon the mercy seate eall warde: and before the mercy seate shall he sprynkle of the blode with hys finger seuen tymes. Then shall he kyll the goate that is the peoples synne offeryng, and bryng hys blode within the vayle, and do with that blode, as he dyd with the blod of the bullocke, sprynkle it vpon the mercy seate, and before the mercy seate. And he shall reconcyle the holy place from the vnclennes of the chyldren of Israel, and from their trespaces in all their synnes. And so shall he do for the Tabernacle of wytnesse that is set among them euen among their vncleannes. * And let there be no body in the Tabernacle of witnesse, when he goeth in to make an attonement in the holy place, vntyl he come out. And let hym make an attonement for hymselfe and for hys houshold, and for all the multytude of Israel. And he shall goe out vnto the aultar that is before the Lorde, and reconcyle vpon it, and shall take of the blode of the bullocke, and of the blode of the goate, and put it vpon the hornes of the aultare round about, & sprynkle of the blood vpon it with hys finger seuen tymes, and cleanse it, and halowe it from the vnclennes of the chyldren of Israel. And when he hath made an ende of reconcelyng the holy place, and the Tabernacle of wytnes, and the aultar he shal bryng the lyue goate: and Aaron shall put both hys handes vpon the head of the lyue goate, and confesse ouer hym all the mysdedes of the chyldren of Israel, and all their trespaces in all their synnes, puttyng them vpon the head of the goate, and send hym away (by the hande of a conuenient man) into the wyldernesse. And the goate shall beare vpon hym all their mysdedes vnto the wyldernesse, and he shall let the goate go free into the wyldernes. And Aaron shall come into the tabernacle of wytnesse, and put of the lynnen clothes which he put on (when

Num. 3.a. 26.b. Heb. 9.a.

Heb. ix. and x.a.

Luke. i.a.

he went in into the holi place) and leaue them there. And let hym washe hys flesh with water in the holy place, And put on his owne rayment, and then come out, & offer his burnt offeryng, and the burnt offeryng of the people, and make an attonement for hymselfe, & for the people, and the fat of the synne offeryng shall he burne vpon the aultar. And he that caried forth the goate to Azazel, shall washe his clothes, and bath hys flesh in water, and then come into the hoast. And the bullocke whiche is for synne, and the goate that is for synne, (whose blood was brought in, to clense the holy place) shall one cary out without the hoast, & he burnt in the fyre, with their synnes, their flesh, & their dung. And he that burneth them shall wash his clothes, and bath hys flesh in water, and then come into the hoast. And this shalbe an ordinaunce for euer vnto you, that in the tenth daye of the seuenth moneth, ye humble your soules, and do no worke at all, whether it be one of your selues or a straunger that soiourneth among you, for that daye shall the priest make an attonement for you to clense you, & that ye maye be cleane from all your synnes before the Lord. It is the a Sabboth of rest vnto you, and ye shall humble your soules, by an ordinaunce for euer. And the priest that is anoynted, and whose hande was consecrated (to minister in his fathers steade) shall make the attonement, and shal put on the linen clothes and holy vestimentes, and reconcile the holy tabernacle and the tabernacle of witnesse, and shall clense the aultar, and make an attonement then, for the priestes, and for all the people of the congregation. And this shalbe an * euerlastyng ordinaunce vnto you, that ye make an attonement for the chyldren of Israell for all their synnes once a yeare: and he dyd as the Lord commaunded Moses.

The xvi. Chapter.

AND the Lorde spake vnto Moses, Wo. saying: Speake vnto Aaron a to his sons and vnto all the chyldren of Israel, and saye vnto them: This is the thyng whiche the Lorde hath charged, saying: What man soeuer of the house of Israel kylleth an oxe, or lambe, or goate in the hoast, or that kylleth it out of the hoast, and bryngeth it not vnto the dore of the tabernacle of witnes, to offer an offeryng vnto the Lorde before the dwelling place of the Lord, bloud shalbe imputed vnto that man, as though he had shed bloud, and that man shalbe rooted out from among his people. Wherfore when the chyldren of Israel bryng their offerynges, that they offer in the wyde field, they would bring them vnto the Lord euen vnto the dore of the tabernacle of witnes to the priest, to offer them for peace offerynges vnto the Lorde. And the priest must sprinkle the bloud vpon the aultar of the Lorde, which is before the dore of the tabernacle of witnes, and burn the fat for a swete sauour vnto the Lorde. And let them no more offer their offerynges vnto deuils, after whom they haue gone a whorying. This shalbe an ordinaunce for euer vnto them in their generations. And thou shalt saye vnto them: Whatsoeuer man it be of the house of Israel, or of the straungers which soiourne among you that offreth a burnt offeryng or sacrifice, and bryngeth it not vnto the dore of the tabernacle of witnes, to offer it vnto the Lorde, that man shall perish from among his people. And whatsoeuer man it be of the house of Israel or of the straungers that soiourne among you, that eateth any maner of bloud, I will set my face against that soule that eateth bloud, and will destroy hym from among his people: for the life of the flesh is in the bloud, and I haue geuen it vnto you vpon the aultar, to make an attonement for your soules, for bloud shall make an attonement for your soule. And therfore I sayde vnto the chyldren of Israel: let no soule of you eate bloud. Neither let any straunger that soiourneth among you, eate bloud. And whatsoeuer man it be of the chyldren of Israell, or of the straungers that soiourne among you, whiche hunteth and catcheth any beast or foule that maye be eaten, let hym powre out the bloud therof, & couer it with yearth, for the lyfe of al flesh is in the bloud of it, therfore I sayde vnto the chyldren of Israel * ye shall eate the bloud of no maner of flesshe, for the lyfe of al flesshe is the bloud therof: whosoeuer eateth it, shall perish. And euery soule that eateth it which dieth alone, or that which was torne with wild beastes, whether it be one of your selues or a straunger, he shall washe his clothes, and bath himselfe in water, and be vncleane vnto the euen and then shal he be clene. If he wash them not nor bath his flesh, he shal beare his sinne.

The xviii. Chapter.

AND the Lorde spake vnto Moses, saying: Speake vnto the chyldren of Israel, and saye vnto them: I am the Lorde youre GOD. After the doynges of the lande of Egypte: wherin ye dwelt, shall ye not do: and after the doynges of the lande of Canaan, whether I wyll bryng you, shall ye not do, neyther walke in their ordinaunces, but do after my iudgementes, and kepe my ceremonies, to walke therin: I am the Lorde your God. Ye shall kepe therfore myne ordinaunces, and my iudgementes * which yf a man do, he shall lyue in them. I am the Lorde.

Se that none goo to hym nyghest kynsred, for to vncouer theyr secrettes. I am the Lorde. * The secrettes of thy father, and the secrettes of thy mother shalt thou not vncouer, for he is thy mother, that-

Deut. xxii. d. and xxvii. c. 1. Cor. v. a. Ezech. xxii. d. 1. Mac. viii. c.

Leuit. xx. c.

Gen. xxxviii.

Leuit. xv. c. Ezec. xxii. c.

Leuit. xx. b. 1. Mac. ii. a.

Leu. xx. b.

Num. i. d. Leu. xx. b. Deu. xxvii. c.

Leu. xx. b.

fore shalt thou not discouer her secretenes. * The secretes of thy fathers wyfe shalt thou not discouer, for it is the fathers secretes. ¶ Thou shalt not discouer the secretes of thy syster, the doughter of thy father or of thy mother, whether she be borne at home or without. Thou shalt not discouer the secretes of thy Nonnes doughter or thy doughters doughter, for that is thyne owne priuitie. Thou shalt not discouer the secretes of thy Fathers wyues doughter, whyche was begotten of thy Father, and of thy syster: thou shalt not discouer her secretes. * Thou shalt not discouer the secretes of thy Fathers syster, for she is thy Fathers nexte kynswoman. Thou shalt not discouer the secretes of thy Mothers syster, for she is thy Mothers nexte kynswoman. Thou shalt not discouer the secretes of thy Fathers brother: that is, thou shalt not goo into hys wyfe, whiche is thyne aunte. Thou shalt not discouer the secretes of thy doughter in lawe: for she is thy Sonnes wyfe: therefore shalt thou not discouer her secretes. * Thou shalt not discouer the secretes of thy Brothers wyfe, for that is thy brothers priuitie. Thou shalt not discouer the priuities of the wyfe and her doughter, neyther shalt thou take her Sonnes doughter, or her doughters doughter, to discouer their secretes: for they are her nexte kyn, and it were wickednes. * Thou shalt not take a wyfe and her syster also, to vexe her that thou wouldest discouer her secretes as longe as she liueth. * Thou shalt also not go vnto a woman to discouer her priuities as long as she is put a parte for her vncleanesse. * Moreouer, thou shalt not lye with thy neyghbours wyfe, to defyle her with lede. Thou shalt also not geue of thy sede to offer it vnto * Moloch: neither shalt thou defyle the name of thy God. I am the Lorde. * Thou shalt not lye with mankynde as with woman kynde, for it is abhominacion. ¶ Thou shalt lye with no maner of beaste to defyle thy selfe therewith, neyther shall any woman stande before a beaste, to lye downe thereto, for it is abhominacion. Ye shall not defyle your selues in any of these thynges, wherein also the nacions are defyled whyche I cast out before you: Where throwe the lande is defyled, and I will visyte the wyckednesse therof vpon it, ye and the lande it selfe hath cast out her inhabiters. * Ye shall kepe therfore myne ordinaunces, and my iudgementes, and committe none of these abhominacions: neyther any of you nor any straunger that soiourneth among you (for all these abhominacions haue the men of the lande done whyche were there before you, and the lande is defyled.) Shall not the lande throwe you out also (yf ye defyle it) as it spewed out the people that were before you? For whosoeuer shall commyt any of these abhominacions, the same soules that committe them, shall perysshe from amonge their people. Therfore shall ye kepe my lawe, that ye committe not one of these abhominable customes whyche were committed before you: and that ye defile not your selues therin. I am the Lorde your God.

¶ The. xix. Chapiter.

AND the Lorde spake vnto Moses, saying: Speake vnto all the multitude of the children of Israel, and saye vnto them: * Ye shalbe holy, for I the Lorde your God am holy. Ye shall feare euery man his Father and his Mother, and kepe my Sabbothes I am the Lorde your GOD. Ye shall not turne vnto voyde, nor make you Goddes of metall. I am the Lorde your God. If ye offer a peace offering vnto the Lorde, ye shall offer it that ye maye be receyued. * It shalbe eaten the same daye ye offer it, and on the morowe: and ye maye remayne vntyll the thyrd daye, it shalbe burnt in the fyre. And if it be eaten the thyrd daye, it is vncleane and not receyued. He that eateth it, shall beare his synne, because he hath defyled the hallowed thyng of the Lorde, and that soule shall perysshe from among his people. * When ye reape downe the ripe corne of your lande, ye shall not reape downe the vtmoste border of your fielde, neyther shalt thou gather that which is lefte behynde in thy harueste. Thou shalt not plucke in all thy vynegarde cleane, neyther gather in the grapes that are ouerreaped. But thou shalt leaue them for the poore and straungers. I am the Lorde your God. * Ye shall not steale, neyther lye, neyther deale falsely one with another. * Ye shall not sweare by my name in vayne: neyther shalt thou defyle the name of thy God. I am the Lorde. Thou shalt not do thy neyghbour wrong, neyther robbe hym violently, * neyther shall the workemans labour abyde with the vntyll the morowe. Thou shalt not curse the deafe, * neyther put a stumbling blocke before the blynde: but shalt feare thy God. I am the Lorde. Ye shall doo no vnrighteousnes in iudgement. * Thou shalt not fauour the poore: nor honoure the myghtye, but in righteousnesse shalt thou iudge thy neyghboure. Thou shalt not goo vp and downe as a privy searcher amonge thy people, neyther shalt thou stande against the bloude of thy neyghboure. I am the Lorde. * Thou shalt not hate thy brother in thyne hart, but shalt in any wyse * reproue thy neyghboure: that thou beare not

N. Exercyse. Leu. xi. g. 1. Pet. i. c.

Leu. vii. d. D.

Leuit. xxv. Deu. xxiii.

C. Eph. iiii. c. Zach. viii. Zach. v. Ezec. xx. Deut. v. a.

Deut. xxi. Ec. xxxiii. c.

Deut. xxiii. Deut. i. c. and xvi. d. Jaco. ii. b.

D. 1. Jo. ii. d. and iii. c.

crane for his sake. * Thou shalt not auenge thy self, nor be mindefull of wrong against the children of thy people: * But shalt loue thy neighbour euen as thy self, I am the Lorde. Ye shall kepe my ordinances.

Thou shalt not let cattel gendre with a contrary kynde, neither sowe thy feelde with mynuled seede, neither shalt thou put on any garment of linnen and woollen. Whosoeuer lieth and medleth with a woman that is a bond mayde, neuertheles appointed to a husbande, but not redemed nor freedom geuen her, he shalbe scourged with a lethsen whippe, and they shall not die, because she was not free, And he shall bring for his trespasse vnto the Lorde before the dore of the tabernacle of witnes, a ram for a trespace offering. And the priest shall make an atonement for him with the ram which is for the trespace before the Lord, concerning his sinne which he hath done, and the sinne which he hath done shalbe forgeuen him. When ye come to the lande, and haue planted all maner of trees conuenient to be eaten of, ye shall put away the foreskynne of euery one with the fruite thereof: euen three yere shall they be vncircumcysed vnto you, and shall not be eaten of. But in the fourth yeare all the fruite of the shalbe holy, and commendable to the Lorde. And the first yeare shall ye eate of the fruite of them. I am the Lorde your God. * Ye shall not eate vpon bloode, neither shall ye vse witchecraefte, nor obserue times. * Ye shall not round the lockes of your heades, neither shalt thou marre the tuftes of thy bearde. Ye shall not rent your flesshe for any corses sake, nor printe any markes vpon you. I am the Lorde. Thou shalt not make thy doughter common, that thou woudest cause her to be an whore: lest the lande also fall to whoredome, and be full of wickednesse. Ye shall kepe my sabbothes and feare my sanctuary: I am the Lorde. Ye shall not regarde them that worke with spirites, * neither seke after witchcraeme to be defyled by them: I am the Lorde your God. * Thou shalt ryse vp before the horyshed, and reuerence the face of the olde man, and dreade thy God, I am the Lorde. If a straunger soiourne with thee in your lande, ye shall not vexe him. * But the straunger that dwelleth with you, shalbe as one of your selues, and thou shalt loue him as thy selfe, for ye were straungers in the lande of Egipt. I am the Lorde your God. Ye shall do no vnrighteousnesse in Iudgment, in meteyarde, in weight or in measure. Iuste balaunces, iuste weyghtes, a iuste Epha and a iuste Hyn shall ye haue: I am the Lorde your God, which brought you out of the lande of Egipt. Therefore shall ye obserue all myne ordinances, and all my iudgementes, and do them. I am the Lorde.

The xx. Chapter.

And the Lorde spake vnto Moses, saying, Thou shalt say to the children of Israel, whosoeuer he of the children of Israel or of the straungers that dwell in Israel, that geueth of his sede vnto * Moloch, let him be slayne: the people of the lande shall stone him. And I will set my face against that man, and will destroye him from among his people, because he hath geuen of his sede vnto Moloch, for to defile my sanctuary, and to polute my holy name. And though that the people of the land hide their eyes from the man that geueth of his sede vnto Moloch, and will not slay him: I will put my face against that man, and against his kinred, and I will destroye him, and all that go a whoryng after him to commit whoredome with Moloch, from among their people. If a soule turne himself after such as worke with spirites, and after soothsayers, to go a whoryng after them, I will put my face against that soule, and will destroye him out among al his people. Sanctifye your selues therfore, * and be holy, for I am the Lorde your God. Kepe my ordinances, and do them. I am the Lorde which sanctifie you. * Whosoeuer curseth his father or his mother, let him die for he hath cursed his father and mother, his blood be vpon him. * And the man that breaketh wedlocke with another mans wife: euen he that breaketh wedlocke with his neighbours wife, let him be slayne both the aduoutrer and the aduoutresse. And the man that lieth * with his fathers wife, and vncouereth his fathers secretes, let the both die, their blonde be vpon them. * If a man lye with his doughter in lawe, let them both of them die: they haue wrought abhominacion, their blonde be vpon them. * If a man also lye with mankynde, as one lieth with woman kynde, they haue both committed abhominacion: they shall dye the blonde be vpon them. And if a man take a wife and her mother also, it is wickednes. They shalbe burnt with fyre both he and they, that there be no wickednes among you. And if a man lye with a beast, let him dye, and ye shall slee the beast also. If a woman go vnto any beast, and lye downe thereto: thou shalt kyll the woman and the beast also, let them die, their blondes be vpon them. If a man take his sister his fathers doughter, or his mothers doughter, and se her secretes, and she his: it is a shame. They shall perysh in the sight of their people, he hath vncouered his sisters secretes, he shall beare his synne. * If a man lye with a woman hauing her naturall syckenes, and vncouere her secretes, and open her fountaine, and she also

open the countenaunce of her kynsse, they shall both perysh the myddes of their people. * Thou shalt not vncouer the priuytees of thy mother & sister: for she is thy kynswoman, vncouer not her priuytees. * Thou shalt not vncouer the priuytees of thy neyghbours wyfe, and defyle not thy self with her. * Thou shalt not vncouer the priuytees of thy doughter in lawe, for she is thy sonnes wyfe, vncouer not her priuytees. * Thou shalt not vncouer the priuytees of thy sisters doughter, for she is thy kynswoman, it is vnclenesse. * Thou shalt not vncouer the priuytees of thy mothers sister, for she is thy mothers kynswoman. * Thou shalt not vncouer the priuytees of thy fathers brothers wyfe, for she is thy fathers kynswoman. * Thou shalt not vncouer the priuytees of thy doughter in lawe, for she is thy sonnes wyfe, vncouer not her priuytees. * Thou shalt not vncouer the priuytees of thy brothers wyfe, for she is thy brothers kynswoman. * Thou shalt not vncouer the priuytees of a woman and her doughter, thou shalt not take her sonnes doughter, nor her doughters doughter, to vncouer her priuytees, for they are her kynswomen, it is wickednesse. * Thou shalt not take a wyfe to her sister, to vncouer her priuytees, besyde the other, in her lyfe. * Thou shalt not come at a woman to vncouer her priuytees, as long as she is vncleane by her vncleanesse. * Thou shalt not lye with thy neyghbours wyfe, and defyle thy self with her. * Thou shalt not geue any of thy seede to offer vnto Molech, that thou cause not the name of thy God to be polluted, for I am the Lorde. * Thou shalt not lye with mankynde, as with womankynde, for it is abhominacion. * Thou shalt not lye with any beast, to defyle thy self withall, neyther shall any woman stande before a beast to lye with it, for it is abhominacion. * Defyle not your selues in any of these thynges, for in all these haue the nacions defyled themselues, which I caste out before you. * And the land is defyled, therfore I visite the wickednesse therof vpon it, and the land vomyteth out her inhabiters. * Ye shall kepe therfore all myne ordinaunces and all my iudgementes, and do them: that the lande whether I bryng you to dwell therin, spewe you not out. * Ye shall not walke in the maners of this nacion which I cast out before you: for they committed all these thynges, * and therfore I abhorred them. * But I haue sayde vnto you: ye shall enioye their lande, and I will geue it vnto you to possesse it, euen a lande that floweth with hony and mylke. I am the Lorde your God, which haue separated you from other nacions, * and therfore shall ye put difference betwene cleane beastes and vncleane, betwene vncleane foules and cleane. Ye shall not defyle your soules in beastes and foules, and in all maner creepynge thynges that the grounde bryngeth forth which I haue separated from you as vncleane. * Therefore shall ye be holy vnto me, for I the Lorde am holy, and haue seuered you from other nacions, that ye should be myne. * If there be man or woman that hath with a spirite, or that is a coniurer, let them dye. Ston shall stone them with stones, their blond be vpon them.

¶ The .xx. Chapiter.

AND the Lorde sayd vnto Moses: speake vnto the children of Aaron, & saye vnto them. Let none be defyled vpon a soule among his people: but vpon hys kynsman that is nye vnto him: vpon his father, and his mother, vpon his son and doughter, and his brother and on his vnmaryed sister that is nye vnto him, whom no man hath knowne, vpon her shall he be defyled. * But he shall not be defyled vpon him that hath auctho-rite among his people, to polute him selfe for him. Let them not make * baldnes vpon their head, nor shaue of the lockes of their bearde, nor make any markes in their flesh. * They shall be holy vnto their God, and not polute the name of their God, for the sacrifices of the Lorde which are the meate of their God, offer they therfore, & they shall be holy. * Let them not take a wife that is an abhominacion, or polluted, nor put from her husbande: for such a one is holy vnto hys God. * Thou shalt counte him therfore holy, for he offereth vp the bread of thy God: he shall therfore be holy vnto thee, for I the Lorde which counte you holy, * am holy. * If a priestes doughter fall to playe the whore, she polluteth her father: therfore shall she be burnt with fyre. * The chefe of the kynsmen among his brethren vpon whose heade the anoyntyng oyle hath ben poured, & whose hande is consecrated his office to put on the garmentes, shall not vncouer his head, nor rent his clothes. * Neyther go to any deade bo-dy, nor make himself vncleane on his father or his mother, neyther shall go out of the sanctuary, nor polute the holy place of his God, for the crowne of the anoyntyng oyle of his God is vpon him: I am the Lorde. * He shall take a mayde vnto his wife: but a wydow a deuorced woman, or an harlot, shall he not mary, but shall take a mayde of his own people vnto wife. * Neither shall he defyle his seede among his people: for I am the Lorde which sanc-tifie him. * And the Lorde spake vnto Moses, saying: * speake vnto Aaron, and say: Whoso-euer of thy seede in their generacions hath any vnclenesse, let him not presume to offer bread vnto his God. * For whosoeuer hath any blemyshe, shall not come nere: as if he be blinde or lame, or that hath a slitted nose, or that hath any misshapen membre, or if he be fowle footed, or broken handed or fowle of feete or handes, or blere eyed, or skabbed, or scuruy in his eyen, or be mangie, or crushe, or hath his Cones broken. No man that hath a blemyshe of his seede of Aaron the priest shall come nye to offer the sacrifices of the Lorde. When he hath a blemyshe, let him not presume to offer the bread of his God. Let him eate the bread of his God: eyther of the most holy & of the holy: only let him not go in vnto the vayle, nor come nie the aultare, when he is defamed that he polute not my sanctuary, for I am the Lorde that sanctifie them. * And Moses tolde it vnto Aaron & to his sonnes, & vnto all the children of Israel.

¶ The .xxi. Chapiter.

AND the Lorde spake vnto Moses, saying: * speake vnto Aaro & his sonnes, that they be separated from the holy thynges of the children of Israel, & that they polute not my holy name in those thynges, which they halo-we vnto me: I am the Lorde. * Say vnto them: whosoeuer he be of all your sede among your generacions nere vnto the holy thinges which the children of Israel halowe vnto the Lorde, hauing his vncleanesse vpon him: that soule shall perish from out of my sight. I am the Lorde. * What man so-euer of the sede of Aaron is a leaper, or hath a running plage, he shall not eate of the holy thynges vntyl he be cleane. And whoso to-cheth any vncleane thyng vnder the soule of the head, or a man whose stre vnnetth hym-self: or whosoeuer toucheth any vncleane thyng of

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soeuer hee touche him, hee shall be vncleane vntill euen, and shall not eate of the holy thinges, vntill he haue washed his flesh with water. And when the Sunne is downe, he shall be cleane, and shall afterward eate of the holy thinges: for it is his foode.

Exo. xxii. c. 31. That which dyeth alone, or is rent with wilde beastes, (whereby he may be defiled) he shall not eate. I am the Lorde. Keepe therefore myne ordinaunce, lest they for the same lay sinne vpon them, and die for it, if they defile it. I the Lorde sanctifie them.

There shall no straunger eate of the holy thyng: neither a gest of the priest, neither shall an hyred seruaunt eate of the holy thyng. But if the priest bye any soule with money, he shall eate of it, like as he that is borne in his house, shall eate of his breade. If the daughter also be maried vnto a straunger, she may not eate of the lifted vp holy offrynges. But if a widdow or diuorced be the priestes daughter, be a barren or denoyded and haue no childe, but is returned vnto her fathers house againe, she shall eate of her fathers breade, as well as she dyd in her youth. But there shall no straunger eate ther of. If a man eate of the holy thyng vnwittingly, he shall put the fifte part therevnto, and geue it vnto the priest with the halowed thyng. And the priest shall not defile the holy thynges of the children of Israel, which they offer vnto the Lorde, to lade them selues with wickednes and trespasse whiles they eate their holy thynges, for I the Lorde do halowe them. And the Lorde spake vnto Moses, saying: Speake vnto Aaron and his sonnes, and vnto all the children of Israel, and saye vnto them: whatsoeuer he be of the house of Israel, or straunger in Israel, that will offer his sacrifice for all his vowes, and for all his freewill offrynges wherewith they will offer vnto the Lorde for a burnt offrynge, ye shall offer (to reconcyle your selues) a male without blemyshe of the oxen, of the sheepe, or of the goates. But whatsoeuer hath blemyshe, that shall ye not offer, for ye shall get no fauoure therwith. And whosoeuer bringeth a peace offrynge vnto the Lorde (according as he is appointed) man or woman, for a free will offrynge in oxen or sheepe, that is without blemyshe, he shalbe accepted. There shalbe also no blemyshe therin: blynde or broken, or wounded, or haue a wen, or be mangie, or scabbed. Ye shall not offer such vnto the Lorde, nor put an offrynge of any such vpon the aulter vnto the Lorde. Either an oxe or a sheepe that hath any member more or of proporcion more then other, for a freewill offrynge, but for a vowe it shall not be accepted. Ye shall not offer vnto the Lorde that which is broken, or plucked out, or cut away, neither shall ye make any such in your lande, neither of a straungers hande shall ye offer bread vnto your God, or any such. Because their corrupcion is therin, and their spottes are in them: therfore shall they not be accepted for you. And the Lorde spake vnto Moses, saying: When an oxe, or a sheepe, or a goate is brought forth, it shalbe seuen dayes vnder the dammes. And from the eyght daye forth, it shalbe accepted for a sacrifice vnto the Lorde. And whether it be oxe or sheepe, ye shall not kyll it and her yong both in one daye. When ye will offer a thanke offrynge vnto the Lorde, offer it that ye may be accepted. And the same day it must be eaten vp, so that ye leue none of it vntil the morow. I am the Lorde. Therefore kepe ye my commaundementes, and do them. I am the Lorde. Neither shall ye polute my holy name, but I will be halowed among the children of Israel. I am the Lorde which halowe you, and that brought you out of the lande of Egipt, to be your God: I am the Lorde.

The. xxiii. Chapiter.

AND the Lorde spake vnto Moses, saying: Speake vnto the children of Israel, & say vnto them: these are my feastes and the feastes of the Lorde, which ye shall call holy conuocations. Sixe dayes ye shall worke: But the seuenth day is the Sabboth of rest, an holy conuocation, so that ye do no worke therin, it is the Sabboth of the Lorde in all your dwellynges. These are the feastes of the Lorde, even holy conuocations, which ye shall proclayme in their seasons. In the. xiiij. daye of the firste moneth at euen is the Lordes passeouer. And on the fifteneth daye of the same moneth is the feast of vnsure bread vnto the Lorde: seuen dayes ye must eate vnleuened breade. In the first daye ye shall haue an holy conuocation: ye shall do no labour of worke therin. But ye shall offer sacrifices vnto the Lorde seuen dayes, and in the seuenth daye is an holy conuocation vnto you: ye shall do no labourous worke therin. And the Lorde spake vnto Moses, saying: Speake vnto the children of Israel, and saye vnto them: when ye become into the lande (which I geue vnto you) and reape downe the haruest therof, ye shall bring a sheafe of the firstfruites of your haruest vnto the priest, which shall haue the sheafe before the Lorde to be accepted for you: and euen the morowe after the Sabboth the priest shall waue it. And ye shall offer that day when ye haue the sheafe waued, an he lambe without blemyshe of a yeare olde, for a burnt offrynge vnto the Lorde: and the meate offrynge therof, shalbe two tenth deales of fine flour mingled with oyle, to be a sacrifice of a swete sauour vnto the Lorde: for a drinke offrynge therof shalbe of wine, euery fourth

Exo. xxiii. b.

Exo. xxiii. c. Num. xxviii. c.

Exo. xxiii. b.

Num. xv. a.

C. tells of an pin. And ye shall cease neither breake
the sabboth, nor feare my sanctuarie: I am the
Lord. If ye walke in my statutes, and keepe my
commaundements, and doe them: Then will I giue
you rayne in due season, and the earth shall bring
forth her increase, and the trees of the fielde shall
geue their fruite. And your threshing shall reache
vnto the vintage, and the vintage shall reache vnto
the sowing time: and ye shall eate your bread to
the full, and dwell in your lande safely. And I will
geue peace in the lande, and ye shall lie downe, and
none shall feare: and I will cause the euill beastes
to cease out of the lande, neither shall the sworde
goe through your lande. And ye shall chase your
enemies, and they shall fall before you by the sworde.
And fiue of you shall chase an hundreth, and an
hundreth of you shall put ten thousande to flight:
and your enemies shall fall before you by the
sworde. For I will haue respect vnto you, and
make you growe, and multiplie you, and stablish
my couenaunt with you. And ye shall eate olde
store, and cast out the olde because of the newe.
And I will set my tabernacle among you, and my
soule shall not abhorre you. And I will walke
among you, and will be your God, and ye shall be
my people. I am the Lord your God, which
brought you out of the lande of Egypt, that ye
should not be their bondmen: and I haue broken
the bandes of your yoke, and made you goe vpright.
But if ye will not heare me, and will not doe all
these commaundements: And if ye despise my
statutes, and if your soule abhorre my iudgements,
so that ye will not doe all my commaundements,
but that ye breake my couenaunt: I will euen
thus doe vnto you, I will appoynt ouer you
trouble, consumption, and burning ague, that
shall consume the eyes, and cause sorrowe of
heart: and ye shall sowe your seede in vayne,
for your enemies shall eate it. And I will set my
face against you, and ye shall be slayne before your
enemies: they that hate you shall reigne ouer you,
and ye shall flee when no man pursueth you. And
if ye will not yet for all this heare me, then will I
punish you seuen times more for your sinnes. And
I will breake the pride of your power, and I will
make your heauen as yron, and your earth as
brasse. And your strength shall be spent in vayne:
for your lande shall not geue her increase, neither
shall the trees of the lande geue their fruite. And
if ye walke contrarie vnto me, and will not heare
me: I will bring seuen times more plagues vpon
you according to your sinnes. And I will sende
wilde beastes among you, which shall robbe you of
your children, and destroye your cattell, and make
you few in number, that your wayes shall be
desolate. Are ye not better then they? Or shall
I spare you for their sakes? Or shall I not rather
punish you for your owne sinnes? For I know
your vnrighteous dealing, and your stubborne
hearte. Therefore I will not spare you, but will
smite you, and will destroye you for your sinnes.
I will not spare you, but will smite you, and will
destroye you for your sinnes. I will not spare you,
but will smite you, and will destroye you for your
sinnes. I will not spare you, but will smite you,
and will destroye you for your sinnes. I will not
spare you, but will smite you, and will destroye
you for your sinnes.

the Lorde. Euery Sabboth he shall put thē
in vowes before the Lorde euermore: of the
B. children of Israell shall they be offered for
an euerlastinge couenaūte. And they shalbe
Exo. xxi.a. Aarons and his sonnes, which shall eate thē
in the holye place. For they are most holye
vnto him of the offeringes of the Lorde by
a perpetuall statute. And the sonne of an Isra-
elitish wife, whose father was an Egiptia,
went out amonge the children of Israel. And
this sonne of the Israelitishe wife, and a man
of Israel stroue together in the hoste. And
Leuit. xxiv.b. the Israelitishe womans sonne *blaspheamed
Exod. xx.a. the name of the Lorde and † cursed, and they
brought him vnto Moses. His mothers
name was Salomith which was the daugh-
ter of Dibri of the tribe of Dan: and they
Num. xv.a. † put him in ward, that the minde of the Lord
might be shewed them. And the Lorde spake
vnto Moses, saynge: Bring the cursed spea-
C. ker without the hoste, and let all that heard
him, put their handes vpon his head, and let
all the multitude stone him. And thou shalt
speake vnto the children of Israell, saynge:
Who soeuer curseth his God, shall beare his
synne. And he that blaspheameth the name of
the Lorde, let him be slaine, and all the mul-
titude shall stone him to death. Whether he
be borne in the lande or a straunger, who he
blaspheameth the name of the Lorde, let him be
Leuit. xxiv.d. slaine. And * he that killeth any man, let him
be the death. And he that killeth a beaste, let
him make him good, soule for soule. And yf a
man maime his neighbour, as he hath done,
so shall it be done to him: broke for broke,
Exod. xxi.b.f. † eye for eye, † toth for toth: euen as he hath
maimed a man, so shall he be maimed againe.
And he that killeth a beast, let him paye for
it: and he that killeth a man, let him dye.
D. Ye shall haue one maner of lawe: euen for the
straunger as well as for one of your selues,
for I am the Lorde your God. And Moses
E. † told the children of Israel, & they brought
out (that had cursed) out of the hoste, and
stoned him with stones. And the children of
Israell did as the Lorde commaunded Moses.

¶ The xxv. Chapiter.

AND the Lorde spake vnto Moses in
B. mount Sinai, saynge: Speake vnto the
children of Israell, & saye vnto them: when
ye be come into the land which I geue you,
the lande shall rest, & kepe Sabboth vnto the
Lorde. Sixe yeres thou shalt sowe thy
Exo. xxiij.d. felde, & sixe yeres thou shalt cut thy vineyarde,
& gather in the fruite therof. But the seuēth
yere shalbe a Sabboth of rest vnto the
Deut. xv.a. lande. The Lordes Sabboth it shalbe: thou
shalt neyther sowe thy felde, nor cut thy vi-
neyarde. That which groweth of the owne
accorde thou shalt not reape, neyther gather
the grapes that thou hast lefte behinde for
it is a yere of rest vnto the lande. And the rest
of the lande shalbe mete for you: euen for
thee, for thy seruaunt and for thy mayde, for thy
hyred seruaunt, and for the straunger that
sogeourneth with thee and for thy catel and
for the beastes that are in the lande, shall all
the encrease therof be meate. And thou shalt
numbre seuen Sabbothes of yeres vnto thee,
euen seuen times seuen yeres: and the space of
the seuen Sabbothes of yeres, shall be vnto
the nyne & fourtie yere. And then thou shalt
make a trumpe blowe in the tenth day of the
seuen moneth, euen in the daye of atonement
shall ye make the trompe blowe, throughout
all your lande. And thou shalte halowe that
yere: euen the fiftieth yere, & proclayme li-
bertye throughout the lande: vnto all the in-
habiters therof. For it shalbe a yere of iubi-
lie vnto you, and ye shall returne euery man
vnto his possession, and euery man vnto his
kynred againe. A yere of iubelie shall that
fiftieth yere be vnto you. Ye shall not sowe
neither reape that which groweth of it self,
neyther gather the grapes that are lefte.
For that yere of iubelie shall be holy vnto
you: but ye shall eate of the increase therof
out of the felde. In the yere of this iubelie ye
shall returne euery man vnto his possession
again. If thou sellest ought vnto thy neigh-
boure, or buyest of thy neighbours hande, ye
shal not disceaue one another: but accordyng
to the nōbre of yeres after the iubelye yere
thou shalte buye of thy neyghboure, and ac-
cordynge vnto the nomber of yeres and of
C. the frutes, he shall sell vnto thee. Accordyng
vnto the multitude of yeres, he shall encrease
the price therof, and accordynge to the fewe-
nesse of yeares, he shall minishe the price of
it: for the nōbre of frutes doeth he sell vnto
1. Pet. iij.a. thee. * Disceaue not ye therfore euery man his
neighboure, but thou shalte feare thy God.
For I am the Lorde your God. Wherfore ye
shall do after mine ordinaunces: and kepe my
lawes, and do them, and ye shall dwell in the
lande in safety. And the Lord shall geue her
frute, & ye shall eate your fyll: & dwell therin
in safty. And yf ye shall saye: what shall we
eat the seuenth yere, for we shal not sowe, nor
gather in our increase? I will send my bles-
synge vpon you in the sixt yeare, and it shall
bringe forth frute for three yeares: and ye
shall sowe the eyght yeare, and eate yet of
olde corne vntill the ninth yere: euen vntill
her frutes come, ye shall eate of olde store.
D. The lande shal not be solde to be waste: for
Deut. xxiij.a. † the lande is myne, & ye be but straungers
and soiourners with me. In all the lande of
your possession ye shall graunt a redemcio
for the lāde. If the brother be waxed poore,
Ruth. iij.a. & hath solde away of his possession, and yf
Jere. xxxij.b. any of his kynne come to redeme it, let him
but out that which his brother solde. And yf
he haue no man to redeme it, let his hand get

so much and may be sufficient to bye hym
again, and let hym counte with hym from the yere
that he solde hym vnto hym, and the money
that he was solde for, shalbe after the rate of
the yeres: as though the dayes of a seruaunte
were but as the dayes of an hyred seruaunte
with hym. And yf there be yet many yeres
behynde, after the rate of them he shall gyue
ageine vnto his redemption, out of the money
that he was bought for. And yf there be but
few yeres remaynynge vnto the yere of iubelie,
then he shall counte with hym, and gyue ageine
for his redemption, according vnto his yeres.
And as a hyred seruaunte shall he be with hym,
and the other shall not rule crueldy ouer hym
in thy sight. And yf he be not redemed by
any of these meanes, then shall he go out in the
yere of iubelie, both he and his children with
him. For vnto me the children of Israell are
seruauntes, whiche I brought out of the lande
of Egipte: I am the Lorde your God.

The xxvi. Chapiter.

I shall ye make you no ydoll nor graue
image, neither reare you vp any stone
image, shall ye set vp ouer your land to bowe
downe vnto it: for I am the Lorde your God.
Ye shall kepe my Sabbothes, & feare my sanctuary:
for I am the Lorde. If ye walke in myne ordinaunces
and kepe my commaundementes, and do them, I will
sende you rayne in the right season, and the lande
shall yelde her increase, and the trees of the
feld shal geue their fruite. And the threshynge
shall reache vnto wyne haruest, & the wine
haruest shall reache vnto the sowynge tyme, and
ye shall eate your breade in plenteousnesse,
and dwell in your lande prosperously. And I
will sende peace in the lande, & ye shal slepe
without any man make you afrayde. And I
will cause euell beastes out of the lande, and
there shall no sworde go thorowout your
lande. And ye shall chace your enemies, and
they shall fall before you vpon the sworde.

E. to whom he solde it, that he may resume it to
him selfe ageine. And as for his hande
that was not able to gyue ageine, then he that
bought it shall kepe it vntyll the yere of iubelie:
for in the iubelie it shall go out, and he shall
returne vnto his possession. And yf a man sell a house
of a habitacion within the walles of a citie,
he may bye it ageine within the space of a
whole yere after it is solde: vnto any daye of the
yere shall he redeme it ageine. But and yf he
bye it not ageine within the space of a
whole yere, then the house that is within the walled
citie, shalbe stablished, and be his of whome that
bought it, and his successours after hym,
and shall not go out in the iubelie. But the
houses of villages, whiche haue no walles
aboute them, shalbe counted as the felde of
the countre, they may be bought
ageine, and shall returne in the iubelie.
Notwithstandyng the cities of the Leuites
and the houses of the cities of their pos-
session, may the Leuites redeme at all tymes.
And yf a man purchase oughte of the
Leuites, the house that was solde and the
citie of their possession shall go out in the
yere of iubelie: for the houses of the cities
of the Leuites, are their possession amonge
the children of Israell. But the felde of the
suburbe that is beside their Cities, may
not be solde: for it is their perpetuall posses-
sion. If thy brother be waxen poore, & fallen
in decaye with the, thou shalte relieue hym,
both the straunger & sojourner, that he may
liue with the. And thou shalt take none vsu-
rye of him, or aduantage, but thou shalt feare
thy God, that thy brother may liue with the.
Thou shalte not geue hym thy money vpon
vsurye, nor lende him thy corne for en-
crease. I am the Lorde your God, whiche
brought you out of the lande of Egipte: to
geue you the lande of Canaan, and to be your
God. If thy brother that dwelleth by the,
be waxen poore, and be solde vnto the, thou
shalte not compell hym to the bondage of
seruauntes: but as an hyred seruaunte, and as
a sojourner he shall be with the, & shall serue
the vnto the yere of iubelie, and then shall
he departe from the: both he and his chil-
dren with hym, and shall returne vnto his
owne kinred ageine, and vnto the possession
of their fathers. For they are my seruauntes,
whiche I brought out of the lande of Egipte: and shall not therfore be sold as bonde
men. Thou shalt not reigne ouer hym crueldy,
but shalt feare thy God. Thy bonde seruaunt
and thy bonde maydes which thou shalt haue,
shall be of the heathen that are rounde about
you: of them shall ye get your bonde seruauntes &
maydens. And of the children of the straun-
gers that are sojourners amonge you, and
of their generacion that are with you,
whiche they haue begotten in your lande. Them shall
be your possession, and ye shall take them as
inheritaunce for your children after you, to
possesse them, they shall be your bondemen
for euer. But ouer your brethren the chil-
dren of Israell, ye shall not reigne one ouer
another crueltie. If a sojourner or a straun-
ger waxe ryche by the, and thy brother that
dwelleth by hym waxe poore, & sell him selfe
vnto the straunger or sojourner by the, or
to any of the straungers kyn, after that he
is solde, he may be redemed ageine: one of
his brethren that will rather bye vnto
him, or his vncles son may bye hym out: or any
that is nye of kyn vnto hym of his kynred,
may redeme him: rather yf his hande can
gette so muche, he may be loced. And he shall
reken with hym that bought hym from the
yere that he was solde to him, vnto the yere of iu-
belie: & the price of his bying shalbe valued
according vnto the nombre of yeres. As an
hyred seruaunt shal he be with hym. If there
be yet many yeres behynde, according vnto
the[m] let hym gene ageine for his reliuerance,
of the money that he was bought for. If
there remayne but few yeres vnto the yere
of iubelie, let him counte with him ageine, &
according vnto his yeres gene hym ageine
for his redemption and he shalbe with him
yere by yere as an hyred seruaunt and the o-
ther shall not reigne crueltie ouer him in thy
sight. If he be not redemed thus, he shal go
out in the yeare of iubelie, both he and his
children with him: for the children of Israel
are my seruauntes, which I brought out of
the lande of Egipt. I am the Lorde your God.

The xxvi. Chapiter.

I shall ye make you no ydoll nor graue
image, neither reare you vp any stone
image, shall ye set vp ouer your land to bowe
downe vnto it: for I am the Lorde your God.
Ye shall kepe my Sabbothes, & feare my sanctuary: for I am the Lorde. If
ye walke in myne ordinaunces and kepe my
commaundementes, and do them, I will sende
you rayne in the right season, and the lande
shall yelde her increase, and the trees of the
feld shal geue their fruite. And the threshynge
shall reache vnto wyne haruest, & the wine
haruest shall reache vnto the sowynge tyme, and
ye shall eate your breade in plenteousnesse,
and dwell in your lande prosperously. And I
will sende peace in the lande, & ye shal slepe
without any man make you afrayde. And I
will cause euell beastes out of the lande, and
there shall no sworde go thorowout your
lande. And ye shall chace your enemies, and
they shall fall before you vpon the sworde.

F. Exod. xxi. d. Deu. xxiij. b. Leuit. xxv. c.

Exod. xxi. a. Deu. xv. c.

Leuit. vi. Deu. v. b. c. Exod. xx. b.

* And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight, and your enemies shall fall before you upon the edge of the sword. For I will have respect unto you, and make you encrease & multiplie you, and stablish my covenaunt with you. And ye shall eate olde store, and cary out olde for the newe. * And I will make my dwellynge place amonge you, and my soule shall not loth you. I will walke amonge you, and wilbe your God, & ye shalbe my people. I am the Lorde youre God, which brought you out of the lande of Egipt, that ye shuld not be their bondmen and I have broken the thonges of your yoke, and made you go upright. * But and ye wyl not harken unto me, nor will not do after these commaundementes. And ye ye shall despise myne ordinaunces, other ye your soule abhorre my lawes, so that ye will not doo all my commaundementes, but breake myne appointmente, I also will do this unto you. For I will bringe upon you fearfulnesse, swellynge of body, and the burnynge ague to consume your eies, and grieve your sede in vaine, for your enemies shall eate it. And I will set my face against you, and ye shall fal before your enemies and they that hate you shal reigne over you, * and ye shal flee, when no man followeth you. And yf ye will not yet for all this herken unto me, then will I punishe you seuen times more for your synnes, and will breake the pride of your stubbernes. And I will make your heauen as iron, and your earth as brasse, and your labour shalbe spent in vain. For your lande shall not geue her increace, neither shal the trees of the lande geue their frutes. And ye ye walke contrarye unto me, and will not harken unto me. I will bringe seuen times mo plagues upon you accordynge to your synnes. I will also sende in wilde beastes upon you, which shall rob you of your children, and destroie your catel, & make you fewe in nombre, & cause youre hie waies to growe unto a wildernesse. And ye ye may not be reformed by these thynges but shall walke contrary unto me, then will I also walke contrary unto you, and wil punishe you yet seuen times for your sinnes. And I will sende a swearde upon you, that shall auenge my couenaunte. And whē ye are gathered togethers within your cities, I will sende the pestilence amonge you, and ye shalbe deliuered into the hand of the enemie. And when I have broken the staffe of your breade, ten wiues shall bake your breade in one ouen, & they shall deliuer you your breade againe by weight * ye shall eate, and not be satisfied. And yf ye will not yet for all this, herken unto me, but shall walke against me, I will walke contrari unto you also in indignacion, and will chastise you seuen times more for your sinnes. * And ye shall eate the flesshe of your sonnes and the flesshe of your doughters shall ye deuoure. I will destroye your hie places, and rote out your images, & cast your caraskes upon the bodies of your gods, & my soule shal abhorre you. And I will make your cities desolate, & bringe your sanctuary unto nought, and will not smell the swetenesse of your odoures. I will bringe the land unto a wildernesse, & your enemies which dwell therin, shal wonder at it. And I will skater you amonge the heithen, and will drawe out a swearde after you, & your land shalbe waste and your cities desolate. Then shal the lande enioye her Sabbothes, as longe as it lieth voyde, & ye shalbe in your enemies lande, even then shall the lande rest, and rejoyce in her Sabbothes. As longe as it lyeth voyde, it shall rest, because it did not rest in your sabbothes, when ye dwelte upon it. And upon them that are lefte alive of you, I wil sende a faintenesse into their hertes in the lande of their enemies, and the sounde of a shakynge leafe, shall chase them, and when they flee the swearde, they shall fall: no man followynge upon them. They shall fall one upon another, as it were before a swearde, euen no man followynge upon them, and ye shall have no power to stande before your enemies. And ye shall perishe amonge the heithen, and the lande of your enemies shall rate you up. And they that are lefte of you, shall pine awaie in their unrighteousnesse in their enemies lande, and in the misdedes of their fathers shall they consume. And they shall confesse their misdedes and the misdedes of their fathers for their trespace, which they have trespaced against me, and for that also that they have walked contrary unto me. Therfore, I also wil walke contrary unto them, and will bringe them into the lande of their enemies. And then at the lest may their unreuerencised hertes be tamed, and they shall make attonement for their misdedes. And * I will remember my couenaunt with Jacob, and my bonde with Isahac, and mine appointment with Abraham will I remember, and will thinke on the lande. The lande shalbe left of them, and shal enioye her Sabbothes while she lieth waste without them. And they shall make an attonement for their misdedes, because they despised my lawes, & because their soule refused mine ordinaunces. And yet for all that when they be in the land of their enemies, * I will not cast them away, neither will abhorre them, to destroie them vtterly, and to breake myne appointmente with them: for I am the Lorde their God. I will for their sakes remembre the couenaunte made unto their fathers whom I brought them out of the lande of Egipte

Leuit. xxij. c.
Leuit. xxvj. a.
Deut. xxvij. b.
Deut. xxvij. a.
Deut. xxvij. c.
Psal. vij. d.

in the lyghte of the heithen, that I maye be
their God: I am the Lorde. These are the
statutes, and iudgementes, and lawes,
which the Lorde made betweene hym and the
children of Israell in mount Sinai, by the
hand of Moses.

The xxvii. Chapiter.

N. AND the Lord spake vnto Moses, saiyng
speake vnto the children of Israell, and
saye vnto them: Yf any man will geue a sin-
guler vowe vnto the Lord, accordyng to the
value of the soules, the value of the male fro
twenty yere olde vnto sixtie shalbe fifty* sicles Numb.3.
of siluer, after the weight of the sanc-
tuary. And yf it be a female the value shalbe
thirtie sicles. And fro fiue yeres to twenty,
the male shalbe set at twenty sicles, and the
female at x. sicles. And from a moneth vnto
fiue yere, the male shalbe set at fiue sicles of
siluer, and the female at three. And he that is
sixtie yere olde, and aboue, shall be valued at
fifteene sicles, and the woman at ten. But yf
he be to poore to be set he shall presente
hym selfe before the Priest: and the Priest
shall value hym accordyng as the hand of
hym that vowed is able to gette, euen so shal
the Priest value hym. If it be a beaste of
B. which men bring an offering vnto the Lord:
all that any man geueth of such vnto the lord
shall be counted holye. He shall not auitar it
nor chaunge it a good for a bad, or a bad for
a good. And yf he chaunge beaste for beaste,
then both the same beast & it also whom it
was chaunged shalbe holye. Yf it be any
maner of vnclean beast, of which men do not
offer a sacrifice vnto the Lorde, he shall set
the beaste before the Priest, and the Priest
shal valuit, whether it be good or bad. And
as the Priest setteth it, so shal it be. But he
will bye it a nue, he shall geue the fifte parte
more aboue that it was set at. Yf any man
dedicate his house to be holy vnto the Lord:
the Priest shall set it, whether it be good or
bad, and as the Priest hath set it, so shall the
value be. And when he that sanctified it will
redeme his house, let hym geue the fiftye
part of the money that it was iudged at ther-
to, and it shalbe his. Yf a man bequeathe a pece
of his enheritedland vnto the Lorde: it shal
C. be set accordyng to the sede therof. Yf it
beare an homer of barly it shalbe set at fifty
sicles of siluer. Yf he bequeathe his feelde im-
mediatly from the yere of iubelie, it shall be
worth accordyng as it is esteemed. But and
yf he bequeathe his feelde after the iubelye, the
Priest shall reken the money accordyng to
the nomber of the yeres that remaine vnto the
yere of iubelie folowyng and ther after it
shalbe lower set. Yf he that consecrated the
feelde, will redeme it againe, let hym put he
fifte parte of the price that it was set at
therunto, and it shalbe his. And if he will not
redeme the feelde, but selleth the feelde another
man, he (that nowe) may redeme it nomore.
But when the feelde goeth out in the yeare of
iubilie, it shalbe holy vnto the Lorde, as a
feelde that is vtterlie dedicated: it shalbe the
Priestes possession. Yf a man sanctifie vnto
the Lorde a feelde which he hath bought, and
is not of his enheritaunce, the Priest shall
reken vnto him, what it is worthe vnto the
yere of iubelie, & he shal geue the price that
it is set at, the same daye, as a thyng conse-
crated vnto the Lorde. And in the yeare of
iubelie, the feelde shal return vnto hym whose
enheritaunce of lande it is. And all estymage
shalbe accordyng to the sicle* of the san- Exo.xxx.
ctuarye. One sicle conteineth twenty halfe-
pens.* But the firste borne of the beast, that Deut.xv.
is appointed vnto the Lord, may no man sanc-
tifie: whether it be oxe or shepe, for it is
the Lordes alredy. Yf it be an vnclean beast, Dt
he shall redeme it, as it is set at, & geue the
fifte parte more therto: Or if it be not re-
deemed, it shalbe solde, according to the value.
Notwithstandyng, no deuoted thyng that a
man putteth from him & dedicateth vnto the
Lord of all his good (whether it be man or
beast or land of his enheritance) may be solde
or redemed: for euery thynge so put away is
most holy vnto the Lord. Let no deuoted thing
that a mā seperateth be redemed, but dye the
death. Euery tith of the land which is of the
sede of the lande, or of the frute of the trees
is the Lordes: it is sanctified vnto the Lord.
And yf a man will redeme ought of his tyth-
thes, let him adde the fifte part therto. And e-
uery tyth of oxe & of shepe & of euery beaste
that goth vnder the rod, euen euery tith shal
be holy vnto the Lord. He shall not loke if
it be good or bad, nor chaunge it. Else yf he
chaunge it, both it, & that it was chaunged
withal, shalbe halowed vnto the Lord, & may
not be redemed. These are the cōmaundmēts
which the Lord cōmaunded by Moses vnto
the children of Israell in mounte Sinai.

¶ The ende of the thirde booke of
Moses, called Leuiticus.

¶ The fourth booke of Moses, called in the Hebrue, Viatebbahar, & in the Latin Numeri.

¶ The firste Chapiter.

AND the Lord spake vnto Moses in the wilderneße of Sinai, in the tabernacle of witnes, the firste daye of the seconde moneth in the seconde yere after they were come out of the lande of Egipte, saiyng take ye the summe of all the multitude of the children of Israell, after their kinredes and housholde of their fathers with the nōbre of their names al that are males, head by head,

The nu
of the m
of Israe

Exo.xx
Num.xx
&c.xx

from .xx. yere & aboue: all thos go forth to the warre in Israell, thou and Aaron shall nomber them, thorowout their armies, & with you shalbe men of every tribe, euery one is principall of the house of his fathers. And these are the names of the men that shall stande with you: of the tribe of Ruben Elisur, the sonne of Sedeur: of Symeon: Selumiel the son of Suri. Iudah: Nahasson, the sonne of Aminadab. Of Isachar, Nathanael, the son of Suar. Of Zabulon, Eliab, the son of Helon. Amonge the children of Ioseph: of Ephraim, Elisama, the son of Ammihud: of Manasse, Gamaliel, the sonne of Pedahzur: of Ben Iamin, Abedan the sonne of Gedeoni: of Dan, Ahiezer, the son of Ammi, Sudai: of Aser, Pagiel, the son of Ocran: of Gad: Eliasaph, the sonne of Deguel: of Nephthali, Ahira the son of Enan. These were de greate fame in the congregacion, Lordes of the tribes of their fathers, and heades ouer thousandes in Israel. And Moses & Aaron tooke these men (whiche are expressed by their names) & gathered all the congregacion together, the first day of the seconde moneth, & they were reckened thorowout their kynredes & houses of their fathers & by name from twenty yere & aboue, head by head. As the Lord commaunded Moses, euen so he nombred them in the wildernes of Sinai. And the children of Ruben Israels eldest sonne thorowout their generacions, & their kynredes & houses of their fathers in the nombre of names head by head (al males from twenty yeare & aboue) as many as did go forth to the warre: the nombre of them that were of the tribe of Ruben, was .xlvi. thousande, & fiue hundred. Of the children of Symeon thorowout their generacions & their kynredes, and houses of their fathers, the summe of them in the nombre of names, head by head, all the males fro twenty yeres & aboue, who soeuer might go forth to the warre: the summe of them that were of the tribe of Symeon .lix. thousandes & three hundred. Of the children of Gad thorowout their generacions & their kynredes and houshoides of their fathers, the nombre of the names from twenty yere and aboue, all that went forth to the warre: the nombre of them that were of the tribe of Gad, was .xlv. thousande, fyue hundred and fifty. Of the children of Iuda thorowout their generacions, & their kynredes & houses of their fathers, the nombre of names from twenty yere & aboue, all that were able to go forth to the warre: the nombre of them that were of the tribe of Iuda was .lxxiiii. thousand & fyue hundred. Of the children of Isachar thorowout their generacions and their kynredes & houses of their fathers: the nombre of names from twenty yeres & aboue, which went all forth to warre, the nombre of them that were of the tribe of Isachar, was .liii. thousand & .iiii. hundred.

Of the children of Zabulon, thorowout their generacions & their kynredes & houses of their fathers, the nombre of names from twenty yere & aboue, which were able to go forth in the hoste: the nombre of them that were of the tribe of Zabulon, was .lvii. thousandes & four hundred. Of the children of Ioseph: Namely, of the children of Ephraim thorowout their generacions & their kynredes and houses of their fathers, the nombre of names from twenty yere & aboue, al that went forth to the warre: the nombre of them that were of the tribe of Ephraim was .xl. thousande and fiue hundred. Of the children of Manasse thorowout their generacions, and their kynredes, and houses of their fathers, the nombre of names from twenty yere olde and aboue, al that went out to the warre: the nombre of them that were of the tribe of Manasse was .xxxii. thousande and .ii. hundred. Of the children of Ben Iamin thorowout their generacions, and their kynredes and houses of their fathers, the nombre of names from twenty yeare and aboue, all that went forth to the warre. The nombre of them that were of the tribe of Ben Iamin was .xxxv. thousande & .iiii. hundred. Of the children of Dan thorowout their generacions & kynredes & houses of their fathers: the nombre of names from twenty yere olde & aboue, all that went forth to the warre: the nombre of them that were of the tribe of Dan was .lxii. thousande & seuen hundred. Of the children of Aser thorowout their generacions & their kynredes and houses of their fathers, the nombre of the names from twenty yeres & aboue, all that went out to warre. The nombre of them that were of the tribe of Aser was .xli. thousande and fiue hundred. Of the children of Nephtali thorowout their generacions & their kynredes & houses of their fathers: the nombre of names from twenty yeres & aboue, all that might go forth to the warre: the nombre of them that were of the tribe of Nephtali, was three & fifty thousande & foure hundred. These are the summes which Moses & Aaron nombred and the princes of Israell: three twelue men, which were every one ouer the house of their fathers. And all the nombres of the children of Israell, thorowout the houses of their fathers, fro twenty yere and aboue, all that went forth to the warre in Israell, euene all vnto the summe of six hundred and three thousand, fiue hundred and fifty. But the Leuites after the tribes of their fathers were not nombred amonge the

Exo. 38.c. Num. 3.c.

And the Lorde spake vnto Moses, saying: Thou shalte not nomber the tribe of Leui, neither take the summe of them from among the children of Israel. But thou shalt

appoint the Leuites ouer the habitacion of witnesse, and ouer all the vessels therof, and ouer all thynges that apertayne vnto it. Yee, they shall beare the tabernacle and all the vessels therof, and they shall minister vnto it, and shall dwell rounde about the tabernacle. And when the tabernacle goeth forth, the Leuites shall take it downe: and when the tabernacle is to be pitched, they shall set it vp: yf any straunge thynge come nye, he shall dye. And the children of Israell shall pitche their tentes, euery man in his owne company, and euery man vnder his owne standerd throughout their hoostes. But the Leuites shall pitche rounde about the tabernacle of witnesse, that there be no wrath vpon the congregacion of the children of Israel, & the Leuites shall kepe the watch of the tabernacle of witnesse. And the children of Israel dyd accordyng to all that the Lorde commaunded Moses, euen so dyd they.

The .ij. Chapiter.

AND the Lorde spake vnto Moses and Aaron, saying: euery man of the children of Israell shall pitche vnder his owne standerd and vnder the armes of their fathers house: on the other syde rounde about the tabernacle of witnesse shall they pitche. On the east syde towarde the rysyng of the Sonne, shall they of the standerde of the hoost of Iuda pitche, throughout their armies. Nahasson the sonne of Aminadab shall be captayne of the children of Iuda. Now his hoost and the nombre of them, lxxiiij. thousande and fyue hundred. Nere vnto him shal they that be of the tribe of Isachar pitche and Nathanaell the sonne of Suar shall be captayne of the children of Isachar: his hoost, and the sum of the nombre therof, liij. thousande and foure hundred. And then shall the tribe of Zabulon and Eliab the sonne of Helon, captayne ouer the children of Zabulon, and his hoost, and the nombre of them, lvij. thousande and foure hundred: so that the whole nombre of the whole hoost of Iuda is an hundred thousande, clxxvi. thousande and foure hundred. Thus shall they go before. On the South syde shall the standerd of the hoost of Ruben kepe throughout their companyes: and the captayne ouer the sonne of Ruben, was Elezur the sonne of Sedeur. And his hoost and the nombre of them, xlvi. thousande and fyue hundred. Vnderneth him shall the tribe of Symeon pitche, & the captayne ouer the sonnes of Symeon, was Salumiell the son of Surisadai. And his hoost and the nombre of them, lix. thousande & three hundred. And the tribe of Gad also: and the captayne ouer the sonnes of Gad, was Eliasaph the sonne of Reguell. And his hoost and the nombre of them, xlv. thousande fyue hundred & fyfty. All that were nombred with the tribe of Ruben, an hundred thousande, & fyfty thousande fyue hundred and fyfty, shall go out their armies, and they shall go in the seconde place. And the tabernacle of witnesse shall go with the hoost of the Leuites, in the myddes of the hoostes. And as they lye in their tentes, euen so shall they procede in their iourney, euery man in his rowe, and vnder their owne standerdes. The Weste syde shall the standerd of the hoost of Ephraim kepe with their armies and the captaine ouer the sonnes of Ephraim, was Elisama the sonne of Ammihud. His hoost and the nombre of them, xl. thousande and fyue hundred. And next by him, shall the tribe of Manasse, and the captaine ouer the sonnes of Manasse was Gamaliel the sonne of Pedazur. His hoost and the nombre of them, xxxij. thousande & two hundred. And the tribe of Benjamin also: and the captaine ouer the sonnes of Benjamin was Abidan the son of Gideoni. His hoost & the nombre of them, xxxv. thousande and foure hundred. All that were appointed with the hoost of Ephraim were an hundred thousande & eyght thousande and an hundred, those out their armies, and they shall go in the thirde place. The standerd of the hoost of Dan shall kepe the North syde with their armies: the captaine ouer the children of Dan, was Ahiezer the sonne of Ammi Sadai. His hoost and the nombre of them, lxij. thousande and seuen hundred. And next by him shall the tribe of Aser pitche and the captaine ouer the sonnes of Aser, was Pagiell the sonne of Ocran. His hoost and the nombre of them, xli. thousande & fyue hundred. And the tribe of Nepthali also, and the captaine ouer the children of Nephtali was Ahira the sonne of Enan. His hoost and the nombre of them, liij. thousande & foure hundred. All they that were appointed with the hoste of Dan, was an hundred thousande, lvij. thousande and .vij. hundred. And they shall go hyndmoste with their standerdes. These are the summes of the children of Israell throughout their houses of their fathers: all the nombres that pitched thorowout their hoostes, vi. hundred thousande thre thousande fyue hundred and fyfty. But the Leuites were not nombred amonge the children of Israell as the Lorde commaunded Moses. And the children of Israel dyd accordyngly to all that the Lorde commaunded Moses, so: as they pitched with their standerdes, and so they iourned euery one out their kynredes and throughout the houshoulde of their fathers.

The .iij. Chapiter.

THese are the generacions of Aaron and Moses, in the day that the Lorde spake with Moses in mount Sinay. And these are the names of the sons of Aaron: Nadab the eldest son & Abihu, Eleazar & Ithamar. These are the names of the sonnes of Aaron which

were * numbred and appointed, and whose hande was consecrated to minister. * And Nadab and Abiud died before the Lord: when they offered strange fire before the Lord in the wildernesse of Sinai, and had no children. And Eleazar and Ithamar ministred in the sight of Aaron their father. And the Lord spake vnto Moses, saying: bringe the tribe of Leui, & ioyne them before Aaron the Priest, that they maye serue him, and waite vpon him and vpon all the multitude, before the tabernacle of witnesse, to do the seruice of the habitacion. They shall kepe all the apparell of the tabernacle of witnesse, and waite vpon the children of Israell to do the seruice of the habitacion. And thou shalt geue the Leuites vnto Aaron and his sons: for they are geuen and deliuered vnto him of the children of Israell. And thou shalt appoint Aaron and his sonnes to waite on their priestes office: and the straunger that commeth nye, shall be slaine. And the Lorde spake vnto Moses, saying: beholde, I haue taken the Leuites from amonge the children of Israell for all the firste borne that openeth the matrice amonge the children of Israel, & the Leuites shall be mine: for all the firste borne are mine: for the same daye that I smote all the firste borne in the lande of Egypte, I halowed vnto me all the firste borne in Israell, both man and beaste, and myne they shalbe: I am the Lord. And the Lord spake vnto Moses in the wildernesse of Sinai, saying: Nombre the children of Leui after the houses of their fathers and their kinredes. All that are males from a moneth olde and aboue shalt thou nombre. And Moses nombred them according to the commaundement of the Lord, and as he had commaunded. * And these were the children of Leui in their names: Gerson and Cahath and Merari. And these are the names of the children of Gerson in their kynredes: Libni and Semei. The sonnes of Cahath in their kynredes: Amram, Iezehar, Hebron and Uziel. And the sonnes of Merari in their kinredes, Mahali and Musi. These are the kynredes of the Leuites, according to the houses of their fathers. Of Gerson came the kinred of the Libnites & the kinred of the Semeites. These are the kinredes of the Gersonites. And the summe of them after the nombre of all the males from a moneth olde and aboue, was seuen thousande and fiue hundred. And the kynredes of the Gersonites shall pitche behinde the habitacion Westward. The captaine & most auncient of the house of the Gersonites, was Eliasaph the sonne of Lael. And vnder the keepinge of the children of Gerson in the tabernacle of witnesse was the habitacion and the tent the couerynge thereof, & the hangynge of the doore of the tabernacle of witnesse, the hangynges of the court, & the curtaine of the doore of the courte which is rounde about the tabernacle and the aulter, and the cordes of it for all the seruice thereof. And of Cahath came the kynredes of the Amramites, & the kinred of the Iezeharites, the kynred of the Hebronites, and the kynred of the Ozielites. These are the kynredes of the Cahathites. And the nombre of all the males from a moneth olde and aboue, was eight thousandes & fyue hundred, & these shall kepe the thinges that are to be kept in the holy place. And the kynred of the children of Cahath shall pitche on the south side of the tabernacle. The captaine & most auncient of the house of the kynred of the Cahathites, was Elisaphan the son of Uziell, and vnder their keepinge was the arke, the table, the candelsticke, & the aulters, and all the vessels of the sanctuary that they ministerin, and the vaile, & what soeuer belonged to the ministracion thereof. And Eleazar the sonne of Aaron the Priest, was captaine ouer all the captaines of the Leuites, & had the ouersyghte of them that waited vpon the sanctuarye. And of Merari, came the kynred of the Mahelites, & the kynred of the Musites. These are the kynredes of Merari. And the summe of them, according to the nombre of all the males from a moneth olde and aboue was six thousande and two hundred. The captain and the most auncient of them house that were of the kynred of Merari, was Zuriell the son of Abihaell, & these shall pitche on the North side of the tabernacle. And vnder the custody of the sonnes of Merari shall be the bordes of the dwellynge, and the barres, pillers and sockettes thereof, all the vessell thereto, & all that serueth thereto: the pillers of the courte round about, with their sockets, their pynnes & their cordes. But on the fore front of the habitacion before the tabernacle of witnesse Eastwarde shal Moses and Aaron and his sons pitche & waite to kepe the sanctuary, and to kepe the children of Israell. And the straunger that commeth nye, shalbe slaine. And the whole Summe of the Leuites whiche Moses and Aaron nombred, at the commaundemente of the Lord throughout their kynredes (euen all the males from a moneth olde and aboue) was * xxij. thousand. And the Lord sayde vnto Moses, Nombre all the firste borne that are males among the children of Israel (from a moneth olde and aboue) and take the number of their names. And thou shalt appointe the Leuites to me (for I am the Lord) for all the firste borne of the children of Israell, and the cattell of the Leuites for all the firste geuniche of the cattell of the children of Israell. And Moses nombred as the Lord commaunded him, all the firste borne of the children of Israell. And all the firste borne males (after the

the woman. If no man haue lien with thee, neither hast gone aside to vncleanes, being out of thy husbande, then shalt thou be innocent of this bitter and cursed water. But if thou hast gone aside, being vnder thy husbande, and art defiled, and some other man haue lien with thee, beside thy husbande, (or they shall charge the woman) with an horrible curse, and the priest shall say vnto the woman: The Lorde make thee to be an abhominacion, and a curse among thy people, when the Lorde doth make thy thigh rot, and thy belly to swell: and this cursed water shall go into thy belly, and make thy belly to swell, and thy thigh rot. And the woman shall say: Amen. Amen. And let the priest write these curses: And when she hath dronken the bitter water, then shall he cause the woman to drinke the bitter and cursed water: and when she hath dronken the bitter water, then shall he take the gelousy offring out of the womans hande, and waue the offring before the Lorde, & bring it vnto the altar, and the priest shall take an handfull of the offring, (as a memoriall) and burne it vpon the altar, & then shall cause the woman drinke the water: and when he hath made the woman drinke the water, (if she be defiled, and haue trespaced against her husband) then shall the cursed and bitter water go into her, and her belly shall swell, & her thigh shall rot, & the woman shalbe a curse among her people. And if the woman be not defiled, but (is) clene, she shall haue no harme, but shall conceiue and beare. This is the lawe of gelousie, when a wife goeth aside, being vnder her husbande, and is defiled, or when the spirite of gelousie cometh vpon a man, and he beyng gelous ones his wife, with bring her before the Lorde. And the priest shall do according vnto all this lawe, and the man shalbe giltlesse, and the woman shall beare her synne.

¶ The .vi. Chapitre.

1. And the Lorde spake vnto Moses, saying: Speake vnto the children of Israell, and saie vnto them: when either man or woman, doth seperate themselues, to vowe a vowe of an abstinence, and appoynt themselues vnto the Lorde, he shall seperate himself from wine & strong drinke, and shall drinke no vineger of Wyne, or of strong drynke, nor shall drynke whatsoeuer is pressed out of grapes, & shall eate no fresshe grapes, neither nor dried. And long as his abstinence indureth, that he eate nothyng, that is made of the vineyerd, as of the cornelles, vnto the huske of the grape. And as long as he voweth, and is seperated, there shall no rasure come vpon his heed, vntill his daies be out, in the which he seperateth himself vnto the Lorde, he shalbe holy, and shall let the lockes of his heed grow. As long as he consecrateth himself vnto the Lorde, he shall come nere vnto no deed corse. He shall not make himself vncleane at the death of his father, mother, brother, or sister, because the crowne of the abstinence of his God is vpon his heed. All the dayes of his consecracion, he is holy vnto the Lorde. And if one dye very sodenly by him, so that the head of his consecracion is defiled, he shall shaue his heed the same day: the seuenth day shall he shaue it. And the eight day he shall bring two turtles, or two yonge pigeons vnto the priest, vnto the dore of the tabernacle of witnesse. And the priest shall offer the one for a synne offring, and the other for a burnt offring, and shall make a reconciliacion for him, for that he hath synned by the dead, and shall halowe his heed the same day, and consecrate vnto the Lorde the dayes of his abstinence, and offer a lambe of a yere old for a trespace offring: but the dayes before are lost, because his abstinence is defiled. This is the lawe of the Nazarite. When the dayes of his abstinence are fulfilled, he shall bring him vnto the dore of the tabernacle of witnesse, and offer his offring vnto the Lorde, a lambe of a yere old without blemysh, for a burnt offring, and a shee lambe of a yere old without blemysh, for a synne offring, and a ram without blemysh, for a peace offring, and a basket of vnleuened bread, euen cakes of fine flowre, myngled with oyle, and vnleuened wafers anointed with oyle, with their meate offring and their drinke offrings, and the priest shall bring them before the Lorde, and make his synne offring, and his burnt offring, and shall offer the ram for a sacrifice of peace offring vnto the Lorde, with the basket of vnleuened bread: the priest shall offer also his meate offring and his drinke offring. And the Nazarite shall shaue the head of his consecracion, at the dore of the tabernacle of witnesse, and shall take the heere of his consecracion, and put it in the fire, which is vnder the sacrifice of the peace offring. And the priest shall take the sholder of the ram sodden, and one vnleuened cake out of the basket, and one vnleuened wafer, and put them vpon the handes of the Nazarite, after he hath shaue his consecracion, and the priest shall waue them for a wauyng before the Lorde. And they are holy vnto the priest, with the wauyng breast and heue sholder, and then the Nazarite may drinke wine. This is the lawe of the Nazarite, which hath vowed his offring vnto the Lorde for his consecracion: beside that his hand can get, according to the vowe which he vowed, euen so he must do after the lawe of his abstinence. And the Lorde spake vnto Moses, saying: Speake vnto Aaron and his sonnes, saying: This shall ye blesse the children of Israell, and saie vnto them:

Iud. xiij. a. Amos. ij. d.

Num. xix. Leuit. xxi. i.

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theim. The lorde bleſſe thee, and kepe thee. The lorde make his face ſhine vpon thee, and be merciful vnto thee. The lorde lifte vp his countenaunce vpon thee, and geue thee peace. And they ſhall put my name vpon the children of Iſrael, and I will bleſſe them. Chap. 7.

And it came to paſſe the ſame daie, when Moſes had fulfilled to ſet vp the habitation, and had anoynted it, and ſanctified it, and all the apparell thereof, the Altare alſo and all the veſſell thereof, and had anoynted them, and ſanctified them: the Princes of Iſrael, heades of the houſes of their fathers, which were the Rulers of the Tribes, (ſtanding in their offices) offred and brought their Sacrifice before the lorde: vi. couered Charettes, and xii. Oxen: one Charet for two Rulers, and for euery one an Ox: and brought them before the habitacion. And the lorde ſpake vnto Moſes, ſaying: Take it of them, that they may be to do the ſeruice of the Tabernacle of witneſſe, and thou ſhalt geue them vnto the Leuites, to euery man according vnto his ſeruice. And Moſes tooke the Charettes and the Oxen, and gaue them vnto the Leuites. Two Charettes and foure Oxen, he gaue vnto the ſonnes of Gerſon, according vnto their office. And iiii. Charettes and eight Oxen, he gaue vnto the ſonnes of Merari (according vnto their offices) vnder the hande of Ithamar, the ſonne of Aaron the Prieſt. But vnto the ſonnes of Caheth, he gaue none, becauſe the had vpon them the office of holy thinges, which they ſhould beare vpon their ſhulders. And the Princes offered for the dedicating of the Altar, in the day that it was anoynted, and brought their ſacrifice before the Altar. And the lorde ſaid vnto Moſes: The Princes ſhall bring their offeringes, euery daie one Prince, for the Dedicating of the Altar. And ſo on the firſt daie did Nahaſſon the ſonne of Aminadab, of the Tribe of Iuda, offer his ſacrifice: and his offring was, a ſiluer Charger, of an. C. xxx. ſicles: a ſiluer Boule of lxx. ſicles, after the ſicle of the Sanctuarie: both theſe were full of fine floure mingled with oyle for a meate offring: a Spoone of ten ſicles of gold, full of Cenſe: a bullocke, a ram, a lambe of a yere old, for a burnt offring, an he gote for a ſynne offring: and for a peace offring, ii. Oxen, v. Rammes, v. he Goates, and fiue lambes of a yere old: this was the gifte of Nahaſſon the ſonne of Aminadab. The ſecond daie Nathanael the ſonne of Zuar, captain ouer Iſſachar, did offer: and he offred for his gift a ſiluer Charger of an. C. xxx. Sicles: a Siluer boule of lxx. ſicles, after the ſicle of the Sanctuarie: both full of fine floure mingled with oyle for a meate offring: a golden Spoone of x. ſicles full of Cenſe: a bullocke, a ram, a lambe of a yere old for a burnt offring, an he gote for ſynne: and for a peace offring, ii. Oxen, v. rammes, v. he goates, v. lambes of a yere old. This was the offring of Nathanael the ſonne of Zuar. The iii. daie did Eliab the ſonne of Helon, captain of the children of Zabulon, an offer. And his gifte was a ſiluer charger of an. C. xxx. ſicles: a ſiluer boule of lxx. ſicles, after the ſicle of the ſanctuarie, both full of fine floure, mingled with oile for a meate offring: a golden ſpoone of x. ſicles full of cenſe: a bullocke, a ram, a lambe of a yere old for a burnt offring, an he gote for ſynne: and for a peace offring, ii. oxen, v. rammes, v. he goates, v. lambes of one yere olde. This was the offering of Eliab the ſonne of Helon. The iii. day, Elizur the ſonne of Sedeur, capitain of the children of Ruben, did offer. And his gifte was a ſiluer charger of an. C. xxx. ſicles: a ſiluer boule of lxx. ſicles, after the ſicle of the Sanctuarie, both theſe full of fine floure, mingled with oyle for a meate offring: a golden ſpone of x. ſicles full of cenſe: a bullocke, a ram, a lambe of a yere old for a burnt offring, an he gote for ſynne: and for a peace offring, ii. oxen, v. rammes, v. he goates, v. lambes of one yere olde. This was the offring of Elizur the ſonne of Sedeur. The v. daie, Selumiel the ſonne of Zuri Sadai, capitain of the children of Simeon, offred. His gift was a ſiluer charger, of an. C. xxx. ſicles, a ſiluer boule of lxx. ſicles, after the ſicle of the Sanctuarie, and theſe were both full of fine floure mingled with oyle for a meate offring: a golden ſpone of x. ſicles full of cenſe: a bullocke, a ram, a lambe of a yere old, for a burnt offring, an he gote for ſynne: and for a peace offring, ii. oxen, v. rammes, v. he goates, v. lambes of a yere old. This was the offring of Selumiel the ſonne of Zuri Sadai. The vi. day, Eliaſaph the ſonne of Duguel, capitain of the children of Gad, offred. His gift was a ſiluer Charger of an. C. xxx. ſicles, a ſiluer boule of lxx. ſicles, after the ſicle of the Sanctuarie, both full of fine floure mingled with oyle for a meate offring: a golden ſpone of x. ſicles full of cenſe, a bullocke, a ram, a lambe of a yere old for a burnt offring, an he gote for ſynne: and for a peace offring, ii. oxen, v. rammes, v. he goates, v. lambes of one yere old. This was the offring of Eliaſaph the ſonne of Duguel. The vii. daie, Eliſama the ſonne of Emiud, capitain of the children of Ephraim, offred. And his Sacrifice was a Siluer Charger of an. C. xxx. Sicles: a ſiluer Boule of lxx. Sicles: After the Sicle of the Sanctuarie, both full of fine floure, mingled with Oyle for a meate Offering: a golden Spone of x. Sicles, full of cenſe, a bullocke, a ram, a lambe of a yere old for a burnt offring, an he gote for ſynne, and for a

A. The offring of Eliab.

B. The offring of Elizur.

C. The offring of Selumiel.

D. The offring of Eliaſaph.

The offring of Eliſama.

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peace offering. ii. oxen. v. rammes. b. he goates. b. lambes of a yere olde. This was the offering of Elisama, the sonne of Ammiud. The offering of Gamaliel.

E.

The offering of Gamaliel.

The .ix. daie, Abidan the sonne of Gedeonj, capitain of the children of Benjamin offered. And his gift was a siluer charger, of an. C. and. xxx. sicles: a siluer boule of. lxx. sicles, after the sicle of the Sanctuarie, bothe full of fine floure mingled with oyle for a meate offering: a golden spone of. x. sicles, full of Cens: a bullocke, a Ram, a lambe of a yere olde for a burnt offering: an he goate for synne: and for a peace offering. ii. oxen, v. rammes, b. he goates, b. lambes of a yere olde. This was the offering of Abidan the sonne of Gedeonj.

The offering of Abidan.

F.

The offering of Ahiezer.

The .x. daie, Ahiezer the sonne of Ammi Sadai, capitain of the children of Dan offered. And his offering was a siluer Charger of an. C. xxx. sicles: a siluer Boule of. lxx. sicles, after the sicle of the Sanctuarie, bothe full of fine floure mingled with oyle, for a meate offering: a golden Spone of ten sicles, full of Cens: a Bullocke, a Ram, a lambe of a yere old for a burnt offering: an he goate for synne: and for a peace offering. ii. Oxen, b. Rammes, b. he goates, b. Lambes of a yere old. This was the Offering of Ahiezer the sonne of Ammi Sadai.

The offering of Ahiezer.

The offering of Pagiel, or Phegiell.

The .xi. daie, Pagiel the sonne of Ocran: capitain of the children of Aser, offered. And his offering was: a siluer charger, of an. C. xxx. sicles: a siluer Boule of lxx. sicles, after the sicle of the Sanctuarie, bothe full of fine floure, mingled with oyle for a meate Offering, a golden spone of ten sicles, full of Cens, a Bullocke, a Ram, a Lambe of a yere olde for a burnt offering: an he gote for synne: and for a peace offering. ii. oxen, b. rammes, b. he goates, b. lambes of one yere old. This was the offering of Pagiel the sonne of Ocran.

The offering of Ahira.

The .xij. daie, Ahira the sonne of Enan, capitain of the children of Nephthali, offered. And his offering was a siluer charger, of an. C. xxx. sicles: a siluer boule of. lxx. sicles, after the sicle of the Sanctuarie, bothe full of fine floure, mingled with oyle for a meate offering: a golden spone of. x. sicles, full of Cens: a bullocke, a Ram, a lambe of a yere olde for a burnt offering: an he goate for synne: and for a peace offering. ii. oxen, v. rammes, b. he goates, b. lambes of a yere olde. This was the offering of Ahira, the sonne of Enan. Thus was the dedication of the Altare, in the daie when it was anoynted, even by the princes of Israel. Twelue dishes of siluer, xij. siluer bolles, xij. spones of gold, euery dishe of an. C. xxx. sicles, and euery bolle of an. C. sicles, after the sicle of the Sanctuarie: All the gold of the spones was. C. xx. sicles. All the bullocks for the burnt offering: were. xij. the Rammes. xij. the Lambes of a yere olde. xij. with the meate offering: and the he goates for synne. xij. And all the oxen for the peace offering, were. xxiiij. the Rammes. lx. the he goates. lx. the Lambes were yere old. lx. This was the dedication of the Altare, after that it was anoynted. And when Moses was gone into the Tabernacle of witnesse, to speake with him he heard the voyce of one that spake vnto him from off the mercie seate, that was vpon the Arke of witnesse, betwene the two Cherubins, and he talked with him.

G.

The offering of Ahira.

The .vij. Chapiter.

AND the lorde spake vnto Moses, saying: H. Speake vnto Aaron, & saie vnto him: when thou puttest vp the Lampes, thenne seuen Lampes shall geue light towarde the fore front of the Candlestycke. And Aaron did euen so, and lighted the Lampes towarde the fore front of the Candlestycke, as the lorde commanded Moses. And the worke of the Candlestycke, was of fine golde, bothe the shaft and the floures thereof: according vnto the vision, which the Lorde had shewed Moses, euen so he made the Candlestycke. And the Lorde spake vnto Moses, saying: take the Leuites from among the children of Israel, and clense them. But thus shalt thou do vnto them, to clense them: sprinkle the water of purifying vpon them, and let them take a Rasour, to rase away all the heare of their flesh, and when they haue washed their clothes, & so made themselues cleane. Then let them take a bullocke, with his meate offering: euen fine floure mingled with oyle, and another bullocke shalt thou take for synne. And agayne thou shalt bring the Leuites before the Tabernacle of witnesse, thou shalt gather the whole multitude of the children of Israell together, and bring the Leuites before the lorde, and the children of Israell shall put their handes vpon the Leuites. And Aaron shall offer the Leuites before the lorde, for a waue offering of the children of

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Leuites shal put their handes vpon the heades of the bullockes, and thou shalt offer the one for synne, and the other for a burnt offeryng, vnto the Lorde, that thou maiest make an attonemẽt for the Leuites. And thou shalt set the Leuites before Aaron and his sonnes, and waue them for a waue offeryng before the lorde. And thus thou shalte seperate the Leuites, from emong the children of Israel, and the Leuites shalbe myne: after that shal the leuites go in, to do the seruice of the C. tabernacle of witnesse. And thou shalt clense them, and waue them, for they are geuen and deliuered vnto me, from emong the children of Israell, for suche as open euery wombe: euen from the first borne of all the children Exod.xiij.a. of Israell, haue I taken them vnto me. For Luke.j.d. all the first borne of the children of Israell are myne, bothe man and beast: since the daie that I smote euery first borne in the land of Egipte, I sanctified them for my self: and I haue take the Leuites, for al the first borne of the children of Israel, and haue geuen the Leuites as a gift, vnto Aaron and his sonnes, from emong the children of Israell, to do the seruice of the children of Israell, in the tabernacle of witnesse, to make an attonement for the children of Israell, that ther be no plague emong the children of Israell, if the children of Israell come nye vnto the holy thynges. And Moses and Aaron, and al the congregation of the children of Israel did with the Leuites, accordyng vnto al that D. the Lorde commaunded Moses, concernyng the Leuites: euen so did the children of Israell vnto thē. And the Leuites were purified and washed their clothes. And Aaron waued them before the lorde, & made an attonement for them, and clensed them, After that went the Leuites, to do their seruice in the tabernacle of witnes, before Aarō and his sonnes: as the Lorde had commaunded Moses, concernyng the Leuites, euen so they did vnto them. And the lorde spake vnto Moses, saiyng: this is it that belongeth vnto the Leuites: from. xxv. yere vpward they shall go Num.viij.c. in, to waite vpon the seruice of the tabernacle of witnesse, and from the age of .l. yere, they shall cease waityng vpon the seruice thereof, and shall serue no more: but shal minister vnto their brethren, in the tabernacle of witnesse, to waite, but shall serue no more seruice. Thus therefore shalte thou do vnto the Leuites, in their watche.

¶ The.ix. Chapitre.

B. AND the lorde spake vnto Moses, in the wildernesse of Sinai, in the first moneth Exod.xij.a. of the second yere, after they were come out Leuit.xxiij.a. of the lande of Egipte, saiyng: let the chil- Num.xxviij.c dren of Israell offer passouer, in his seasō: Deute.xvi.a. euen the .xiij. daie of this moneth at euen, let them kepe it vp in his season, accordyng to all the Ceremonies of it, and accordyng to al the maners therof. And Moses spake vnto the children of Israell, that they should offer passouer, and they offred passouer the xiij. daie of the first moneth at euen, in the wildernesse of Sinai, accordyng to all that the Lorde had commaunded Moses, euen so did the children of Israell. And certain men B. were defiled vpon the soule of a man, that they might not offer passouer the same daie. And they came before Moses and Aaron the same daie. And the men said vnto him: we are defiled vpon the soule of man: wherfore are we kept backe, that we may not offer an offryng vnto the lord in due season, emong the children of Israell? And Moses said vnto them: stande still, and I will heare what the lorde will cōmaunde, concernyng you. And the lorde spake vnto Moses, saiyng: speake vnto the children of Israell & saie: if any man emong you, or your children after you be vncleane, by the reason of a coarse, or is in the waie farre from you, and will offer passouer vnto the lorde: the .xiij. daie of the seconde moneth at euen, let the offer it, and eate it with sweete bread and sower herbes: let them leaue Exod.xij.g. none of it vnto the morowyng, nor breake Iohn.xix.f. any bone of it: but accordyng to all the ordi- C. naunce of the passouer, let the offer it. But the man that is clene, and is not in a iourney and yet was negligent to offer passouer: the same soule shall perishe from his people, because he brought not the offeryng of the lorde, in his due season, that man shall beare his synne. And if a stranger dwel emong you and will offer passouer vnto the Lorde, accordyng to the ordinaunce of passouer, and maner therof, he shall offer it thus. Ye shall haue one lawe, bothe for the straungier, and for hym that was borne at home in the land. At the same daie that the tabernacle was reared vp, a cloude couered the habitacō, which Exod.xl.c. was a tabernacle of the witnesse: and at xij.Weg.viij.b euen ther was vpō the habitation, as it were the similitude of fire, vntil the morowyng. So it was alwaie, the cloude couered it by daie, and the similitude of fire by night. And whē the cloude was taken vp frō of the tabernacle, then the children of Israell iourneied: & wher the cloude abode, there the children of Israel pitched their tentes. At the mouth of the lorde, the children of Israell iourneyed, and at the mouth of the lord, they pitched. And as long as the cloude abode vpon the habitation, they lay still: and when the cloude taried still vpon the habitacion long tyme, the children of Israell kepte the watche of the lord, and iourneied not. And it chaunced that when the cloude abode a few daies vpō the habitacion, they abode in their tentes, accor- D. dyng to the commaundement of the lorde: and they iourneyed also at the commaundement of

D. the lord. And it happened that whē the cloud abode vpon the habitacion, frō euen vnto the morowyng, and was taken vp in the morowyng, then they iourneyed. Whether it were by daie or by night, that the Cloude was taken vp, they iourneyed. Or if the cloude taried two daies or a moneth, or a long season, vpō the Habitacion, and remained thereon, the children of Israel abode still, and iourneyed not And assone as the cloud was taken vp, they iourneyed. At the mouthe of the lorde they rested in their tentes, and at the commaundmēt of the lord, they iourneyed, kepyng the watch of the Lorde, at the commaundement of the Lorde, by the hande of Moses.

¶ The. x. Chapiter.

The. xj. daie. Euensong A. AND the lorde spake vnto Moses, saiyng Make thee two trompettes of siluer: of an whole pece shalte thou make them, that thou maiest vse them, to cal the congregacion together, and when the hoaste shall iourney. Therefore shall they blowe with them, that all the multitude maie resorte to thee, before the doore of the tabernacle of witnesse. And if they blowe but one trompet, then the paūces, which are the heades ouer thousādes of Israell, shal come vnto thee. But if ye trōpe the hoste that lie on the East partes shal go forward. And if ye trompe the seconde tyme, the hoste that lieth on the Southe side, shall take their iourney: for they shall tromp, whē they take their iourneyes. But when the congregacion is to bee gathered together, they shal blowe onely, and not tromp. And the sōnes of Aarō the priest shall blowe with their

B. trompettes, and ye shall haue them as a lawe for euer in your generations. And if ye goo to warre in your lande against your enemies that vexe you, ye shall blowe with the trompettes, and ye shalbee remembred before the lord your God, to be saued frō your enemies. Also in the daie of your gladnes, and in your feast daies, and in the beginnyng of your monethes, ye shall blowe the Trompettes ouer your burnt sacrifices and peace offrynges, that they maie be a remembraunce for you before your God. I am the lorde your god. And it came to passe the. xx. day of the secōd moneth in the second yere, that the cloude was taken vp from of the habitacion of witnesse. And the children of Israell toke their iourney out of the desert of Sinai, and the cloude rested in the wilderneſſe of Paran. And they first toke their iourney at the mouthe of the lord, by the hand of Moses. In the first place went the standerde of the hoste of Iuda ariseyng to their armies, whose captain was Nahasson the sonne of Aminadab. And ouer the hoste of the tribe of the children of Issachar, was Nathanael the sonne of Zuar. And ouer the hoste of the tribe of the children of Zabulon, was Eliab the sonne of Helō. And the habitacion was taken downe: and the sonnes of Gerson and Merari went furth, beryng the habitacion. And the hoste of Ruben C. went furthe with their standerd and armies, whose captain was Elizur the sonne of Sedeur. And ouer the hoste of the tribe of the children of Symeon, was Salamiel the sōne of Suri Saddai. And ouer the hoaste of the tribe of the children of Gad, was Eliasaph the sonne of Raguel. The Cahathites also wēt forward and bare the sanctuarie, and the other did set vp the Habitacion against they came. And the standard of the hoste of the children of Ephraim went furthe, accordyng to their armies, whose Capitain was Elisama the sonne of Amiud. And ouer the hoste of the tribe of the sonnes of Manasse, was Gamaliel, the sonne of Pedazur And ouer the hoste of the tribe of the sonnes of Beniamin, was Abidan the sonne of Gedeoni. And the standard of the hoste of the children of Dan came furthe chaūging all the hostes together, throwe out their armies: whose capitain was Ahiezer the sōne of Ammi Saddai. And ouer the hoste of the tribe of the children of Aser was Pagiel the sonne of Ocrā. And ouer the hoste of the tribe of the children of Nephtali, was Ahira the sonne of Enan. These are the iourneyes of the children of Israel, throwe out their armies. And thus the hostes remoued. And Moses saied vnto Hobab the sonne of Raguel the Madianite, which was Moses father in lawe we go into the place of which the lorde saide: I will geue it you. Come thou therefore with vs, and we will do thee good: for the lorde hath promised good vnto Israell. And he answered hym: I will not go: but will depart to myne awne land, & to my kynred. He saied: Oh naie, leue vs not for thou knowest our māsions in the wilderness: and thou hast been to vs in stede of eyes And if thou go with vs, loke what goodnesse the Lorde sheweth vnto vs, the same will we shewe vnto thee. And they departed from the mount of the Lorde, iij. daies iourney: and the arke of the Testament of the lorde, went before thē in the. iij. daies iourney, to serche out a restyng place for them. And the lorde was a shadow for them, through the cloud by day when they went out of the tentes And it fortuned, that whē the arke went furth, Moses said: Vp lorde, and let thyne enemies be scattered: and let them that hate thee, fly before thee. And whē the arke rested, he said: returne O lorde vnto the many thousādes of Israel.

¶ The. xi. Chapiter.

AND it fortuned, that when the people did murmure euil, it was a displeasure in the eares of the lorde, and when the lorde harde it, his displeasure was prouoked to wrath, & the fire of the lorde burnt emong them, and consumed them that were the vttermost of the

post. And the people cried vnto Moses. And when Moses made intercessiō vnto the lord the fire quenched. And the name of the place was called Thaberah, because the fire of the lord burnt emong them. And the rascall people that was emong them, fell a lusting, and turned themselues and wept (euen as did also the children of Israell) and said: Who shall geue vs flesshe to eate? Wee remember the fishe, whiche wee did eate in Egipte for naught, and the Cucumbers and Melons, Leekes, Onyons and Garlike. But nowe our soule is dried awaie, for we can see nothyng els, saue Manna. The Manna was as* Coriander seede, and (to see to) like Bedellion. And the people went aboute and gathered it and ground it in milles, or beat it in morters, and baked it in pannes, and made cakes of it and the taste of it, was like vnto the taste of an Oyle cake. And when the dewe fell vpon the hoste in the night, the Manna fell vpon it. And when Moses heard the people wepe, throughout their houholdes, euery mā in the dooze of his tent, the face of the lord was prouoked vnto wrathe exceedyngly: and it greued Moses also. And Moses said vnto the Lorde: wherefore hast thou dealt cruelly with thy seruaunt? And wherefore haue I not founde fauor in thy sight, seeyng that thou puttest the weight of all this people vpon me? Haue I conceiued all this people? Or haue I begotten them? That thou shouldest saie vnto me: cary the in thy bosome (as a Nurse beareth the suckyng child) vnto the land, which thou swarest vnto their fathers? Where should I haue flesshe, to geue vnto all this people, whiche wepe before me, (sayng geue vs flesshe that we maie eate? I am not able to beare all this people alone, seeyng it is to heuie for me. If thou deale thus with me, kill me, I praie thee, if I haue founde fauor in thy sight, that I se not my wretchednesse. And the Lorde said vnto Moses, gather* vnto me. lxx. men of the Elders of Israell, whiche thou knowest, that thei are the elders of the people, and Officers ouer them and thou shalt bryng them, vnto the Tabernacle of witnesse, that thei maie stande there with thee: and I will come doune, and talke with thee there, and take of the spirite, whiche is vpon thee, and putte vpon them, and thei shal beare the burthē of the people with thee, least thou be constrained to beare it alone. And saie thou vnto* the people, be hallowed against to morowe, and ye shall eate flesshe: For your whinyng is in the eares of the Lorde, seyng ye said: who shall geue vs flesshe to eate? Wee were happie in Egipte: therefore the lorde will geue you flesshe, and ye shall eate. Ye shall not eate one daie nor two, nor fiue daies, neither ten, nor twentie daies, but euen a moneth long, vntill it come out at the nosthrelles of you: And make you to pertaste, because that ye haue cast the Lorde aliue, whiche is emong you: and haue wept before hym, saying: why came we thus out of Egipte? And Moses said:* sixe hundred. M. footemen are there of the people, emong whiche I am. And thou hast said: I will geue them flesshe, that thei maie eate a monethe long. Shall the shepe and the oxen be slain for them, to finde them? Either shal all the fishe of the sea be gathered together for them, to serue them? And the lorde said vnto Moses: shall* the lordes hand be waxed short. Thou shalt se now whether my worde shal come to passe vnto thee, or not. And Moses went out, and told the people, the saying of the Lorde, and gathered the. lxx. Elders of the people, and set them round about the Tabernacle. And the Lorde came doune in a Cloude, and spake vnto hym, and tooke of the spirite that was vpon hym, and gaue it vnto the. lxx. elders. And it fortuned, that whē the spirite rested vpon them, they* Prophesied, and did not cease. But there remained twoo of the men in the hoste: The name of the one was Eldad, and the name of the other Medad. And the spirit rested vpon them, and they were of them that were written, and went not out vnto the Tabernacle, but Prophecied in the hoste. And there ran a young manne, and tolde Moses, and said: Eldad and Medad, doo Prophecie in the hoste. And Josua the sonne of Nun, the seruaunt of Moses, one of his young mennе, answered and said: master Moses, forbid* them. And Moses said vnto hym: enuiest thou for my sake? Would* God that all the lordes people could Prophecie, and that the lorde would put his spirit vpon them. And Moses gat hym into the hoste, he and the Elders of Israell. And there went furthe a wynde from the lorde: and* brought quailes from the sea: and let them fall about the hoste, euen a daies iorney round about on euery side of the hoste, and thei did flie in the aire (as it were .ij. cubites hie ouer the yerth. And the people stode vp, and al that daie and al that night, and on the morowe thei gathered quales. And he that gathered a little, gathered. x. homers ful. And thei spred them abrode round about the hoste. And* while the flesshe was yet betwene their teethe, and yet it was chewed vp: behold, the countenaunce of the lorde, was moued against the people, and the lorde* slewe the people with an exceedyng greate plague. And the name of that place was called, the graues of lust, because thei buried the people that lusted there. And the people tooke their* iorney frō the graues of lust vnto Hazeroth, and bode at Hazeroth.

¶ The. xij. Chapiter.

AND* Mir Jam and Aaron spake against Moses, because of the woman of Ethe-

g.iij. opie

A. Exod. xvi. g.
B. Exod. xvi. c.
C.
D. Exod. xviij. d.
E. Exod. xvi. c.
Esa. l. a. lix. e
F.
Luke ix. g.
G.
Joel. ij. g.
1. Cor. xiij. a.
Exod. xvi. d.
Psa. lxxviij. d
Psa. lxxviij. d
Num. xi. a
A. Euenteng
Deu. xxiij. b

which he had taken: for he had take to wife one of Inde. And thei said: hath the lorde in deede, spoken onely through Moses? hath he not spoken also by vs? And the lorde hard it. But Moses was a very meke man, above all the men of the yearth. And the lorde spake at once vnto Moses, vnto Aaron, and to Mir Jam, come out ye iij. vnto the tabernacle of witnes, and thei came out all iij. And the lorde came vnto in the pitler of the cloud, & stode in the mie of the tabernacle, and called Aaron and Mir Jam. And thei went out both of them. And he said, heare my wordes. If eyther be a prophet of the lorde emong you: I will be knowen of hym in a vision: and will speke vnto hym in slepe. My seruant Moses is not so, which is faithfull in al mine house. Vnto hym will I speake mouth to mouth in a vision: but in riddles and similitudes, wch not he se the lorde. Wherefore then wer ye not afraied to speke against my seruant Moses? And the lorde was moued vnto wrath against them, and he went his way: and the cloud departed from the tabernacle. And behold Mir Jam was become leprous, as it wer snowe And Aaron loked vpon Mir Jam, and behold she was leprous, and Aaron said vnto Moses I beseche thee my lorde, put not the sinne vpon vs, which we have foolishly committed & synned. Oh, let her not be as one that commeth out of his mothers wombe, and whose half flesshe is eaten awaie. And Moses cried vnto the lorde, saying: heale her, O God, I beseche thee. And the lorde said vnto Moses of her father had spitt in her face: should she not be a shamed vij. daies? let her be shut out of the hoste vij. daies, and after that, let her be receiued in again. And Mir Jam was shut out of the hoste vij. daies, and the people remoued not, til she was brought in again. And afterward the people remoued fro Haseroth and pitched in the wilderneste of Pharan.

Eccles. xlv. a.
Exo. xxix. g.
b.
Gcal. xcix. b.
Exo. xxix. g.
Exo. xxxiij. b
C.
Num. xxvi. b
D.
Num. xxiij. d.
The. xij. daie
Matthæ. ij.
Deute. i. a.

¶ The. xiij. Chapiter.

And the lorde spake vnto Moses, saying: Sent men out, to serch the land of Canaan, which I gene vnto the children of Israell: of euery tribe of their fathers, shall ye send a man, and let them all be suche, as are rulers emong them. And Moses at the commandment of the lorde, sent furth out of the wilderneste of Pharan, suche men as wer all heddes of the children of Israell: their names are these. Of the tribe of Ruben, Sammua the sonne of Zacur. Of the tribe of Simeō, Saphat the sonne of Hori. Of the tribe of Juda, Caleb the sōne of Jephune. Of the tribe of Isachar, Igeal the sonne of Joseph Of the tribe of Ephraim, Oses the sonne of Nun. Of the tribe of Benjamin, Palti the sonne of Raphu. Of the tribe of Zabulon. Gadiell the sonne of Sodi. Of the tribe of Joseph, namely of the tribe of Manasse, Gad of the sonne of Suci. Of the tribe of Dan, Ammiel the sonne of Gamali. Of the tribe of Aser, Sethur the sonne of Michael. Of the tribe of Nephtaly, Nahebi the sonne of Vaphi. Of the tribe of Gad, Guel the sonne of Machi. These are the names of the mē, which the Moses sett to spy out the land. And Moses called the name of Osea the sōne of Nun Josua. And Moses sent the furth, to spy out the land of Canaan, & said vnto thē: get you vp this waie Southward, that ye may go vp into the hie countree, & se the land what maner thyng it is, and the people that dwelleth therin: whether thei be stōg or weake, ether fewe or many, & what the lande is that thei dwel in, whether it be good or bad: and what maner of cities thei be, that thei dwel in, whether thei dwell in tentes or walled townes: & what maner of landit is: whether it be fat or lene, & whether there be trees therin or not Be of a good corage, & bring of the fruite of the land. And it was about the tyme that grapes are fyrste ripe. And so thei went vp, and serched out the land, fro the wildernesse of Sin vnto Rehob, as men came to Hemath, & thei ascended vnto the south, and came vnto Hebron, wher Ahiman was and Sesai & Thalmai, the sōnes of Enack. Hebron was buylt vij. yere before Zoan in Egipt. And thei came vnto the riuer of Escol, and cut owne there a braunche, with one cluster of grapes, and they bare it vpon a staffe: and thei brought also of the Pōgranates and of the Figes. And the place was called the riuer Escol: because of the cluster of grapes, which the children of Israel cut owne there. And thei turned back again, from serchyng of the land after xl. daies. And thei went and came to Moses and Aaron, and vnto al the multitude of the children of Israel, in the wildernesse of Pharan ijshche is Cades, and brought them worde, and also vnto al the congregation, & shewed them the fruite of the land. And thei told hym and said: wer came vnto the lande, whether thou sendest vs, and surely it floweth with Milke and Hony: and here is of the fruite of it. Neuertheless, the people ber stronge that dwell in the lande, and the Cities are walled, and exceadyng greate: and moreouer, wee saw the children of Enack there. The Amalechites dwell in the South countree, and the Hethites, Jebusites, and the Amorites dwell in the Mountaignes, and the Cananites dwell by the sea, and by the coast of Jordane. And Caleb stilled the murmure that was raised vp of the people before Moses, saying: We will goo vp, and conquere it: for we be able to ouercome it. But the men that went vp with hym, said: we be not able to go vp against the people: for thei are stronger then wee. And thei brought vp an yll report of the land, which they had

Deute. i. a.
b.
C.
D.
E.

serche, saying vnto the children of Israel: the lande which we haue gone thorow to serche it out, is a lande that eateth vp the inhabiters therof: & the people that we saw in it, are men of a great stature. And there we saw also giaunts, the children of Anak, which come of the giaunts. And we seemed in our syght as it were grashoppers, and so we dyd in their syght.

¶ The .xiij. Chapiter.

ALl the multitude of the people cried out, and wept thorough out that night, and all the children of Israell murmured against Moses & Aaron. And the whole congregation said vnto them: wolde God that we had dyed in the lande of Egipte, either that we had dyed in this wildernesse. Wherfore hath the Lorde brought vs vnto this lande to fal vpon the swerde: and that our wyues & our children shulde be a praye? Were it not better that we returne vnto Egipte againe? And they said eche to another: We will make a captaine and returne vnto Egipte again. But Moses and Aaron fel on their face before all the congregacion and multitude of the children of Israel. And Iosua the sonne of Nun, and Caleb the sonne Iephunne (which were of them that serched the lande) rent their clothes, and spake vnto all the company of the children of Israell, saying: The lande whiche we walked thorowe to serche it, is a very good lande. If the Lord hath lust to vs, he wil bring vs into this lande and geue it vs, which is such a lande as floweth with milke and hony. But in any wyse rebel not ye against the Lorde, neyther nede ye to feare the people of the lande for they are but bread for vs. Their shadow is departed from them, and the Lord is with vs, feare them not therfore. But all they whiche were in that multitude bad stone them with stones. And the glory of the lord, appeared in the Tabernacle of witnesse, before al the children of Israel. And the Lord sayde vnto Moses: howe long do this people prouoke me, and howe long wyll it be ere they beleue me? for all the signes which I haue shewed among them? I will smite them with the pestilence and destroy them: and wil make of the a greater nation and mightyer then they. And Moses sayde vnto the Lord: then the Egiptians shall heare it, for thou broughtest this people in thy might from among them. And it wil be told to the inhabiters of this land also: for they haue heard lykewyse, that thou Lorde arte among this people: and that thou Lorde arte seene face to face, and that thy cloude standeth ouer them: and that thou goest before them by daye time in a piller of a cloude, and in a piller of fyre by nyghte. Yf thou shalt kyll all this people as they were but one man, then the nations which haue heard the fame of the, wyll saye: The Lorde is not able to bringe in this people into the land, which he sware vnto them: but hath slayne them in the wyldernesse. And nowe I beseech the, let the power of my Lorde be greate, according as thou hast spoken: saying: the Lorde is longe ere he be angrye, and full of mercye, and forgeueth iniquitie, and syn, and leaueth no man innocente, and visiteth the vnrighteousnesse of the fathers vpon the children, vnto the third and fourth generacion: be mercyful I beseech the vnto the synne of this people, according vnto thy gentle mercye, as thou hast forgeuen this people from Egipte, euen vntil now. And the Lorde sayde: I haue forgeuen it, according to thy request. But as truely as I lyue, all the earth shalbe fylled with the glory of the Lorde. But all those men which haue seene my glorye and my miracles which I dyd in Egipt and in the wyldernesse, and haue tempted me nowe this ten times and wyl not hearken vnto my voyce, shall not se the lande whiche I sware vnto their fathers: neither shal any of them that prouoked me se it. But my seruaunt Caleb with whome there was another maner of spirite, and because he hath followed me vnto the vttermost, him will I bringe into the lande whiche he hath walked in, and his seede shal inherite it, and also the Amalechites and Chananites which dwell in the plaine countrey. To morowe turne you, and get you into the wyldernesse: euen by the waye of the red sea. And the Lord spake vnto Moses and Aaron, saying: howe longe doth this euell multitude murmure against me? I haue heard the murmurynges of the children of Israel, with the which they murmur against me: Tel them therfore: As truely as I lyue (sayeth the Lorde) I wil do vnto you euen as ye haue spoken in mine eares. Your carkesses shall lye in this wyldernes. And all you that were tolde thorough oute your nombre, from twenty yere and aboue, (whiche haue murmured against me) shall not come into the lande, ouer whiche I lifted vp myne hand, to make you dwel therin, saue Caleb the sonne of Iephune, and Iosua the sonne of Nun. But your children, whiche ye sayde shulde be a praye, them I wyl bring in, and they shall knowe the lande whiche ye haue refused, and your carkesses shall lye in this wildernesse. And youre children shall wonder in this wyldernesse, forty yeres, and suffer for your whoredome, vntyl youre carkasses be wasted in the wildernesse, after the nombre of the dayes in whiche ye serched out the lande, euen forty dayes, a euery daye for a yere shall ye beare your vnrighteousnesse euen forty yere, and ye shall know my displeasure. I the Lorde haue sayde that I will do it vnto all this euell congregacion that

Deut. xix. a.

Deut. xix. c.

Iosu. xiij. b.

Exc. iiij. b.

that are gathered togethee against me. For in this wyldernesse they shalbe consumed, and there they shall dye. And the men whiche Moses sent to searche the land, whiche when they came again made all the people to murmure before hym and broughte up a sclaunder vpon the land, euen those men that dyd bringe vp that sclaunder vpon it, a. Esd. v.b. though it had bene euell, dyed in a greate plage before the Lord. But Iosua the sonne of Nun, & Caleb the sonne of Iephunne whiche were of the men that went to searche the lande, lyued styl. And Moses tolde these sayinges vnto all the children of Israell, and the people toke greate sorowe. And they rose vp early in the morninge, and gatte them vp G. into the toppe of the mountayne, saiyng: * lo, Deut. i.c. we be here, and wyll go vp vnto the place of whiche the Lorde spake vnto vs, for we haue synned. And Moses sayde: wherfore wyll ye go on this maner, beyonde the worde of the Lorde? it wyll not come wel to passe: go not vp therfore: for the Lorde is not amonge you, that ye be not slayne before youre enemies. For the Amalechites and the Cananites are there before you, and ye wyll fall vpon the swurde because ye are tourned away from the Lorde, and the Lorde wyll not be with you. But they presumed obstinately to go vp vnto the hyll toppe. Neuerthelater, the Arke of the testamente of the Lorde, and Moses departed not out of the hoste. Then the Amalechites and the Cananites, whiche dwelte in that hyll came downe and smote them, and hewed them, euen vnto Horma.

The. xv. day at Mattyas. H.

The xv. Chapiter.

AND the lorde spake vnto Moses, saiyng: Speake vnto the children of Israell, and saye vnto them: * when ye be come into the Leui. xxiij. b. lande of youre habitacions, whiche I geue vnto you, and wyll offer an offeryng vnto the Lorde. Namely a burnte offeryng or a speciall sacrifice, eyther of a vow or of a willyng minde and in youe principall feastes, to make a swete sauoure vnto the Lorde of the oxen or of the sloeke. Then * lette him that Leui. ii. a. offereth his offeryng vnto the Lorde, bring and. vi. b. also a meate offering of a tenth deale of floure myngled with the fourth parte of an hin of oyle, and the fourthe parte of an hin of wyne for a drynke offeryng, to offer with the burnt offeryng or any other offeryng when it is a lambe. Or yf it be a ram, thou shalt offer for a meate offeryng, two tenth deales of floure mingled with the. iij. parte of an hin of oyle: and for a drynke offeryng, thou shalte offer the third parte of an hin of wyne for a swet sauoure vnto the Lorde. And when thou offerest a bullocke for a burnt offeryng or for a speciall vowe or peace offeryng vnto the Lorde, lette hym bring with a bullocke a meate offeryng of three tenth deales of floure mingled with halfe an hin of oyle. And thou shalt bring for a drynke offeryng: euen halfe an hin of wine, for an offering of a swete sauoure vnto the Lorde. After this maner shal it be done for an Oxe, or for a ram, or for a lambe, or a hyd. Loke what nombre thou makest in these, suche a nombre shalt thou make in them also. And accordyng to the nombre of suche offeringes, thou shalte encrease the meate offeryngs and the drynke offeryngs.

All that are of youre selues shall do these thynges after this maner, to offer an offeryng of swete sauoure vnto the Lorde. And yf a straunger sogeorne with you, or who soeuer he amonge you in your generacions, wyll offer an offeryng of a swete sauour vnto the lorde, euen as ye do, so he shal do. One ordinaunce shalbe bothe for you of the congregacion, and also for the straunger. It shalbe an ordinaunce for euer in your generacions, both vnto you and to the straunger before the lord. One law and one maner shal serue both for you and for the straunger that sogeorneth with you. And the Lorde spake vnto Moses, saiyng: Speake vnto the children of Israell, and saye vnto them: * When Deut. vi. ye be come into the lande to the whiche I bryng you, then when ye wyl eat of the bread of the lande, ye shal take vp an heue offeryng vnto the Lord. Ye shall take vp a cake of the C. Deu. xxi. fyrste of youre dowe for an heue offeryng, * as ye do the heue offeryng of the barne, Leu. xxiij. euen so ye shal heue it. Of the fyrste of your dowe ye shall geue vnto the Lorde an heue offeryng in youre generacions. And yf ye ouerse youre selues, and obserue not all these commaundementes, whiche the Lorde hathe spoken vnto Moses, euen all that the Lorde hath commaunded you by the hande of Moses from the fyrste daye that the Lorde commaunded Moses, and hence forward amonge your generacions. If it happen that ought is committed ignorantly of the congregacion, all the multitude shal offer a bullocke for a burntofferyng, to be a swete sauoure vnto the Lorde, with the meate offeryng and drinke offeryng therto, accordyng to the maner, and an he gote for synne. And the priest shal make an attonnement for all the multitude of the children of Israell, and it shalbe forgeuen them: for it is ignorannce. And they shall bringe their offeryng for a sacrifice vnto the Lorde: and their synne offeryng before the lord for their ignorannce. And it shalbe forgeuen vnto all the multitude of the children of Israel, and vnto the straunger that dwelleth among you: seynge all the people were Leui. iij. in ignorannce. * If any one soule synne thorowe ignorannce he shall bringe a he goate of a yere olde for synne. And the priest shal make an attonnement for the soule that synned ignorantly, with the synofferyng before the

Lorde to cercuncise hym: and that it maye be
to geuen him. And both thou that arte borne
of the children of Israell, and the Straunger
that dwelleth among you, shal haue both one
lawe, who so both synne thorow ignorannce
But the soule that doth ought presumptu-
ously, whether he be an Israelite or a stran-
ger, the same blaspheneth the Lorde. And
that soule shalbe rooted out from amonge his
people, because he hath despised the worde
of the Lord, and hath broken his commaun-
dement, that soule therfore shal perishe, and
his synne shalbe vpon hym. And whyle the
children of Israell were in the wyldernesse,
Exod. xxxi.e. there founde a man that gathered sticks vp-
on the * Sabboth day. And they that founde
hym gathering sticks, brought hym vnto
Moses and Aaron, and vnto all the congre-
gacion: * and they put hym in warde, seyng
it was not declared what should be done vn-
to hym. And the Lord sayde vnto Moses: let
the man dye: let all the multitude stone hym
with stones without the hoste. And all the
multitude brought hym without the hoste,
and stoned hym with stones, and he dyed as
the Lord commaunded Moses. And the lord
spake vnto Moses, saying: speake vnto the
Deu. xxii.b. children of Israell and bid them that they
* make them gardes in the quarters of their
garmentes thorough out their generacions,
and put vpon the garde of the quarters a ri-
bande of yelowe silke. And the garde shalbe
vnto you to loke vpon it, that ye may remem-
bre all the commaundementes of the Lorde,
and do them: and that ye seke not after youre
owne harte, or youre owne eyes: after the
whiche ye vse to go a whoryng: but ye shall
remembre rather and do all my commaunde-
mentes, and be holy vnto your God: I am the
lord your God, whiche brought you oute of
the lande of Egipte, for to be youre God: I
am the Lord your God.

The. xvi. Chapiter.

Chorah the sonne of Jezehar, the
sonne of Caath, the sonne of Leui, and
Nathan and Abiram the sonne of Eliab, and
On the sonne of Peleth, the sonne of Ru-
ben: rose vp before Moses, with other men
of the children of Israell, two hundred and
fyfty, whiche were Captaynes of the mul-
titude, greate and famous men in the congre-
gacion: and they gathered them selues to-
gether against Moses and Aaron, and sayde
vnto them ye make muche to do, seyng al the
multitude are holy euery one of them, and the
Lord is among them. Why heue ye your sel-
ues vp about the congregacion of the lorde?
And when Moses hearde it, he fell vpon his
face, and spake vnto Corah and vnto all his
company, saying: to morowe the Lord wyll
shewe who are his, who is holye, and who
he hath chosen to come to hym. This do ther-
fore, take you censers, bothe Corah and
all his company and do fyre therein, and put
cens in them before the Lorde to morowe.
And the man whom the Lorde doth chose,
the same shalbe holy. Ye make muche to do, v.
ye children of Leui. And Moses sayde vn-
to Corah: * heare ye children of Leui: Is Num. iij.b.
it but a small thyng vnto you that the God
of Israell hath separated you from the mul-
titude of Israell: and brought you to hym
selfe, to do the seruice of the dwelling place
of the lord, and to stande before the multitude
and to minister vnto them? he hath taken the
to hym and all thy brethren the sons of Le-
ui with the, & seke ye the office of the priest
also? For which cause both thou and all thy
company are gathered together against the
lorde. And what is Aaron, that ye murmur a-
gainste hym? And Moses sente, and called
Nathan, and Abiram the sonnes of Eliab,
whiche sayde we will not come vp. Is it a
smal thyng that thou hast brought vs out of T.
a lande that floweth with milke and hony, to
kyl vs in the wildernesse, and to raygne ouer
vs also? Hast thou brought vs vnto a lande
that floweth with milke and hony, and geuen
vs inheritaunce of feldes and vineyardes?
Wilt thou put out the eyes of these men? we
will not come vp. And Moses waxed very
angry, and said vnto the lord. Turne not thou
vnto their offering. I haue not taken so mu-
che as an asse from them, neither haue I hurt
any of them. And Moses sayde vnto Corah:
Be thou and al thy company before the lord:
bothe thou, they, and Aaron to morowe. And
take euery man his censer, and put cens in
them, that ye maye offer before the Lorde:
euery man of the two hundred and fyfty take
his censour, thou also Aaron, that euery one
maye haue his censer. And they take euery
man his censer, and put fyre in them, & layde
cens theron, and stode in the doze of the Ta-
bernacle of witnes with Moses and Aaron.
And Corah gathered all the congregacion
against them vnto the doze of the tabernacle
of witnesse. And the glozye of the lorde ap-
peared vnto all the congregacion. And the
lorde spake vnto Moses and Aaron, saying:
Separat your selues from amonge this con-
gregacion, that I may consume them at once.
And they fell vpon their faces and sayde,
O most mighty god of the spirites of al flesh, Num. xxvij.a
ye one man hath synned, wilte thou be wroth
with al the multitude? And the lord spake vn
to Moses, saying: speake vnto the congrega-
cion and say: Get you awaye from about the
dwellynge of Corah, Nathan, and Abiram.
And Moses rose vp, and went vnto Nathan
and Abiram, and the elders of Israell folo- W.
wed him. And he spake vnto the congregacion, saying: departe from the tentes of these

wycked men, and touche nothyng of theyrs: lest ye perish in all theyr synnes. And so they gate them from the dwelling of Corah, Dathan and Abiram on every syde. And Dathan and Abiram came oute and stode in the doze of theyr tentes with theyr wyues, theyr sonnes, & theyr litle children. And Moses sayde: Here by ye shal know that the Lord hath sent me to do all these workes, and that I haue not done them of myne owne minde. If these men dye the comen death of al men: or if they be visited after the visitacion of al men, then the Lorde hath not sent me. But and if the Lorde make a newe thynge, and the yearthe open her mouthe, and swalowe them vp with all that they haue: and they go down quycke into hell: then ye shal vnderstande, that these men haue prouoked the Lord. And it Deute. xi. a Nu. xxvi. b. Psal. cvi. c. E. fortuned that assone as he had made an ende of speakyng al these wordes, the ground sloue vnder them that was vnder them: and the yearth opened her mouth, and swalowed them vp, & their houses, and all the men that were with Corah, and al their goodes. And they and al that they had, went down alyue vnto hel, and the yearthe closed vpon them: they perished from among the congregacion. And all Israel that were about them fled at the crye of them. And they sayd: lest the yearth swalowe vs vp also. And there came oute a fyre from the Lord, and consumed the two hundred and fyftye men that offered cense. And the Lorde spake vnto Moses, saying: Speake vnto Eleazar, the son of Aaron the Priest that he take vp the censers out of the burnyng and and skater the fyre here & there, for the censers of these synners are halowed in theyr deathes: and let them make of them thin beaten plates for a coueryng of the altar. For they offered them before the Lord, and therfore they are halowed, and they shalbe a tokē vnto the children of Israel. And Eleazar the priest toke the brasen censers which they that were burnt had offered, & beate them thyn for a coueryng of the altar, to be a remembraunce vnto the children of Israel, that no straunger which is not of the sede of Aaron, come nere to offer cense before the Lord, that it happen not vnto hym: lyke as vnto Corah and his company, as the Lord sayde of him by the hande of Moses. But on the morowe all the multitude of the children of F. Israel murmured against Moses and Aaron, saying: ye haue kylled the people of the Lord. And it fortuned that when the multitude was gathered against Moses & Aaron, they loked towarde the Tabernacle of wytnesse. And beholde, when they were entred into it the cloud couered it, and the glory of the Lorde appeared. And Moses and Aaron came before the Tabernacle of wytnesse. And the Lorde spake vnto Moses, saying: Get you from among this congregacion, that I may consume them quyckly. And they fell vpon their faces. And Moses sayde vnto Aaron: take a censer, and put fyre therin out of the altar, and poure on cense, & go quyckly vnto the congregacion, that thou mayst obtayne the forgeuenes for them. For there is wrath gone out from the Lorde, & there is a plage begonne. And Aaron toke as Moses commaunded hym & ranne into the middes of the congregacion, and beholde, the plage was be- G. gone amonge the people, and he put on cense, and made an attonement for the people. And when he stode betwen the dead and them that were alyue, the plage ceased. They that died in the plage were fourteen thousande and seuen hundred: besyde them that dyed about the busynesse of Corah. And Aaron went againe vnto Moses before the doze of the Tabernacle of wytnes, and the plage ceased.

¶ The. xvii. Chapiter. The. xvii. at Nu.

AND the Lord spake vnto Moses, saying: Speake vnto the children of Israell: and take of euery prince of them a rodde, after the houses of theyr fathers, euen twelue rodes: & write euery mans name vpon his rod. And write Aarons name vpon the rod of Leui: for euery rode is for an house of their fathers. And put them in the Tabernacle of wytnesse, euen in the place where I mete you. And the mans rod whome I chose, B. shal blossom. And I wyl make ceasse from me the grudgynges of the children of Israell wherby they grudge against you. And Moses spake vnto the children of Israell, and all the princes gaue hym euery prince ouer their fathers houses, a rod, euen twelue rodes: and the rod of Aaron was amonge the C. rodes. And Moses put the rodes before the Lorde, in the Tabernacle of wytnesse. And on the morowe, Moses went into the Tabernacle of wytnesse: and beholde, * the Hebr. iij. rod of Aaron for the house of Leui was budded, and bare blossoms & almondes. And Moses brought oute all the rodes from before the Lord vnto al the children of Israel: and they loked vpon them, and toke euery man his rod. And the Lorde sayde vnto Moses: bryng Aarons rod again before the wytnesse to be D. kepte for a token at the childrens rebellion, & that their murmurynge may cease from me, and that they dye not. And Moses dyd as the Lorde commaunded hym, euen so dyd he. And the children of Israell spake vnto Moses, saying: behold, we are wasted away and consumed: we all come to nought, euery one of vs commeth nye the dwellyng of the Lord, dieth: shall we vtterly consume away?

¶ The. xviii. Chapiter.

AND the Lorde sayde vnto Aaron, thou A. Gunde and thy sons and thy fathers house with

amisse in the holye place. And thou and thy sonnes with the shal beare the faute of that whiche is done amisse in youre priesthode.

Num.iij.b

And thy brethren of the tribe of Leui and of their fathers houshold thou shalt take vnto the, that they may be ioyned vnto the & minister vnto the: euen vnto the and thy sonnes with the before the tabernacle of witnesse.

They shall wayte vpon the and vpon all the tabernacle concerninge: but them not come nye the vessels of the sanctuary and the aultar, that they and ye also dye not. And they shalbe by the, and wayte on the tabernacle of witnesse for all the seruice of the tabernacle, and let no straunger come nye vnto you. Therfore shall ye kepe the holye place and the aultar, that there fal no more wrath vpon the children of Israell: beholde, I haue taken youre brethren the Leuites from among the children of Israel, whiche as a gifte of rownes are geuen vnto the Lord, to do the seruice of the tabernacle of witnesse. Therfore shalte thou and thy sonnes with the take heede vnto youre priestes office for al thinges that pertaine vnto the aultar, & for al that are within the vayle. And se that ye serue: for I haue geuen youre Priestes office vnto you as a gyfte: and therfore the straunger that commeth nye, muste be slayne. And the Lord spake vnto Aaron: beholde, I haue geuen the the keepyng of mine heue offerynges, of al the halowed thynges of the children of Israel. Euen vnto the, I haue geuen them for the anoyntyng & to thy sonnes, for a duty for euer. This shalbe thyne of moste holy from the fyre of the aultar. All their sacrifices for al their meate offerynges, sinne offerynges & trespasse offerynges, whiche they bring vnto me, are moste holy. Like thine & thy sonnes. In the moste holy place shalt thou eate it: and al that remayles shall eate of it, let it be holy vnto the. And this also is thyne: the heue offerynges of their gyftes, throughout al the haue offerynges of the children of Israel: I haue geuen them vnto the & thy sonnes & thy doughters with the, to be a duty for euer, & al that are clean in thy house, shal eate of it. All the fat of the oyle, & al the fat of the wine and of the rowne, whiche they shal offer vnto the Lord for their firstes, the same haue I geuen vnto the. And whatsoeuer is first ripe in their lande which they bring vnto the Lord shalbe thine, & al that are clean in thy house shal eate of it. All deuirate thinges in Israel, shalbe thine. All that breaketh the matrice in al flesh that men bring vnto the Lord, whether it be of men or beastes, shalbe thine. Neuertheles the first borne of man shalt thou redeme: & the first borne of vncleane beastes shalt thou redeme likewyse. Those that are to be redemed, shalt thou redeme from the age

Leuit.xxvii.a

of a moneth, for the value of the money, namely for syue sicles after the sicle of the sanctuary. A sicle maketh twenty halpenes. But the firste borne of oxen, sheepe & goates shalte thou not redeme. For they are holy: therfore thou shalt sprinkle their blood vpon the aultar, and shalte burne their fat vpon the sacrifice for a sweete sauour vnto the Lorde. And the flesshe of them is thyne: as the wane breast and the right shulder. Those are thyne. All the holy heueofferinges which the children of Israel offer vnto the Lord, haue I geuen the, and thy sonnes and thy doughters with the, to be a duty for euer. It is be a saled couenaunt for euer: before the Lord, both vnto thee and to thy sede with the. And the Lorde spake vnto Aaron: thou shalt haue none inheritaunce in their lad, neither shalt thou haue any part among them. I am thy part and thy inheritaunce among the children of Israell.

Deut.xviii.a
Eccl.xliii.f

Beholde I haue geuen the children of Leui al the tenthe in Israel to inherite, for the seruice whiche they serue in the tabernacle of witnesse. Hether muste the children of Israel henceforth come nye the tabernacle of witnes, lest they beare sinne, and dy. But the Leuites shal do the seruice in the tabernacle of witnesse and beare their sinne. It shalbe a law for euer in your generacions that amog the children of Israel they possesse none inheritaunce. But the tithes of the children of Israel, which they pay as an heue offeryng vnto the Lord, I haue geuen the Leuites to inherit. And therfore I haue said vnto them. Among the children of Israel ye shal possesse none inheritaunce. And the lord spake vnto Moses, saying: Speake vnto the Leuites: and say vnto them, when ye take of the children of Israel the tithes which I haue geuen you of them for youre inheritaunce, ye shal take an heue offeryng of that same for the Lord, euen the tenth part of the tith. And this your heue offeryng shalbe reckened vnto you, euen as though it were the corne of the barne, or out of the fulnesse of the win presse.

D.

Of this maner ye shall therfore separate an heue offering vnto the Lord of al your tithes which ye receiue of the children of Israel, ye shal geue therof vnto the lord an heue offring, whiche shal belong to Aaron the priest. Of al your gyftes, ye shal take out al the Lordes heue offeringes, euen the fat of their halowed thinges. Therfore thou shalt say vnto them: when ye haue taken away the fat of it frō it, it shalbe counted vnto the Leuites, as ye it were the encrease of the corne floor, or the encrease of the wyne presse. And ye shal eate it in al places, both ye & your houshold: for it is your reward for your seruice in the tabernacle of witnes. And ye shal beare no sinne by the reason of it, when ye haue taken frō it the fat of it: neither shal ye prophane the holy thinges of the children of Israel, lest ye die.

The

And the lorde spake vnto Moses, and Aaron saying: this is the ordinaunce of the lawe: which the Lorde hath commanded, saying: speake vnto the children of Israell that they bring the a red kowe without spot, and wherin is no blemishe, and vpon whiche neuer came yoke. And ye shall geue her vnto Eleazar the priest, that he may bring * her without the hoste, and cause her to be slayne before his face. And let Eleazar the priest take of her bloud with his finger, and sprinkle it before the Tabernacle of witnesse seuen tymes. And cause the kowe to be burnt in his sighte with her * dunge, fleshe, bloud. And the dunge of her shal be burne also. And let the priest take Cedre woode, and hysop and purple clothe, and cast it vpon the kowe as she burneth. Then let the priest wash his clothes, and he shal bath his fleshe in water, and then come into the hoste and the priest shalbe vncleane vnto the euen. And he that burneth her, shal wash his clothes in water, and bath his fleshe in water, and he vncleane vntyll euen. And a man that is clean shal take vp the ashes of the kowe, and put them without the hoste in a cleane place. And it shalbe kept for the multitude of the children of Israel * for a sprynckling water and for an attonement of synne. Therfore he that gathereth the ashes of the kowe, shall wasshe his clothes, and remayne vncleane vntyll euen. And this shalbe vnto the children of Israel and vnto the straunger that dwelleth amonge them, a statute for euer. * He that toucheth the deade bodye of any man, shalbe vncleane seuen dayes. And he shall purifye hymselfe with this water the thyrd day and the seuenth daye, and he shalbe cleane. But yf he purifye not hym selfe the thyrde daye and the seuenth daye, he shal not be cleane. Whosoeuer toucheth the corse of any man that is deade, and sprynckleth not hymselfe, defyleth the dwellyng of the Lorde, and that soule shalbe roted oute of Israell, because the sprynckelyng water was not sprynkled vpon him. He shalbe therfore vncleane, and his vncleanesse shall remayne vpon hym. This is the lawe of the man that dyeth in a tente: all that come into the tent, and all that is in the tent shall be vncleane seuen dayes. And all the vessell that be open whiche haue no lyd nor couerynge vpon them shalbe vncleane. And who so euer toucheth one that is slain with a sword in the felde, or a dead persone, or a bone of a dead man or a grane shalbe vncleane seuen dayes. Therfore, for an vncleane persone they shal take of the burnte ashes of the sinofferyng, a runnyng water shal be put therto in a vessel. And let a cleane persone take Hysope and dippe it in the water, and sprinkle it vpon the tente, and vpon all the vesselles, and vpon the soules that were there, and vpon hym that touched a bone, or a slayne persone, or a dead body, or a grane. And the cleane persone shal sprynkle vpon the vncleane the third day and the seuenth day, and the seuenth daye he shall purifye hym selfe, and wasshe his clothes, and bath his fleshe in water, and shall be cleane at euen. But the man that is vncleane and wil not purifye hym selfe, that same soule shalbe destroyed from among the congregacion, because he hath defyled the sanctuary of the Lorde, and the sprynckelyng water hath not bene sprynkled vpon him, he is vncleane. And this shalbe a perpetual law vnto them. And he that sprynckleth the sprynkelyng water, shall wasshe his clothes. And he that toucheth the sprynkling water, shal be vncleane vntyll euen. And whatsoeuer the vncleane persone toucheth shall be vncleane. And the soule that toucheth shalbe vncleane vntyll euen.

The.xx. Chapiter.

And the children of Israel came with the whole multitude into the desert of Sin in the first moneth, and the people abode at Cades. And there dyed Mir, and was buried there. And there was no water for the multitude, and they gathered them selues together against Moses and Aaron. And the people chode with Moses, and spake, saying: wolde God that we had perished, when oure brethren dyed before the Lorde. Why haue ye brought the congregacion of the Lorde into this wyldernesse, that both we and our cattell shulde dye in it? Wherfore haue ye made vs to ascende out of Egipte, to bring vs into this vnpleasaunt place, where is no place of seed nor of figures, nor vynes, nor of pomgraunates, neither is there any water to drynke. And Moses and Aaron went from the congregacion vnto the dore of the Tabernacle of witnesse, and fell vpon their faces. And they cryed vnto the Lorde and sayd, O Lord god heare the cry of this people, and open them thy treasure, euen a fountaine of lyuyng water, that they may be satisfied, & that their vnrighteousnesse may cease. And the glorye of the Lorde appeared vnto them. And the Lord spake vnto Moses, saying: take the rodde, and gather thou and thy brother Aaron the congregacion together, and speke vnto the rocke before their eyes, and it shall geue forth his water. And thou shalte bring them water out of the rocke, to geue the company drynke, and thou shalte geue them and their beastes also. * And Moses tooke the rod from before the Lorde, as he commanded hym. And Moses and Aaron gathered the congregacion together before the rocke, and Moses sayde vnto them: heare ye rebellious: must we fet you water out of this rocke? And Moses lyfte vp his hande, and with his rod he smote the rocke two times, and the water

and their beastes also. And the Lorde spake vnto Moses and Aaron: Because ye beleued me not to sanctifie me in the eyes of the children of Israell, therfore ye shall not bring this congregacion into the lande which I haue geuen them. This is the water of strife, because the children of Israell stroue with the Lorde, and he was sanctified in them.

And Moses sent messengers from Cades vnto the kynge of Edom: Thus sayth thy brother Israell: Thou knowest all the trauayle that hath happened vs. Our fathers went downe into Egipte, and we haue dwelt in Egipte a longe tyme, and the Egiptians vexed vs and our fathers. And when we cried vnto the Lorde, he hearde our voyce, and sent an Aungell, and hath led vs out of Egipte. And beholde, we are in Cades, euen in the vttemost cyttie of thy borders. We wil go now thorowe thy countre: but we will not go thorowe the fieldes or vineyardes, neyther will we drincke of the water of the pyttes: we will go by the kynges hye waye, and neyther turne vnto the right hande nor to the lefte, vntyll we haue past thy countre. And Edom answered him. Thou shalt not go by me, lest I come out against the with the swearde. The children of Israell sayde vnto him: we will go by the beaten waye: and yf I and my cattel drynke of thy water, I wil paye for it, I will but only (without any harme) go thorowe on my fete. He answered: Thou shalt not go thorowe. And Edom came out against him with mighty people, and with a stronge power. And thus Edom denied to geue Israell passage thorowe his countrey: wherfore Israell turned away from him. And the children of Israel departed fro Cades, & came vnto mounte Hor with all the congregacion. And the lorde spake vnto Moses and Aaron in mounte Hor, harde by the coste of the lande of Edom, saying: Aaron shalbe gathered vnto hys people, for he shal not come into the lande which I haue geuen vnto the children of Israell, because ye disobeyed my mouth at the waters of Strife. Take Aaron and Eleazar his son and bring them vp into mounte Hor, and thou shalte strippe Aaron out of his vestimentes and put them vpon Eleazar his sonne, and Aaron shall be gathered vnto his people and shal dye there. And Moses dyd as the Lorde commaunded and they went vp into mounte Hor in the sight of all the multitude. And Moses tooke of Aarons clothes, and put them vpo Eleazar his son, and Aaron dyed there in the top of the mount. And Moses and Eleazar came downe out of the mount. When all the multitude saw that Aaron was dede, they mourned for Aaron thyrty dayes throughout all the housholdes of Israel.

The xxi. Chapter.

And the kyng of Arad the Cananite which dwelte vnder the south hearde tell that Israel came by the waye that the spyes had vewed out, he fought against Israel, and tooke some of them prisoners. And Israel vowed a vowe vnto the Lord, and sayd: If thou wilte deliuer this people into my hande, I will vtterly destroye their cyties. And the Lorde hearde the voyce of Israell, and deliuered the Cananites. And they destroyed them and their cyties, and called the name of the * place Horma. * And they departed from mounte Hor by the waye of the red see, to compasse the lande of Edom. And the soule of the people fainted by the waye. And the people spake against God and against Moses: wherfore hast thou brought vs out of Egipte, for to dye in the wyldernesse, for here is neyther breade nor water, and our soule lotheth this light breade. * Wherfore the Lorde sent fyrye serpentes amonge the people which stonge them: and moche people of Israel dyed. Therfore the people came to Moses and sayd: we haue synned, for we haue spoken against the Lorde and against the, * make intercession to the Lorde that he take awaye the serpentes from vs. And Moses made intercession for the people. And the Lorde sayd vnto Moses: make the a fyrye serpent, and set it vp for a signe, that as many as are bitten, maye looke vpon it, and lyue. * And Moses made a serpent of braste, and set it vp for a signe. And when the serpentes had bitten any man, he beheld the serpent of braste, and was healed. * And the children of Israell departed thence, and pitched in Oboth. And they departed from Oboth, and pytched at the heapes of Abarim: euen in the wyldernesse whiche is by the plaine of Moab on the east syde. And they remoued thence, and pytched vpon the ryuer of Zared. And they departed thence and pytched on the other syde of Arnon, whiche is in the wyldernesse, & commeth out of the coostes of the Amorites: for Arnon is the border of Moab, betwene Moab and the Amorites. Wherfore it is spoken in the boke of the warres of the Lorde, what thyng he dyd in the red sea, and in the ryuer of Arnon. And the heade of the ryuer that goeth down to the habitacion of Ar, & stretcheth vnto the border of Moab, fro me thence it turneth vnto Beer. The same is Beer or wel wherof the Lord spake vnto Moses: gather the people together, and I wil geue them water. Then Israel sang this song. Aryse vp wel, syng ye vnto hym. The princes digged this wel, the captaynes of the people digged it, with the scepter, and with their staues. And from the wyldernesse they went to Mathana, and from Mathana to Nahaliel, and from Nahaliel to Bamoth, and from Bamoth to the

Num. xxiij. b.

Destruction.

* Judg. i. b.

Deut. ij. a. b.

Nume. xi. a.

i. Cor. x. a.

Sap. xvi. a.

Exod. viij. b. iiij. Mc. vij. b. Act. viij. b. C.

John. iij. b. iiij. Regum. xviij. a.

Num. xxiij. c.

We.

valey that is in the felde of Moab, vnto the top of the hyl that loketh before Jesimon. And Israell sente messengers vnto Sehon, kyng of the Amorites, sayinge: * I will go thorowe thy lande: we will not tourne into the feldes or vineyardes, neyther drynke of the waters of the wel, but we will go alonge by the kynges hye waye vntill we be paste thy coastes. * But Sehon wolde geue Israell no licence to passe thorowe his coastes, but gathered all his people together and went out against Israell into the wildernesse. And he came to Jehaza and fought against Israell. * And Israel smote him in the edge of the sweardе, and conquered his lande from Arnon vnto Jabok, and vnto the children of Ammon. For the bordes of the children of Ammon was* strong. And Israell toke all these cities, and dwelt in all the cities of the Amorites: in Hesebon and in all the townes that long thertо. For Hesebon was the Citye of Sehon the kyng of the Amorites, whiche fought before against the kyng of Moabites, and toke all his lande out of his hande, euen vnto Arnon. Wherfore they saye in the prouerbe: come to Hesebon, and let the cytie of Sehon be bylt and repared: for there is a fyre gone out of Hesebon, a flamme from the cytie of Sehon, and hath deuored Ar in Moab, and the inhabitours of the hye places in Arnon. Wo be to the Moabi: O people of Chamos, ye are vndone, he hathe put his sonnes to flyght, and his doughters to captiuite vnto Sehon the kyng of Amorites. Their empire is lost frō Hesebon vnto Dibon, & we made a wildernesse euen vnto Nopha, which reacheth vnto Medeba. And thus Israell dwelt in the lande of the Amorites.

And Moses sent to searche out Jazer, and they toke the townes belongyng thertо, and costed oute the Amorites that were therein.

* And they turned and went vp towarde Basan. And Og the kyng of Basan came out against them, he and all his people to fyght at Edrei. And the Lorde sayde vnto Moses, feare hym not, for I haue delyuered hym into thy hande and all his people, and his lande. And thou shalte do to hym as he dyddest vnto Sehon the kyng of the Amorites whiche dwelt at Hesebon. They smote hym therfore, and his sonnes, and all his people, vntyl there was nothyng lefte hym. And they conquered his lande.

The .xxj. Chapiter.

And the children of Israell departed & pitched in the feldes of Moab, on the other syde of Jordane, ouer against Jericho. And * Balac the sonne of Zippor saw all that Israell had done to the Amorites: and the Moabites were sore afrayde of the people, because they were many, and Moab in feare of the children of Israel. And Moab sayd vnto the elders of Madian: now shall this company lycke vp all that are rounde about vs, as an oxe lycketh vp the gresse of the felde. And Balac the sonne of Zippor was kyng of the Moabites at that time. He sent messengers therfore vnto Balaam the sonne of Beor in Pethor, whiche lyeth by the riuer of the lande of the children of his people: to call him, saying: beholde, there is a people come out of Egipt, and beholde, they couer the face of the earth, and dwell ouer against me. Come nowe therfore, and curse this people for my sake. For they are to mightye for me, yt peraduenture I might be able to smite them and to dryue them out of the lande. For I wote that he whom thou blessest, is blessed, and whome thou cursest, is cursed. And the elders of Moab and the elders of Madian departed, hauyng the rewardes of the diuynyng in their handes. And they came vnto Balaam, and tolde him the wordes of Balac. * And Balaam sayd vnto them: lye here this nyght, and I will bringe you worde, euen as God shall say vnto me. And the lordes of Moab abode with Balaam. And God came vnto Balaam: and sayd, what men are these with the? And Balaam sayd vnto god: Balac the sonne of Zippor, kyng of Moab hathe sente vnto me, saying: behold, there is a people come out of Egipt and coueteth the face of the earth: come nowe therfore, and curse them for my sake, ye peraduenture I maye be able to ouercome them in battel, & so dryue them out. And God sayde vnto Balaam. * Go not with them, neyther curse the people, for they are blessed. And Balaam rose vp in the morninge, and sayd vnto the Lordes of Balac: get you vnto your lande: for the Lorde will not suffer me to go with you. And the Lordes of Moab rose vp, and went vnto Balac & sayd: Balaam wold not come with vs. And Balac sente agayne a greater company of Lordes & more honorable then ther: which came to Balaam, & sayd vnto him: * Thus sayth Balac the sonne of Zippor: let nothyng, I beseche the, let the come vnto me, for I will surely promote the vnto great honor, and will do all maner of thinge that thou sayest vnto me, come I praye the, curse this people for my sake. And Balaam answered and sayd vnto the seruauntes of Balac: * If Balac wolde geue me his house full of syluer and gold, I can not go beyonde the mouth of the lorde my god, to do lesse or more. Now therfore tary ye here this nyght: that I may wete, what the Lord will say vnto me more. And god came vnto Balaam by nyght, and sayde vnto him: If these men come to call the, aryse vp and go with them: but loke what I saye vnto the, that shalt thou do. And Balaam rose vp early, and saddled his asse, and went with the Lordes of Moab. And the

Deut. 2. c. and. 27. b.

Deut. xxix. b

Deut. 1. a. and. xxxi. a Jo. xxiiij. a.

Deut. 3. b.

Deut. 3. a. and. xix. b.

Deuteronomy. 8

Jo. xxiij. b.

B. Deut. xxi. 3. Reg. xi.

C.

D. Nu. xxiij.

went. And the angell of the lorde toke in the waie against hym, as he rode vpon his asse, and his .ij. seruantes were with him. And whē the asse sawe the angell of the lorde stande in the waie, and hauyng a sworde naked in his hande, the asse turned aside out of the waie, and went out into the fielde. And Balaā smote the asse, to cause her turne to the waie. But the angell of the lorde stode in a pathe, betwene the vineyardes, and there was a wall on the one side, and another on the other. And when the asse sawe the angell of the lorde, she crouched vnto the wall, and thrust Balaams foote vnto the wall, he smote her again And the angel of the lorde went further, and stode in a narowe place, where was no way to turne, either to the right hande or to the left. And when the asse sawe the angell of the lorde, she fell downe vnder Balaam: and Balaā was wroth, and smote the asse with a staffe. And the lorde opened the mouth of the asse, and she saied vnto Balaam: what haue I done vnto thee, that thou hast smitē me now .iij. times? And Balaam said vnto the asse: thou hast mocked me: I would wish there were a sworde in myne hande, for then would I slee thee. And the asse said vnto Balaam: am not I thyne asse, whome thou hast ridden vpon euer since thou waste borne, vnto this daie? Was I euer wont to do so vnto thee? He saied: nay. And the lorde opened the eyes of Balaam, and he sawe the angell of the lorde stande in the waie, hauyng a sworde drawē in his hande. He bowed himself therfore, and fell flat on his face. And the angel of the lorde saied vnto hym: wherefore hast thou smitten thyne asse these .iij. times? Beholde, I came out as an aduersary, because thou ma[illegible]t thy waye peruerse vnto me, & the asse sawe me, & went backe from me .iij. times: or els she had not turned her self from me. Surely I had euen nowe slaine thee, and saued her alyue. Balaam saied vnto the angell of the lorde: I haue synned, for I wist not that thou stodest in the waie against me. Now therefore, if it displease thee, I will turne home again. The angell saied vnto Balaam: go with the men: but what I saie vnto thee, that maiest thou speake. And so Balaam went with the lordes of Balac. And when Balac harde that Balaam was come, he went out to mete hym, vnto a citie of Moab, whiche is in the border of Arnon, euen in the vttermost coste. And Balac saied vnto Balaam: did I not sende to thee, to call thee? And wherefore camest thou not vnto me? Seruaūte I am not able to promote thee vnto honoure? And Balaam made answere vnto Balac: lo, I am come vnto thee. And ca I now say any thyng at all? The woorde that God putteth in my mouth, that shall I speake. And Balaam went with Balac, and they came vnto a Citie of

Hirsetes. And Balac offered oxen and shepe, and sent vnto Balaam, and to the lordes that were with hym. And on the morowe Balac take Balaam, and brought hym vpon to the high place of Baall, that thence he might se the vttermost part of the people.

The xxiij. Chapiter.

AND Balaam said vnto Balac: build me here .vij. altares, and prepare me here .vij. Oxen, and .vij. Rammes. Nowe Balac did as Balaam saied. And Balac and Balaam offered on euery Altar, one Oxe and a Ram. And Balaam saied vnto Balac: Stande by thy sacrifice, and I will go: if happely the Lorde will mete me, and whatsoeuer he sheweth me I will tell thee: and he went further a lone. And God met Balaam, and Balaam said vnto hym: I haue prepared .vij. Altares, and haue offered vpon euery Altar, an Oxe and a Ram. And the lorde putte a saying in Balaā's mouth and said, go again to Balac, and saie on this wise. And when he went again vnto hym, lo, he stoode by his sacrifice, he and all the lordes of Moab. And he take vp his parable and said, Balac the kyng of Moab, hath fet me from Mesopotamia, out of the Mountaines of the Eastlād, saying: come, curse Jacob for my sake: come and defie Israel. How shall I curse hym, whom God hath not cursed? Or how shall I defie hym, whom God hath not defied? From the toppe of the rockes I se hym, and from the hilles I beholde hym: lo, the people shall dwell by themselues, and shal not be reckened emong the nations. Who can tell the dust of Jacob, and the number of the .iij. parte of Israell? I praie God, that my soule maie die the death of the righteous and that my laste ende maie be like his. And Balac saied vnto Balaam: what hast thou done vnto me? I toke thee to curse myne enemies, and beholde, thou hast blessed them. He answered and said: must I not kepe that and speake, which the Lorde hath putte in my mouthe? And Balac saied vnto hym: come I praie thee with me vnto another place, where thou maiest se them, and thou shalt se but the vttemoste parte of them, and shalt not se them all: curse them out of the place for my sake And he brought hym into a fielde (where men might see farre off) euen to the toppe of an hill, and built .vij. Altares, and offered an oxe and a Ram on euery Altar. And he saied vnto Balac: Stande here by thy sacrifice, while I go yonder. And the lorde met Balaam and put a woorde in his mouthe, and said: go again vnto Balac and saie thus. And when he came to hym: beholde, he stoode by his sacrifice, and the lordes of Moab with hym. And Balac said vnto hym: what hath the lorde said? And he tok vp his parable and answered: rise vp Balac and heare, and herken vnto me thou sonne of Siphor.

The xxiij. daie. Num. xxiij. a. Matins.

B. Num. xxiij. a.

C.

D.

E.

F.

G.

Num. xxiij. g.

Gen. 1. b. 3. c.

man, that he should lie, neither the sonne of a man that he should repent. Wonde he say it & not do? Or wonde he speake, & not make it good? Beholde, I have taken vpon me to blesse, for he hath blessed, and I can not turne it. He beheld no wickednes in Jacob, nor sawe trauaile in Israel. The Lorde his God is with him, and the presence of the King is among them. God brought them out of Egipte, he hath strength as an vnicorne. There is no Sorcerie in Jacob, nor Soothsaying in Israel. It is now tolde vnto Jacob and Israel, what God hath wrought. Beholde, the people shall rise vp as a Lionesse, and heue vp themselues as a Lion. He shall not lye downe, vntill he eate of the praie, and drinke the bloud of them that are slain. And Balac said vnto Balaam: Neither curse them nor blesse them. But Balaam answered, and said vnto Balac: Sawe not I thee, saying, all that the Lorde speaketh, that I must doe? And Balac said vnto Balaam: Come I praie thee, and I will bring thee yet vnto another place, if peraduenture it will please God, that thou maiest then curse them for my sake. And Balac brought Balaam into the toppe of Peor, that boweth toward the wilderneſſe of Jeſhimon. And Balaam said vnto Balac: make me here vij. altares, and prepare me here vij. Oxen, and seuen Rammes. And Balac did as Balaam had said, and offered an Ox and a Ram on euery altar.

The. xxiiij. Chapiter.

Euentong E.

WHen Balaam sawe, that it pleased the Lorde, that he should blesse Israel, he went not as he did twise before, to seke coth saying: but set his face toward the wilderneſſe. And Balaam lifte vp his eyes, and sawe Israel as he lay, according to his Tribes, and the spirite of God came vpon him. And he tooke vp his parable and said. Balaam the sonne of Beor hath said, and the man whose eye is open hath said. He hath said, which heareth the wordes of God and seeth the visions of the Almightie. And falleth downe with open eyes. How goodly are thy tentes, O Jacob, and thyne habitacions; O Israelite. Euen as the valleis are they laied abrode, and as gardeins by the riuers side: as the Tentes, which the Lorde hath pitched, and as cedre trees by the waters. The water droppeth out of his bucket, and his seede shalbee many waters, and his kyng shalbee higher then Agag. And his kyngdome shalbee exalted. God brought him out of Egipte: and he hath strength of an vnicorne, to be vnto him. He shall eate the nacions of his enemies, & gnawe their bones, and pearce them through with his arrowes. He couched himself, and laied him downe as a Lion, and as a lioneſſe, who shall stire him vp? Blessed is he that blesseth thee, and curseth him that curseth thee. And Balac was wroth with Balaam, and smote his handes together: and Balac said vnto Balaam: I sent for thee to curse myne enemies, and beholde thou hast blessed them these three times. Therefore now gette thee quickly vnto thy place. I thought to haue promoted thee vnto honour, but lo, the Lorde hath kept thee backe from honour. Balaam answered vnto Balac: told I not thy messengers, which thou sentest vnto me, saying: If Balac would giue me his house full of Siluer and gold, I can not passe the worde of the Lorde, to do either good or bad, of myne owne mynde. But what the Lorde saieth, that will I speake? And now beholde, I go vnto my people: come therefore, and I will aduertise thee, what this people shall do to thy folke, in the latter time. And he tooke vp his parable and said: Balaam the sonne of Beor hath said, the man whose eye is open, hath said. He hath said, which heareth the wordes of God, and hath the knowlege of the most high, and beholdeth the vision of the Almightie, & that falleth with open eyes: I shall see him, but not now: I shall beholde him, but not nie. There shall come a Starre of Jacob, and a rise a scepter of Israel, and smite the corners of Moab, and vndermine all the children of Seth. And Edom shalbee possessed, and Seir shall fall to the possession of their enemies, and Israel shall be mightie. Out of Jacob shall come he that shall haue dominion, and shall destroye the remnaunt of the citie. And when he loked on Amalech, he tooke vp his parable, and said: Amalech is the firste of the nacions, but his latter ende shal perishe vtterly. And he loked on the Kenites, and tooke vp his parable, and said: Strong is thy dwelling place, and thou puttest thy nest in a roche. Neuertheleſſe, the Kenite shalbe rooted out, vntil Asur take thee prisoner. And he tooke vp his parable, and said: Alas, who shall liue when God doth this? The shippes also shall come out of the coaste of Italia, and subdue Asur, and subdue Heber, and he himself shall perishe at the last. And Balaam rose vp, and went and returned to his place: and Balac also went his waye.

The. xxv. Chapiter.

AND Israel abode in Sittim, and the people began to commit whoredom with the daughters of Moab, which called the people vnto the Sacrifice of their Goddes. And the people did eate, & worshipped their Goddes, and Israel couples himself vnto Baal Peor. And the indignacion of the Lorde was prouoked against Israel, and the Lorde said vnto Moses: take all the heades of the people, and hang them vp before the Lorde, against the Sunne, that the wrathe of the Lorde may turne away

Num. xxiij. b

D.

Num. xxiij. b

Num. xxiij. b

Gene. xlix. b.

G

Num. xxi

Matth. iij. Mar. i. Luc. iij. Joh. j.

Deu. xxxij. Mat. ij. Luc. i.

D.

Exod. xvij. Deu. xxv. i. Reg. xv.

The. xx. Num. xxxi.

Exo. xxij.

from Israell. And Moses said vnto the iud-
Exod. xxxii. e ges of Israell * euery one slaie his menne,
B. that were ioyned vnto Baal Peor. And be-
holde, one of the children of Israell came
and brought vnto his brethren a Madianit-
isshe wife in the sight of Moses, and in the
sight of all the multitude of the children of
Israell, that wept before the doore of the ta-
bernacle of witnesse. * And when Phinees the
Leuit. x. c. sonne of Eleazar the sonne of Aaron the
priest saw it, he rose vp out of the midest
of the congregacie, and tooke a weapon in his
hande, and went after the man of Israell in-
to the tent, and thrust them through: both
the man of Israell, and also the woman, euen
through the belly of her. And the plague ce-
Exod. xxxii. a. sed from the children of Israell. And there
C. died in the plague, xxiiij. M. And the Lorde
Eccles. xlv. f. spake vnto Moses, saiyng: * Phinees the
Mac. ij. f. sonne of Eleazar, the sonne of Aaron the
priest, hath turned myne anger away from
the children of Israell, while he was gelous
for my sake, emong them: that I had not con-
sumed the children of Israell in my gelousy.
Wherefore saie, behold: I * geue vnto him
Gal. j. a. my couenaunt of peace, and he shall haue it,
and his seede after him, euen the couenaunte
of the Priesthode for euer: Because he
was gelous for his Godde sake, and made
an attonemente for the children of Israell.
The name of the Israelite, which was slain
with the Madianitishe wife, was Zambri the
sonne of Salu, a lorde of an house and kinred
of Simeon. And the name of the Madia-
nitishe wife that was slain, was Cozbi the
daughter of Zur, a heade ouer the people of
an house and kinred of Madian. And the lord
D. spake vnto Moses, saiyng: here * the Madi-
Num. xxxi. a. anites, and smite them, for they trouble you
with their wiles, whiche haue begiles you
in the matter of Peor, and in the
matter of their sister Cozbi, the daughter of
a lorde of the Madianites, which was slain
in the daie of the plague for Peors sake.

¶ The xxvi. Chapiter.

AND it fortuned that after the plague the
Lorde spake vnto Moses, & vnto Eleazar
the sonne of Aaron the Priest, saiyng: Take
the nomber of all the multitude of the chil-
dren of Israell, from twentie yere and aboue
throughout their fathers houses, all that are
able to goo to warre in Israell. And Moses
and Eleazar the Priest spake vnto them in
the fieldes of Moab by Iorde, ouer against
Iericho, fro twentie yere and aboue, as the
lorde commaunded Moses, and the children
of Israell, when they were come out of E-
Gene. f. gipte. Ruben the eldest sonne of Israell.
The children of Ruben: Hanoch, of whom
commeth the kynred of the Hanochites, and
Pallu, of whom commeth the kynred of the
Pallunites. Of Hetron, commeth the kynred
of the Hetronites. Of Carmi, commeth the
kynred of the Carmites. These are the kin-
dredes of the Rubenites. And there were in no-
ber, xliij. thousande, seuen hundred and lxx.
And the sonnes of Pallu: Eliab, and the so-
nnes of Eliab: Nemuel, Dathan and Abiram.
Thiss is that Dathan and Abiram, whiche
were famous in the congregacion and stroue
B. against Moses and Aaron in the compani
Num. xvi. a. of Corah, when they stroue against the lorde.
Num. xvi. e. And the yearth opened her mouth and swal-
lowed them vp: Corah also was in the death
of that multitude, what time the fire consu-
med two hundred and fiftie men, and they be-
came a signe not to be enuyed. The children
of Corah died not. And the children of Si-
meon, after their kynredes, were Nemuel, of
whom commeth the kynred of the Nemuelites:
Iamin, of whom commeth the kynred of
the Iaminites: Iachin, of whom commeth
the kynred of the Iachinites: Zarah, of whom
commeth the kynred of the Zarhites. And of Saul,
commeth the kynred of the Saulites. There
are the kynredes of Simeon: euen xxij. M.
and two hundred. The children of Gad, af-
ter their kynredes, were Zephon: of whom
commeth the kynred of the Zephonites: Hag-
C. gi, of whom commeth the kynred of the Hag-
gites: Suni, of whom commeth the kynred
of the Sunites: Ozni, of whom commeth the
kynred of the Aznites: and of Eri, commeth the
kynred of the Eriites: of Arod, commeth the
kynred of the Arodites. Of Areli, commeth
the kynred of the Arielites. These are the
kynredes of the children of Gad, according
to their nombers, xl. M. & C. The children
of Iuda, Er and Onan, * and Er and Onan, Gen. xxxviij. a.
died in the lande of Canaan. But the childre
of Iuda, after their kynredes, were Sela, of
whom commeth the kynred of the Selanites:
Phares, of whom commeth the kynred of the
Pharesites, Zareb, of whom commeth the
kynred of the Zarhites. And the children of
Phares were Hezron, of whom commeth the
kynred of the Hezronites: Hamul, of whom
commeth the kynred of the Hamulites. There
are the kynredes of Iuda, after their nobers
lxxvj. thousand, and fiue hundred. The chil-
D. dren of Issachar, after their kynredes were:
Thola, of whom commeth the kynredes of the
Tholaites: Phuua, of whom commeth the
kynred of the Phuunites: of Iasub, commeth
the kynred of the Iasubites: of Simron, co-
meth the kynred of the Simronites. There
are the kynred of Issachar, after their nom-
bers, lxiij. M. & C. The children of Zabulon
after their kynredes were Sered, of whom
commeth the kynred of the Seredites: Elon,
of whom commeth the kynred of the E-
lonites: Iahelell, of who commeth the kyn-
red of the Iahelites. These are the kynredes
of the Zabulonites, after their nobers, lx.

h. ij. and

and five hundred. The children of Joseph, throughout their kynredes, were Manasses Ephraim. The children of Manasses Machir, of whō commeth the kindred of the Machirites. And Machir begat Gilead, and of Gilead commeth the kynred of the Gileadites. And these are the children of Gilead Hiezer, of whom commeth the kynred of the Hiezerites, of whom commeth the kynred of the Helechites: Helech, of whom commeth the kynred of the Helechites: and Asriel, of whom commeth the kynred of the Asrielites: and Sichem, of whom commeth the kynred of the Sichemites: Semida, of whom commeth the kynred of the Semidaites: and Hepher, of whō commeth the kynred of the Hepherites. And Zelophead the sonne of Hepher, had no sonnes but daughters. And the names of the daughters of Zelophead were Mahela, Noa, Hagla, Milcha and Thirza. These are the kynredes of Manasse: and the nombre of them, lij. M. vij. and seven hundred. These are the children of Ephraim, after their kynredes: Suthelah, of whō commeth the kynred of the Suthelahites: Becher, of whom commeth the kynred of the Bechrites: Saben, of whom commeth the kynred of the Sabanites. And these are the children of Suthelah: Eran, of whom commeth the kindred of the Eranites. These are the kynredes of the children of Ephraim, after their nombers, xxxij. thousande and five hundred. And these are the children of Joseph, after their kynredes. These are the children of Benjamin, after their kynredes: Bela, of whō commeth the kynred of the Belaites: Asbel, of whom commeth the kynred of the Asbelites: Ahiram, of whom commeth the kynred of the Ahiramites: Saphan, of whom commeth the kynred of the Saphamites: Huphan, of whom commeth the kynred of the Huphamites. And the children of Bela were, Hed and Haaman, from whence commeth the kynred of the Arbites, and of Haaman, the kinred of the Haamites. These are the children of Benjamin, after their kynredes, and after their nombers, xlv. M. vi. C. These are the children of Dan, after their kynredes: Suham, of whom commeth the kynred of the Suhamites. These are the kynredes of Dan, after their kynredes. All the kynredes of the Suhamites were, after their nombers, lxiij. and foure thousand, and foure hundred. The children of Aser, after their kynredes, were Jemna, of whom commeth the kynred of the Jemnites. Jesui, of whom commeth the kynred of the Jesuites: Beria, of whom commeth the kynred of the Beriites. The children of Beria were Heber, of whom commeth the kynred of the Hebrites: Melchiel, of whom came the kindred of the Melchielites. And the daughter of Aser was called Sarah. These are the kynredes of Aser, after their nombers liij. M. iij. C. The children of Nephtali, after their kynredes were Jahseel, of whom came the kynred of the Jahzielites: Guni, of whō came the kynred of the Gunites. Jezer, of whō came the kynred of the Jezerites: Sellum, of whom came the kynred of the Sellemites. These were the kindredes of Nephtali, according to their kynredes. And the nombre of them was liij. M. iiij. C. These are the nombres of the children of Israell, of whom was made the summe of vj. hundred thousande and one. And the Lorde spake vnto Moses, saying: vnto these the lande shalbe diuided to inherite, accordyng to the nombre of names. To* many thou shalt geue the more inheritaunce, and to fewe the lesse inheritaunce. Vnto euery one the inheritaunce shalbe geuen, accordyng to the nombre thereof. Notwithstanding, the lande shalbe diuided by lotte, and accordyng to the names of the tribes of their fathers. Their inheritaunce, accordyng to the lotte shall be parted vnto many and vnto fewe. These are the nombres of the Leuites, after their kynredes: Gerson, of whō came the kynred of the Gersonites: Caath, of whom came the kynred of the Caathites: Merari, of whō came the kynred of the Merarites. These are the kynredes of the Leuites, viz. kynred of the Libnites, the kynred of the Hebronites, the kynred of the Maheelites, the kynred of the Musites, the kynred of the Chorites. Caath begat Amram, and Amram's wife was called Jochebed, a daughter of Leui, which was borne vnto Leui in Egypt. And he bare vnto Amram, Aaron, Moses, and Miriam their sister. And vnto Aaron were borne Nadab and Abihu, Eleazar and Ithamar. And * Nadab and Abihu died, when they offred strange fire before the lord And after their nombers, there were xxiij. M all males from a moneth old and aboue. For they were not nombred among the children of Israell, because there was no inheritaunce geuen them, emong the children of Israell. These are the nombres, when Moses and Eleazar the priest nombred the children of Israel, in the plaine of Moab, fast by Jordan, ouer against Jericho. And emong these there was not a man of them, whom Moses and Aaron nombred, when they told the children of Israell, in the wildernesse of Sinai. For the lorde had said of them: they shall dye in the wildernesse, and there was not left a manne of them, saue Caleb the sonne of Jephunne, and Josua the sonne of Nun.

The. xxvij. Chapiter.

THen the daughters of * Zelophead the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasse, of the kynred of Manasse the sonne of Joseph (whose names were Mahela, Noa, Hagla, Melcha, and Thirza) came, and stode before

Josua. xvij. a.

Josua. xvij. a.

Num. xxvi. a. Josua. xi. b.

Num. xxvi. a.

Num. xxvi. a.

Deute. i. Exod. xi. b. Deute. xxi. b.

Num. xi. a. Exod. xi.

Num. xxvi. a.

The. xxvi. Num. xxvi. a. Josua. xiij. a.

Moses, and Eleazar the Priest, and before the lordes, and all the multitude, by the more of the Tabernacle of witnesse, saying: Our father died in the wildernesse: and* was not in the companie of them, that gathered them selues together against the lorde, in the cõgregacion of Corah. But died in his awne synne, and had no sonnes. Wherefore then is the name of our father taken awaie, from emong his kinred, because he hath no sonne? Geue vnto vs therefore a possession, emõg the brethren of oure Father. And Moses brought their cause before the lord. And the lorde spake vnto Moses, saying: the daughters of Zelaphead speake right: Thou shalte geue thẽ a possession to inherite, emong their fathers brethren, and shalt turne the inheritaunce of their father, vnto theim. And thou shalte speake vnto the children of Israell, saying: If a manne die and haue no sonne, ye shal turne his inheritaunce, vnto his daughter. If he haue no daughter, ye shal geue his inheritaunce vnto his brethren. If he haue also no brethren, ye shall geue his inheritaunce vnto his fathers brethren, and if his father haue no brethren, ye shal geue his inheritance vnto him, that is next to him of his kynred, and he shal possesse it. And this shalbee vnto the children of Israell, a Lawe of Judgement, as the Lorde hath commaunded Moses. And the Lorde saied vnto Moses: get* thee vp into this mount Abarim, and beholde the lande, whiche I haue geuen vnto the children of Israell. And when thou hast seen it, thou shalt be gathered vnto thy people also, as Aaron thy brother was gathered. For ye were disobedient vnto my mouth in the desert of Sin, in the strife of the congregacio. Neither did ye sanctifie me in the waters, before their yes. That* is the water of strife in Cades, in the wildernesse of Sin. And Moses spake vnto the lorde, saying: let the Lorde God of the spirites of al flesshe, sette a manne ouer the congregation, which maie go out and in before theim, and leade them out and in: that the congregacio of the Lorde bee not as shepe, whiche haue not a Shepherd. And the Lorde saied vnto Moses: Take Josua the sonne of Nun, in whom is the spirite, and put thyne handes vpon hym, and sette hym before Eleazar the priest, and before all the congregation: and geue hym a charge in their sight. And putte of thy praise vpon hym, that all the companie of the children of Israel maie be obedient. And he shall stande before Eleazar the priest, whiche shall aske counsaill for hym, *after the Judgement of Urim, before the lorde, And accordyng vnto his woorde, shall thei go out and in, bothe he and al the children of Israell with hym, and all the congregation. And Moses did as the lord commaunded hym: and he toke Josua, and set him before Eleazar the priest, and before all the congregation: and* put his handes vpõ hym and gaue hym a charge, as the Lorde commaunded, through the hande of Moses.

¶ The xxviij. Chapiter.

AND the Lorde spake vnto Moses, saying: commaunde the children of Israell, and saie vnto theim: My Offeryng and my breade for my Sacrifices, whiche are made for a swete sauour, shall ye obserue in their due season. And thou shalte saie vnto theim: *this is the offeryng, whiche ye shall offer vnto the Lorde, twoo lambes of a yere old, without spot, daie by daie, for a continuall burnt offeryng. One lambe shalte thou offer in the morning, and the other at euen.* And thereto the tenth parte of an Epha of floure for a meate offeryng, myngeled with beaten oyle, conteining the fourth part of an Hin. It is a daily burnt offeryng, euche as was ordeined in the mount Sinai, for a swete sauor, a Sacrifice vnto the lorde. And let the drinke offeryng of the same, bee the fourthe part of an Hin, for one lambe, and in the holy place, shalt thou commaunde the wine to be powred vnto the lorde. And the other lambe thou shalt offer at euẽ, after the maner of the meate Offeryng, and the drinke offeryng of the morning: a Sacrifice shalte thou offer for a swete sauor vnto the lorde. And on the Sabboth daie, twoo lambes of a yere old a pece, and without spotte, and .ij. tenth deales of floure for a meate offeryng, myngled with Oyle, and the drinke offeryng thereto. The burnt offeryng of the Sabboth, must be doen in the self Sabboth, besides the daily burnt offeryng, and his drinke offeryng. And in the beginning of your monethes, ye shall offer a burnt offeryng vnto the lorde: .ij. yong bullockes, and a ram, and .vij. lambes of a yere old, without spotte: and .iij. tenth deales of floure for a meate offeryng myngled with oyle for one bullocke, and twoo tenth deales of floure for a meate offeryng, myngled with oyle for one ram. And a tenth deale of floure mingled with oyle, for a meate offeryng vnto one lãbe for a burnt offeryng and a swete sauor, and a Sacrifice vnto the Lorde. And their drinke offrynges, shalbe halfe an Hin of wyne vnto one bullocke, and the third part of an Hin of wine vnto a ram, and the fourthe parte of an hin vnto a lambe. This is the burnt offeryng of the moneth in his moneth, throughout the monethes of the yere: and one he gote for a synne offeryng vnto the lorde shalbe offred, after the daily burnt offeryng, and his drinke offeryng. And* the .xiiij. daie of the first moneth, is the passeouer of the lord. And in the xv. daie of the same mouethe is the feast: and vij. daies long shall vnleauened breade be eaten. In the* first daie shalbe an holy conuo-

cacion, ye shall in no maner of seruile woorke therein. But ye shall offer a Sacrifice for a burnt offryng vnto the Lorde. ij. yong bullockes, one Ram, and. vij. Lambes of a yere old, whiche are to you without spot, and let their meate offryng bee of floure, myngled with oyle: thre tenth deales also shall ye offer for a bullocke, and. ij. tenth deales for a ram: one tenth deale shalt thou offer for euery lambe, of the vij lambes: and an he gote for synne, to make attonement for you. Ye shall offer there, beside the burnt offryng in the morning, whiche is a continuall burnt sacrifice. After this maner ye shall offer throughout the. vij. daies: the fode of the Sacrifice for a swete sauor vnto the Lorde. And it shalbe men beside the daily burnt offryng, and his drink offryng. And in the. vij daie ye shall haue an holy conuocacion, and ye shall do no seruile woorke. Therefore in the daie of your firste fruites, when ye bryng a new meate offryng vnto the Lorde (according to your woorkes) ye shall haue an holy conuocacion, & ye shal in no seruile woorke in it: but offer a burnt offryng, for a swete sauor vnto the Lorde. ij. yong bullockes, a ram, & and. vij. lambes of a yere old a pece, with their meate offrynges of floure myngled with oyle, iij. tenth deales vnto a bullocke, ij. tenth deales to a ram, and one tenth deale vnto a lambe, throughout the vij lambes, and an he gote to make an attonment for you. This ye shal do beside the cōtinual burnt offryng, and his meate offryng: and they shalbe vnto you without spotte with their drinke offrynges. The. xxix. Chapter

The. xxv. day Mattan. ij. Leuit. xxiij. d.

AND in the firste daie of the. vij. monethe, ye shall haue an holy Conuocacion: & ye shall do then no seruile woorke. For it is a daie of blowyng vnto you. But ye shall offer a burnt offryng, for a swete sauor vnto the Lorde: one yong bullocke, one ram, and. vij. Lambes of a yere olde a pece, that are pure. And their meat offryng shalbe made of floure myngled with oyle, iij. tenth deales vnto the bullocke, and. ij. vnto the ram: and one tenthe deale vnto one lābe, throughout the. vij. lābes. And an he gote for synne, to make an attonement for you, beside the daily burnt offryng of the moneth, and his meate offryng, and beside the daily burnt offryng, and his meate offryng, and the drinke offrynges of the same, whiche must be dooen, according vnto the maner of them, for a sauor of swetenesse

Leuit. xxiij. e. D.

of the Sacrifice of the Lorde. And ye shall haue the tenthe daie of that same. vij. moneth an holy conuocacion: & ye shall humble your soules, and shall do no maner of woorke therin. But ye shall offer a burnt offryng vnto the Lorde, for a swete sauor: one bullocke, a Ram, and. vij. Lambes of a yere olde a pece, whiche shalbe vnto you without fault. Their meate offryng shalbe of floure, myngled with oyle, iij. tenth deales to a bullocke, and. ij. to a ram, and a tenth deale vnto a lambe, throughout the. vij. lambes. An he gote for synne, beside the synne offryng of attonemēt, and daily burnt offryng, and the meate and drinke offrynges, that long to the same. And in the. x

Leuit. xxiij.

daie of the. vij. moneth, ye shall haue an holy conuocacion, and in then no seruile woorke, & ye shall kepe a feast vnto the Lorde. vij. dayes long. And ye shall offer a burnt offryng for a sacrifice, of a swete sauor vnto the lord xiij. bullockes, ij. rammes, and. xiiij. lambes of a yere old, whiche shalbe without blemish And their meat offryng shalbe of floure mingeled with oyle, iij. tenthe deales vnto euery one of the. xiij. bullockes, ij. tēth deales vnto either of the rāmes, & one tenthe deale vnto eche of the. xiiij. lambes. And one he gote for synne, beside the daily burnt offryng, with his meate and drinke offryng. And the. ij. day ye shall offer. xij. young bullockes, ij. rāmes C. xiiij yerelyng lambes without spot: and lette their meate offryng and drinke offrynges, vnto the bullockes, rammes, and lambes, bee according to the nomber of theim, and after the maner. And an he Goate for synne, beside the daily burnt offryng, and his meate and drinke offrynges. And the. iij. daie, ye shall offer. xi. bullockes. ij. rammes, and. xiiij. yerelyng lambes, without spotte: and let their meate and drinke offrynges, vnto the Bullockes, Rammes, and Lambes, be after the nomber of them, and according to the maner. And there shalbe offred an he gote for synne beside the daily burnt offryng, and his meate and drinke offryng. In the. xiiij. daie, ye shal offer. x. bullockes, ij. rammes, and. xiiij. lambes yerelynges, and pure: let their meate and drinke offrynges, vnto the bullockes, rāmes and Lambes, be according to the nomber of them, and after the maner. And an he gote for synne, beside the daily burnt offryng, and his meate and drinke offryng. In the. v. daie, ye shall offer. ix bullockes, ij. rammes, and. xiiij lambes of one yere old a pece, without spot. And let their meate and drinke offrynges, vnto the bullockes, rammes, and lambes, bee according to the nomber of theim, and after the maner. And an he Gote for synne, beside the daily burnt offryng, and his meate and drinke offryng. And in the. vi. daie, ye shall offer. viij. Bullockes, ij. Rammes. and. xiiij. yerelyng lambes without spot. And let their meate and drinke offrynges, vnto the bullockes, rammes, and Lambes, be according to the nomber of them, and after the maner. And an he Gote for synne, beside the daily burnt offryng, and his meat and drinke offrynges. In the. vij. daie, ye shall offer seuen Bullockes, two rammes, and. xiiij. lambes, that are yerelynges and pure. And let their meat and drinke offrynges, vnto the bullockes, ram-

wes, and lambes, be accordyng to their nombers, and after the maner. And an he gote for tyme, beside the daily burnt offryng, and his meate and drinke offryng. In the. viii. day ye shall haue a collection of the feast vnto you, and ye shall no seruile worke therein. But ye shall offer a burnt offryng, a sacrifice for a swete sauor vnto the lorde: one Bullocke, one ram, and. vii. yerelyng Lambes without spot. Let their meate and drynke offrynges, vnto the bullocke, ram and lambes, be accordyng to the nomber, and accordyng to the maner. And an he Gote for synne, beside the daily burnt offryng, & his meate and drynke offrynges. These thynges shall ye geue vnto the lorde in your feastes: beside your vowes and free will offrynges, in your burnt offrynges, meate offrynges, drinke offrynges, and peace offringes. And Moses told the children of Israel, all that the lorde cõmaunded hym.

¶ The. xxx. Chapiter.

Euensong ti. And Moses spake vnto the heddes of the tribes of the children of Israel, saiyng: this is the thyng, whiche the lorde hath cõmaunded. If a manne vowe a vowe vnto the Lorde, or sweare an othe to binde his soule: he shall not go backe with his wourde: But shall fulfill all that is proceded out of his mouthe. If a woman also vowe a vowe vnto the lorde, and bynde her self, beyng in her fathers house in the tyme of her youthe, and her father heare her vowe and bond, whiche she hath made vpon her soule, and holde his peace thereto: then al her vowes and bondes whiche she hath made vpon her soule, shall stande in effect. But and if her father forbad her the same daie, that he heareth it, none of her vowes nor bondes, whiche she hath made vpon her soule, shalbe of value: and the lorde shall forgeue her, because her father forbad her. If she had an husbande, when she vowed or pronounced ought out of her lippes, wherwith she bounde her soule, and her husbande heard it, and held his peace thereat, the same daie he hard it, then her vowes and her bondes, wherwith she bound her soule, shal stand in effect. And if her husbande forbad her the same daie, that he hard it: and made her vowe whiche she hath vpon her of none effect, and reuealed the openyng of her lippes, wherewith she bound her soule, the lorde shall forgeue her. But euery vowe of a widowe, and of her that is deuorced (that they haue bound their soule withall) shall stand in effect with them. If she vowed in her husbandes house, or bound her soule with an oth, and her husbande hard it, and held his peace, and forbad her not, then all her vowes & bondes wherwith she bound her soule, shall stande. But if her husbande dissanulled them, the same daie that he hard them, then nothyng that proceedeth out of her lippes, in vowes and bondes (wherewith she bound her soule) shall stande in effect: for her husbande hath loosed them. And the lorde shall forgeue her. All vowes and other that bynd to humble the soule, may her husbande stablishe or breake. But if her husbande hold his peace, from one daie vnto another, then he stablisheth all her vowes and bondes, whiche she had vpõ her, because he held his peace the same daie that he hard them But if he breke thẽ, after that he hath hard them, he shall beare her synne hymselfe. These are the ordinaunces, whiche the lorde commaunded Moses, betwene a man and his wife: and betwene the father and his daughter, beyng yet a damosel in her fathers house

D.

¶ The. xxxi. Chapiter.

The. xxiii. dai. N. Mattini. Num. xxv. d.

And the lorde spake vnto Moses, saiyng: Auenge the children of Israell, of the Madianites, and afterward shalt thou be gathered vnto thy people. And Moses spake vnto the folke, saiyng: Harnesse some of you vnto warre, and let them go vpon the Madianites, and auenge the lorde of the Madianites. Let there be chosen a. M. out of euery tribe of Israell, that out of all the tribes ye maie sende some to the warre. And there were taken out of the thousandes of Israel, xii. M. prepared vnto warre, of euery Tribe a. M. And Moses sent them to the warre, euen a thousand of euery Tribe, and with them Phineas the sonne of Eleazar the Priest, and the holy vessels: and the Trompettes to blowe were in his hand. And they warred against the Madianites, as the Lorde commaunded Moses, and slewe all the Males. And they slewe the kynges of Madian emõg other that were slain: namely, Eui, and Rekem. Zur and Hur, and Reba, fiue kynges of Madian with Balaam, the sonne of Beor, whom they slewe with the sweard: And the children of Israel toke all the women of Madian prisoners, and their children, and spoyled all their cattell, and all their flockes, and all their goodes. And they burnt all their cities, wherein they dwelt, and all their castles with fire. And they toke all the spoyle, and al that they could catche, bath of men and beastes. And they brought the captiues, and that whiche they had taken and the spoyle, vnto Moses and Eleazar the priest, and vnto the company of the children of Israel, euen vnto the hoste that were in the fieldes of Moab by Jordan, ouer against Jericho. And Moses & Eleazar the priest, and all the lordes of the congregation, went out of the hoste against them And Moses was angrie with the officers of the hoste, with the capitaines ouer thousandes & ouer hundredes, whiche came frõ the warre & battaill: and Moses said vnto them: haue ye saued all the women alyue? Behold, these caused the children of Israel thr̃ough the counsell of Balaã, to cõmit treaspasse

E.

Num. xxv. a. ii. Peter. ii. d

against the Lorde, in the busynesse of Peor and there folowed a plague emong the congregacion of the lorde. Slow therfore, slaie all the menne children, and the women that haue lien with men lewdely. But all the women children, that haue not lien with menne, kepe a live for your selues. And ye shall remain without the hoste seuen daies, all that haue killed any persone: and all that haue touched any ded body, and purifie bothe your selues and your prisoners, the third daie and the seuenth. And sprinkle all your rayments and all that is made of skynnes, and all workes of Goates heere, and all thynges made of Woode. And Eleazar the Priest, saied vnto the menne of warre, whiche came from the battaill: This is the ordinaunce of the lawe, whiche the Lorde commanded Moses. Gold, Siluer, Braſſe, and Iron, Tynne, and Lead, and all that maie abide the fire, ye shal make it go through the fire, & it shalbe clene Neuertheles, it shalbe sprinkled with sprinkelyng Water. And all that suffereth not the fire, ye shal make go through the water. And washe your clothes the seuenth daie, and ye shalbe cleane. And afterwarde come into the hoste. And the Lorde spake vnto Moses, saiyng: take the some of the praie that was taken, both of the women, and of cattell, thou and Eleazar the priest, and the auncient fathers of the congregacion. And diuide it in to two parties, betwene theim that toke the warre vpon theim, and went out to battaile, and all the congregacion. And take a portiō vnto the Lorde of the men of warre, whiche went out to battail: one coute of fiue hundred bothe of the women, and of the Oxen, and of the Asses, and of the Shepe: and ye shal take it of their half, and geue it vnto Eleazar the Priest, as an heue offeryng of the Lorde. And of the halfe of the childrē of Israell, thou shalte take one portion of fiftie, of the women, of the Oxen, of the Asses, and of the Shepe, and of al maner of beastes: and geue theim vnto the Leuites, whiche waite vpon the habitacion of the lorde. And Moses and Eleazar the Priest, did as the Lorde commaunded Moses. And the botie and the praie whiche the menne of warre had caught, was sixe hundred thousande, and. lxxv. thousande Shepe: and. lxxij. thousand Oxen. lxi. thousande Asses: and. xxxv. thousande coutes of women, that had lien by no manne. And the halfe, whiche was the part of them that went out to warre, was three hundred thousandes and seuen and thirtie thousande, and fiue. C. Shepe. And the Lordes part of the Shepe was sixe hundred and. lxxv. And the Oxen were. xxxvi. M. of whiche the Lordes parte was. lxxij. And the Asses were. xxx. M. and v. C. of whiche the Lordes parte was. lxi. And the coutes of the women were. xvi. M. of whiche the Lordes parte was. xxxj. coutes. And Moses gaue that some, which was the Lordes heue offeryng, vnto Eleazar the Priestes, as the Lorde commaunded Moses. And the other halfe of the children of Israel, whiche Moses seperated from the menne of warre, (that is to wete, the half that pertained vnto the congregacion) was three. C. thousande, and. xxxvi. thousand, and fiue. C. Shepe: and. xxxvi. thousand Oxen: and. xxx. thousande Asses, and fiue hundred and. xvi. thousand coutes of women. And Moses toke of this half, that pertained vnto the children of Israel, one portion of fiftie, bothe of the women, and of the cattell, and gaue them vnto the Leuites, whiche waited vpon the habitacion of the lorde, as the lorde commaunded Moses. And the Officers of thousandes of the hoste, the Capitaines ouer the thousandes, and the capitaines ouer the hundredes came further, and saied vnto Moses: thy seruauntes haue taken the some of the men of warre, whiche are vnder our authoritee, and there lacketh not one manne of vs. Wherfore haue therefore brought a present vnto the Lorde, what euery man found of iewelles of golde, cheines, bracellettes, ryngs, eare ringes, and spangelles, to make an attonement for our soules, before the lorde. And Moses and Eleazar toke the golde of them, iewelles of all maner fashions. And all the golde of the heue offeryng, that thei heued vp to the Lorde, (of the Capitaines ouer thousandes and hundredes) was. xvi. thousande seuen. C. and fiftie Sicles, for the men of warre had spoyled, euery man for himselfe. And Moses and Eleazar the Priest, toke the golde of the Capitaines ouer the thousandes, and of the capitaines ouer the hundredes, & brought it into the tabernacle of witnesse, for a memorial of the children of Israel before the lord.

¶ The. xxxii. Chapiter.

The childrē of Ruben, and the children of Gad, had an exceding greate multitude of cattell. And when thei sawe the land of Jazer, and the lande of Gilead, that it was an apte place for cattell: the children of Ruben and the children of Gad, came and spake vnto Moses and Eleazar the Priest, and vnto the Lordes of the Congregacion, saiyng: The lande of Ataroth and Dibon Jazer, and Nemrah, Hesbon and Eleale, Sabam and Nebo and Beon: whiche countree the lorde smote before the congregacion of Israel: is a lande mete for cattell, and we thy seruauntes haue cattell: wherefore (saied thei) if we haue founde grace in thy sight, let this land be geuē vnto thy seruantes to possesse, and bryng vs not ouer Jordane. And Moses saied vnto the children of Gad and of Ruben: shall your brethren go to warre, and ye shall sit here? Wherefore discourage ye

the harte of the children of Israel: that thei
Nume. xiij. d. wolde not go ouer into the lande, whiche the
lorde hath geuen them?* Thus did your fa-
thers when I sente them from Cades Barne
to se the lande. For when they wente vp
euen vnto the riuer of Eschol, and sawe the
lande: they discouraged the hartes of the chil-
dren of Israell, that they wolde not go into
the lande, whiche the lord hath geuen them.
C. And the Lord was wrothe the same time,
Num. xiiij. c. and sware, saiyng:* None of the men that
came out of Egipte from twentye yere olde
and aboue, shal se the lande whiche I sware
vnto Abraham, Isaac, & Jacob, because thei
haue not wholy folowed me: saue Caleb the
sonne of Jephune the Kenesite, & Josua the
son of Nun: for they haue folowed the lorde.
And the lorde was angrye with Israell, and
made them wander in the wildernesse forty
yere, vntil all the generacion that had done
euel in the sight of the Lorde were consu-
med. And beholde, ye are risen vp in your fa-
thers stede, as an encrease of sinful men, to
augment the feerce wrath of the Lorde, to-
warde Israell. For if ye turne away from
hym, he will yet againe leaue the people in
the wildernesse, and ye shal destroye all this
folke. And they wente nere hym and sayd: we
wil build shepe foldes here for our shepe and
for oure cattell, and walled cities for oure
children. But we oure selues wyll go ready
armed before the children of Israel, vntil we
haue brought the vnto their place. And our
children (and whatsoeuer we may haue) shal
dwell in the fenced cyties, because of the in-
habiters of the land. We wil not returne vn-
to oure houses, vntil the children of Israell
haue inherited, euery man his inheritaunce.
Neither will we inherite with them on yon-
der syde Jordan forwarde, because our inhe-
ritaunce is fallen to vs on this syde Jordan
D. eastwarde. And Moses sayd vnto them: if ye
will do this thynge, and go harnessed before
the lorde to warre, and wyll go all of you in
harnesse ouer Jordan before the Lorde, vn-
til he haue cast out his enemies before him:
& vntil the land be subdued before the lorde,
then ye shal returne and be without sinne be-
fore the Lorde, and before Israell, and this
lande shalbe your possession before the lord.
But and yeye wyll not do so, behold, ye haue
sinned against the Lorde: be sure your sinne
wyll finde you out. Make therefore, buylde
cities for your children and foldes for your
shepe, and do that ye haue spoken. The chil-
E. dren of Gad & the children of Ruben spake
vnto Moses saiyng, thy seruauntes wyll do
Num. xiij. c. as my Lord commaundeth our children, oure
wyues, oure shepe, and our cattel shal remayne
here in the cities of Gilead. But* thy ser-
uauntes wil go al harnessed to warre, & vnto
battaile before the lord, as my Lorde sayth.
And for them takes Moses commaunded Ele-
azar the priest, and Josua the son of Nun,
and the auncient fathers of the tribes of the
children of Israel: & Moses said vnto them:
Yf the children of Gad and the children of
Ruben wil go with you ouer Jordan, al pre-
pared to fight before the lord, then when the
lande is subdued before you, ye shal geue them
the lande of Gilead to possesse: but and if
thei wyll not go ouer with you in harnesse,
thei shal haue their possessions among you
in the lande of Canaan. And the children of
Gad and the children of Ruben answered,
saiyng: As the lorde hath said vnto thy ser-
uauntes, so wyl we do. We wyl go harnessed Josu. xxij. a.
before the Lorde into the lande of Canaan:
that the possession of our inheritaunce maye
be on this syde Jordan. And Moses gaue
vnto the children of Gad, & to the children
of Ruben, and vnto halfe the tribe of Ma-
nasse the sonne of Joseph, the kyngdome of
Sehon kyng of the Amorites, and the king-
dome of Og kyng of Basan, the land with
the cities therof in the costes and cities of
the country rounde about. And the children
of Gad buylt Dibon, and Ataroth, and Aro-
er, and Atroth, Sophan Jaezer, and Joga-
bea, Bethnimra, and Betharan, fenced cities,
and thei buylt foldes for the shepe. And the
G. children of Ruben buylte Hesbon, Eleale,
Kiriathaim, Nebo, Baal, Meon, and turned
their names, & Sibama also, and gaue other
names vnto the cities which they buylded.
And the children of Machir: the sonne of
Manasse went to Gilead, and toke it and put
out the Amorites that dwelte therein. And
Moses gaue Gilead vnto Machir the sonne
of Manasse, and he dwelt therin. And* Jahir Deut. iij. b.
the son of Manasse wente and toke the small
townes therof, & called them Hauoth Jair.
And Nobah wente and toke Kenath, and the
townes longynge therto and called it Na-
bath, after his owne name. The. xviij.
A. tag.
at maltyns.

¶ The. xxiij. Chapiter.

THese are the iourneys of the children
of Israel, whiche wente out of the lande
of Egipte with their armies vnder the hand
of Moses and Aaron. And Moses wrote
their goyng oute by their iourneys accor-
dyng to the commaundement of the lorde: euen
these are the iourneys of their goyng oute.
They* departed from Rapemeses the fyf- Exod. xij. c.
tene day of the first moneth, on the morow af-
ter* Passouer: and the children of Israell Exod. xij. b.
went out with an hye hand in the sight of all
the Egiptians. For the Egiptians buried
all their firste borne, whiche the Lorde had
smitten among them. And vpon their gods
also the Lorde dyd execution. And the
B. children of Israell remoued from Rapheses,
and pitched in Succoth. And they de-
parted from* Succoth, and pitched in Exod. xij. d.

tented in Ethan, which lyeth in the edge of the wildernesse. And they removed from Ethan,
Exod. xiiij.a. and turned again vnto * Pihiroth which is before Baalzephon: & pitched before Migdol. And thei departed from the plaine of Hi-
Exod. xiiij.a. roth and * went thorowe the middes of the reade vnto the wildernesse, and went three dayes iorney in the wildernesse of Ethan, and pitched in Marah. And thei remoued from Ma-
Exo. xvi.v. rah, & came vnto * Elim, where were twelue fountaines of water, and lxx. palme trees, and thei pitched there. And thei removed from Elim, and laye by the red sea. And thei re-
Exod. xvi.a. moued from the red sea, and lay in the * wyldernesse of Sin. And they toke their iorney out of the wilderness of Sin, and set by their tentes in Daphka. And they departed from Daphka and lay in Alus. And thei removed
Exod. xvij.d. from Alus, and lay at * Raphetim, where was no water for the people to drinke. And they departed from Raphedim, and pitched in the
Exod. xix.a. * wildernes of Sinai. And thei removed fro the desert of Sinai, and pitched at the * gra-
C ues of lustes. And they departed from the sepulchres of lust, and lay at * Hazeroth. And
Nume xi.g. Nume.xi.g. thei departed Hazeroth, & pitched in Rithma. And departed from Rithma, and pitched at Rimon Parez. And thei departed from Rimon Parez, & pitched in Libna. And thei removed from Libna, & pitched at Rissa. And
D thei iorneyed from Rissa, and pitched in Rehelatha. And thei went from Rehelatha, and pitched in mount Saphar. And thei removed from mount Saphar, and lay in Harada. And thei removed from Harada, & pitched in Ma-
kheloth. And thei removed from Makheloth, and laye at Tahath. And thei departed from Tahath, and pitched at Tharath. And thei removed from Tharath, and pitched in Mithca. And they went from Mithca & pitched in Hasmona. And they departed from Hasmona, & lay at Moseroth. And thei depar-
ted fro Moseroth & pitched at Bana Jaken. And thei removed from Bana Jaken, & lay at Horgadgad. And thei went from Horgadgad and pitched in Jathbatha. And thei removed from Jathbatha, and lay at Abrona. And thei departed from Abrona, and lay at Eyron gaber. And thei removed from Eyron gaber, and
E pitched in the * wilderness of Sin, which is Cades. And they removed from Cades, and pitched in mount Hor, which lyeth in the edge
Num xx.d. of the land of Edom. * And Aaron the priest
Deut. xxii.f went vp into mount Hor at the commaundement of the lorde, and died there, euen in the fourtyeth yere, after the children of Israell were come out of the lande of Egipte, and in the first day of the fifthe moneth. And Aaron was an hundred and. xxiij. yere olde when he died in mount Hor. And kyng Eran the Cananite, which dwelt in the south of the land of Canaan, heard of the commyng of the children of Israell. And thei departed from mounte * Hor, and pitched in Zalmona. And Nume.xxi.
they departed from Zalmona, and pitched in Phunun. And they departed from Phunun, & pitched in Oboth. And they departed from F.
Oboth, & pitched in Jehabarim, and towarde the border of Moab. And they departed from Nume.xxi.
* Jehabarim, and pitched in Dibon Gad. And thei removed from Dibon Gad, and lay in Almon Diblathaim. And thei removed fro Almon Diblathaim, & pitched in the mountaines of Abarim before Nabo. And they departed from the mountaines of Abarim, and pitched in the fieldes of Moab, fast by Jordane ouer against Jericho. And they pitched by Jordan, from Beth Haiesimoth * vnto the Num.xxxij.
G plaine of Sittim in the fieldes of Moab.

And the lorde spake vnto Moses in the fieldes of Moab, by Jordane ouer against Jericho, saynge: Speake vnto the children of Israel, and say vnto them: * when ye are co- Deut.vij.
me ouer Jordane to entre into the lande of Canaan, ye shall dryue out all the inhabiters of the lande before you, and destroy all their pictures, and breake a sunder all their images of metal, and plucke downe all their aultars. And possesse the lande and dwell therin, for I haue geuen you the lande to enioye it. And ye shall deuide the inheritaunce of the Num.xxvi.
land by lot among your kynredes * and geue to many, the more inheritaunce and to the fewer the lesse inheritaunce. And your inheritaunce shalbe in the tribes of your fathers, euery mans inheritaunce in the place where his lot falleth. * But and ye ye wyl not driue Judi.i.a.
out the inhabiters of the lande before you and.g.
then those whiche ye lette remaine of them, shalbe pricked in youre eyes, and darts in youre sydes, and shall vexe you in the lande wherein ye dwell. Moreouer, it wyl come to passe, that I shall do vnto you, as I thought to do vnto them.

The. xxxiiij. Chapiter.

AND the Lorde spake vnto Moses, say- H. Euan
ynge: commaunde the children of Israell, and saye vnto them, when ye come into the lande of Canaan, this is the lande that shall fal vnto your inheritaunce, the lande of Ca-
naan with her coastes. * And your south- Josu.xv.
quarter shalbe fro the wyldernes of Sin, a long by the coste of Edom, so that your south quarter reache vpon the syde of the salte sea eastwarde, and fet a compasse from the south vp to Acrabim: and reache to Zinda. And go out from the southe to Cades Barne, and go out also to Hasar Addar, and go along to Asmon, and fet a compasse againe from Asmon vnto the riuer of Egipte, and shall go out at the sea. And lette youre westquarter be the great sea: fet the same sea be your westcoste. And this shalbe youre northquarter: ye shall compasse your border from the great sea vn-

to mount Hor. And from mount Hor, ye shall describe youre border, tyll it come vnto Hemath, and the ende of the coste shalbe at Zedada, and the coste shal reach out to Ziphron, and go oute at Hazar Enan. This shall be youre northquarter, And ye shall compasse youre eastquarter from Hazerenan to Sephan. And the coste shal go downe from Sephan to Ribla on the easte syde of Ain. And the same border shal descende and go oute at the syde of the sea of Cenereth eastewarde. And then go downe a longe by Iordane: and leaue at the laste sea. And this shalbe youre C. lande with the costes therof rounde aboute. And Moses cõmaunded the children of Israel, saiyng: this is the lande which ye shall inherit by lot, and which the lord commaunded to geue vnto nine tribes and an half: * for Nu. xxxiv. f. the tribe of the children of Ruben accordyng to the housholdes of their fathers, and the tribe of the children of Gad, accordynge to their fathers housholdes, & halfe the tribe of Manasse, haue receiued their inheritaunce: two tribes and an half haue receiued their inheritaunce on the other syde of Iordan, ouer against Iericho eastward. And the lorde spake to Moses, saiyng: these are the names of the men, which shal deuide the land Deut. iij. d. vnto you: Eleazar the priest, and Iosua the Iosu. xiiij. a. sonne of * Nun. And ye shal take also a lord of D. euery tribe when ye deuide the land. The names of the men are these: Of the tribe of Iuda, Caleb the sonne of Iephune. Of the tribe of the children of Simeon, Semuel the sonne of Amiud. Of the tribe of Ben Iamin, Elidad: the sonne of Ciclon. Of the tribe of the children of Dan the lord Bucki, the sonne of Iagli. From amonge the children of Ioseph for the tribe of the children of Manasse the lord Haniel, the sonne of Ephod. Of the tribe of the children of Ephraim, the Lorde Camuel, the sonne Siphtan. Of the tribe of the sonnes of Zabulon, the lord Elizaphan: the sonne of Parnache. Of the tribe of the children of Isachar, the lorde Paltiell: the sonne of Ran. Of the tribe of the sonnes of Aser, the lord Ahihud the sonne of Salomi. Of the tribe of the children of Nepthali, the Lorde Peda, El, the sonne of Ammihud. These are they whome the lord commaunded to deuide the inheritaunce vnto the children of Israel in the lande of Canaan.

¶ The. xxxv. Chapiter.

Deut. xxxiij. a. Iosu. xxi. a.

N. And the Lorde spake vnto Moses in the feldes of Moab by Iordan, ouer against Iericho, saiyng: commaunde the children of Israell, that they geue vnto the Leuites of the inheritaunce of their possession, * cyties to dwell in. And ye shal geue also vnto the Cities of the Leuites, suburbes harde by their cities rounde about them. The cities shal they haue to dwell in, and the suburbes for their catell, and for their possession and all maner of beastes of theirs. And the suburbes of the cities which ye shall geue vnto the Leuites, shal reach from the wal of the citie outward, a thousand cubites rounde about. And ye shal measure without the citie of the eastesyde, two thousand cubites. And of the southsyde, two thousande cubites. And of the westsyde two thousand cubites. And of the northsyde two thousand cubites also: and the citie shalbe in the middes. And these shalbe the suburbes of their cities. And from amonge the cities which ye shall geue vnto the Leuites, * three shalbe cyties for refuge, whiche ye shal appointe to that entente, that he whiche kylleth, maye flye thether. And to them ye shall adde. xlij. cityes moo: so that all the Cities whiche ye shall geue the Leuites, maye be. xlviij. with their suburbes. And the Cyties which ye shal geue, shalbe out of the possession of the children of Israel. Thes that haue many, shal geue many. But of them that haue fewe, ye shal take fewe. Euery one shal geue of his cities vnto the Leuites accordyng to the inheritaunce whiche he inheriteth. And the Lorde spake vnto Moses, saiyng: speake vnto the children of Israel & say vnto them: Deut. xix. a. * when ye be come ouer Iordan into the land Iosu xx. a. of Canaan, ye shal appointe you cities to be cities of refuge: for you: that he which sleeth a soule vnwares: maye flye thether. And the citie shalbe to se from the auenger of blonde that he which kylleth dye not, vntyl he stãde before the congregation in iudgement. And of these syxe Cities whiche ye shal geue, C. ye shall geue thre on this syde Iordane, and thre in the lande of Canaan. And these syxe cities shalbe a refuge both for the children of Israel, and for the straunger, and for hym that dwelleth among you: that all they which kyll any persone vnwares, maye flye thether. * And if any man smite another with Exod. xxi. d. an instrument of yron that he dye, then is he a murtherer, and shall dye for it. Ye he smite hym with a throwyng stone that a man maye dye with, and if he dye, he that smote hym is a murtherer, let the same murtherer be slayne therfore. Or ye he smite hym with a hande weapon of wod that a man may die with, then ye he dye, he is a murtherer, lette the murtherer be slayne therefore. The iustyce of blonde shall slaye the murtherer: when he meteth hym, he maye slaye hym. But ye he thrust at hym * of hate, or hourle at him with Deute. xx. a. laiyng of wayte, that he dye, or smite hym with his hande of enuye, that he dye, he that smote him, shall dye, for he his a murtherer. The Iustice of blond shall slaye the murtherer as soone as he tyndeth hym.

But and ye he pushed hym by chaunce, and not of hate, or cast of him with any maner of

thyng, and not of layeng of handes: cast
any maner of stone at him (that a man may dye
with) and slay hym not. And ye caste it vpon
hym and he dye, and was not his enemy, neyther
sought him any harme. Then the Con-
gregacion shal iudge betwene the slayer and
the executer of blood in such cases. And the
Congregacion shal deliuer the slayer out of
the hande of the auenger of blonde, and the
congregacion shal restore hym again vnto the
cytie of his refuge, whether he was fledde.

D.
John. xx. b.

And he shal byde there * vnto the death of
the hye Priest, whiche was anoynted with
holy oyle. But and yf the slayer come with-
oute the borders of his priuyleged Cytie
whether he was fledde, if the auenger of
blonde find him without the borders of his
free towne, and slaye the murtherer, he shall
be giltelesse, because he shuld haue bidden in
his free towne, vntill the deathe of the hye
Priest, and after the death of the hye priest,
to retourne again vnto the lande of his pos-
session. These commaundementes shall be a
lawe vnto you, for youre generations in all
youre dwellynges. Whosoeuer killeth a
soule, the same man slayer must be slayne him
selfe, through * witnesses. Neither shall one
witnes answere to put a man to death. Mo-
ouer ye shal take none amendes for the lyfe
of the murtherer, whiche is worthye to dye:
But he shal be put to death. Also ye shal take
no money of him that is fledde to a free Cy-
tie, that he shuld come again, and dwel in the
lande, before the deathe of the hye Priest.
And se that ye polute not the lande which ye
shall dwell in: for blonde defileth the lande.
And the lande can none otherwise be cleansed
of the blond that is shedde therin, but by the
blond of hym that shedde blonde. Defile not
therfore the lande whiche ye shall inhabite,
for I am in the middes thereof: Euen I the
Lord dwel among the children of Israel.

Deu. xix. a. and. xx. b.

Numbers. x.

¶ The. xxxvi. Chapiter.

Mu xxvi. k.

AND the auncient fathers of the children
of Gilead the sonne of Machir the sonne
of Manasse of the kynred of the children of
Joseph, came forth and spake before Mo-
ses and the princes and auncient fathers of
the children of Israel and saide: * The Lord
commaunded my Lorde, to geue the lande to
inherite by lot to the children of Israell.
And my Lorde commaunded in Gods be-
halfe, to geue the inheritaunce of Zelophe-
ad oure brother vnto his doughters. Whom
ye any of the sonnes of the other tribes of
Israel take to wyues, then shall their inhe-
taunce be taken from the inheritaunce of oure
fathers, and shall be put vnto the inheritau-
ce of the tribe which thei are receyued into:
and shal be taken from the lotte of oure inhe-
ritaunce. And when the yere of Jubelye of
the children of Israell commeth, then shall

Nu xxvi. k.

Nu. xxvij. a.

their inheritaunce be putte vnto the inheri-
taunce of the tribe wherinto they are receyu-
ed: and so shall their inheritaunce be taken
awaye from the inheritaunce of the tribe of
oure fathers. And Moses commaunded the
children of Israell: according vnto the worde
of the Lord, saying: the children of the tri-
be of Joseph haue said well. This therfore
doeth the Lorde commaunde the doughters
of Zelophead, saying: * let them be wyues to
whom they them selues thinke beste, only to
the kynred of tribe of their fathers shal they
marry, so that not the inheritaunce of the chil-
dren of Israell remoue from tribe to tribe,
whe the children of Israel abide euery man
in the inheritaunce of the tribe of his fa-
thers. And euery doughter that possesseth
any inheritaunce in any tribe of the children
of Israel, shall be wyfe vnto one whiche is
of the kynred of the tribe of her father, that
the children of Israell maye enioye euery
man the inheritaunce of his father: Neyt-
ther ought the inheritaunce to go from one
tribe to another: but euery one of the tribes
of the children of Israel muste abide in his
owne inheritaunce. And as the Lorde com-
maunded Moses: euen so did the doughters
of Zelophead. And Mahela, Thirza, Hagla,
Milcha, and Noa were maried vnto theyre
fathers brothers sonnes, which were of the
kynred of the children of Manasses: the
sonne of Joseph, and so theyr inheritaunce
remained in the tribe of the kynred of their
father. These are the commaundementes and
lawes whiche the lorde commaunded by the
hande of Moses, vnto the chyldren of Is-
rael in the feldes of Moab by Jordane ouer
against Jericho.

Tobi. i. b. and. vj. a.

¶ The ende of the fourth boke of Moses.

¶ The fifth boke of Moses, called in the Hebrue: Elleh addeb-arim, and in the Latin, Deute-ronomium.

¶ The first Chapiter.

Ehe. xxxi. a. at matt.

THese be the wordes which
Moses spake vnto all Israell,
on the other syde Jordan in the
wildernesse: in the plain ouer a-
gainst the red see, betwen Pha-
ran and Thophell, Laban, Ha-
zeroth, and Dicahab, eleuen dayes iorney
from Horeb vnto Cades barne, by mounte
Seir. And it fortuned the first daye of the
eleuenth moneth in the fortyeth yere, that
Moses spake vnto the children of Israell
according vnto all that the Lorde had gi-
uen hym in commaundement vnto them, after
that he had smitten * Sehon the kynge
of the Amorites which dwelte in Hesbon,
and Og kynge of Basan which dwelte at

Nun. xxi.

Cadesh in Gyhal. On the other syde Iozue in the land of Moab began Moses to declare this lawe, saynge: the lord our God spake vnto vs in Horeb, saynge: ye haue dwelte long ynough in this mounte, departe therfore and take your iorney, and go into the hill of the Amorites, and vnto all places yͤ are nyghe vnto: both vnto the playne, & hylles and valeys: to the south, to the sea shore, to the land of Chanaan and vnto Libanon: euen vnto the great ryuer Euphrates. Beholde, I haue set the lande before you: go in and possesse the lande which the lord sware vnto your fathers Abraham, Isaac and Jacob, to geue vnto them and their sede after them. And I spake vnto you the same season, saynge: I am not able to beare you my selfe alone. For the lord your God hath multiplied you: and beholde, ye are this day as the starres of heauen for multitude. The lord God of your fathers make you a thousande tymes so many mo as ye are, and blesse you as he hath promised you) how can I my selfe alone heare the vnbraunce, charge and stryfe that is among you? Fetche from among you men of wysedome and of vnderstandynge, and experte, accordyng to your tribes, and I will make them rulers ouer you. Then ye answered me and sayde: that whych thou hast spoken is good for vs to do. And to the ye of your tribes I toke the Captaines, men of wysdome: & that were expert) and made them rulers ouer you, captaines ouer thousandes, and ouer hundredes ouer fyftes and ouer ten, and officers among your tribes. And I charged your Iudges that same time saynge: heare the cause of your brethren, and * iudge righteously betwene euery man and his brother, & the straunger that is with him. Ye shall haue no faces in iudgement: * but heare the small as well as the great, and be afrayd of no man, for the iudgement is Gods. And the cause that is too harde for you, bringe vnto me, and I will heare it. And I commanded you the same season all the thynges whiche ye shulde do. And when we departed from Horeb, we went thrughout all that great and terrible wildernesse, as ye haue seen along by the waye of the hyll of the Amorites, as the lord our god commanded vs, and came to Cades Barne.

And I sayd vnto you: Ye are come vnto the hyll of the Amorites, whiche the Lorde our God wyll geue vnto vs. Beholde, the Lorde thy God hath set the lande before the: go vp and conquere it, as the Lord God of thy fathers hath sayde vnto the? feare not, neither be discouraged. Then ye came vnto me euerye one and sayde: we will sende men before vs, to serche vs out the lande: and to bringe vs worde againe, what waye we must go vp by, and vnto what Cities we shall come. And the saynge pleased me wel, and I toke twelue men of you, of euery tribe one. Which departed, and went vp into the hyll countrey, and came vnto the riuer Escol, and serched it out, and toke of the frute of the lande: & to declare the plentyousnesse thereof in theyre handes, and brought it vnto vs, and brought vs worde again, and sayde: it is a good lande, whiche the Lorde our God doth geue vs. Notwithstandyng, ye wolde not consent to go vp, but were disobedient vnto the mouthe of the Lord your god, and murmured in your tentes, and sayde: because the Lorde hateth vs, therefore hath he brought vs out of the lande of Egipte, to deliuer vs into the hande of the Amorites, and to destroye vs. Whyther shall we go vp? Oure brethren haue discouraged oure hartes, saynge: the people is greater and taller then we, and haue Cyties great and walled euen vp to heauen, and moreouer we haue sene the sonnes of the Enarytes there. And I sayd vnto you: feare not nor be afrayd of them. The Lord your God whiche goeth before you, he shall fight for you, accordyng to all that he dyd vnto you in Egipte before your eyes. In the wyldernes also thou hast sene: how that the Lorde thy God bare the, euen as a man doth beare his sonne in all the way which ye haue gone vp, vntyl ye came vnto this place. And yet in this thyng ye did not beleue the Lorde your God, * which went the way before you to serche you out a place to pytche your tentes in, * in fyre by nyght, that ye might se what waye to go, and in a cloud by day. And the Lorde hearde the voyce of your wordes, and was wroth, and sware, saynge: * there shall not one of these men and of this frowarde generacion se that good lande which I sware to geue vnto your fathers, saue Caleb the sonne of Jephune, he shall se it: and to him will I geue the land that he hath treaden vpon, and to his children, because he hathe folowed the Lord: Moreouer was the indignacion against the people, saynge that the Lorde was angrye with me likewise for youre sakes, saynge: thou also shalt not go in thyther. But Josua the sonne of Nun which standeth before the, he shall go in thyther. Wolden him therefore, for he shall cause Israel to inherite the lande. * Moreouer, your children whiche ye sayde shulde be a praye, and your sonnes which in that daye had no knowlege betwene good & euell, they shall go in thyther, and vnto them will I geue it, and they shall enioye it. But as for you, turne your faces, and take your iourney into the wildernesse: euen by the way of the red sea. Then ye answered and sayd vnto me: * We haue sinned against the Lorde: we will go vp and fight, accordyng to all that the Lorde our God commanded vs. And when ye had gyrde on euery man his weapons of warre, behold, ye were redy to go vp into the

A. Deut. i.

B. Gen. xv. d. and. xvij. h.

C.

D.

E. Exod. xiij. d

F. Num. xiij. d. and. xxvi. g.

Jos. xiij. c.

Num. xx. c. and. xxxij. c.

Num. xiij. f.

Num. xiij. g.

G.

Num. xx. a.

Deuteronomy. II.

Num. xxi. a.

Gen. xxxvi. b

Wisd. x. a.

B.

Iudi. iij. b.

Gen. xiij. a.

C.

byl. And the lorde sayde vnto me: Saye vnto them that they go not vp, and that they fyght not, for I am not amonge you: lest ye fall before youre enemies. I tolde you therfore, and ye herde not, but disobeyed the mouth of the Lorde, and went presumptuously vp vnto the hill. And the Amorites which dwelte in that hill came out against you, and chased you (as bees vse to do) and smote you in Seir, euen vnto Horma. And ye came againe, and wepte before the Lorde, but the lorde herde not youre voyce nor gaue you audience. And so ye abode in Cades a longe season, according vnto the time that ye remayned in other places.

¶ The. ij. Chapitre.

THen we turned our face, and toke oure iourney into the wildernesse, euen by the way of the red see, as the lorde spake vnto me, And we compassed mount Seir a long time. Then the lorde spake vnto me, saying: Ye haue compassed this mountain long ynough, turne you northwarde. And warne thou the people, saying: Ye shall go thorowe the coste of your brethren the children of Esau which dwell in Seir, and they shalbe afrayd of you: Take ye good hede vnto your selues therfore. Ye shal not prouoke them, for I wyl not geue you of their land, no not so muche as a foote breddth, because I haue geuen mount Seir vnto Esau to possesse. Ye shall bye meate of them for money to eate, and ye shall receiue water of them for money to drynke. For the Lorde thy God hath blessed thee in all the workes of thy hande. He knew thy entryng into this great wildernesse these forty yeres, and the lorde thy God hath ben with the, so that thou hast lacked nothyng. And when we were departed from our brethren the children of Esau which dwelte in Seir, the plaine waye from Elath and from Ezion Gaber, we turned and wente by the way of the wildernesse of Moab. And the lorde sayd vnto me: Thou shalte not fight against the Moabites, neyther prouoke them to battell, for I wyll not geue the of their land to possesse: because I haue geuen it vnto the children of Loth to possesse. The terrible people the * Emims dwelt therin in times past, a people greate, many and tall, as the Enakims which also were taken for giauntes as the Enakims: whom the Moabites cal Emims. The Horims dwelt in Seir before time, whose possession the children of Esau occupied, and destroyed them before them, and dwelte in their steade: as Israel did vnto the lande of his possession, which the lord gaue them.

Now rise ye (sayd I) and get you ouer the riuer Gared: and we went ouer the riuer Gared. The space in which we came from Cades barne vntil we were come ouer the riuer Gared was. xxxviij. yeres, vntil all the generation of the men of warre were hewed out from among the host, as the Lorde sware vnto them. For in deede the hande of the Lorde was against them, to destroye them from among the host, vntil they were consumed. And so it came to passe, that all the men of warre were consumed and dead from among the people. And the Lorde spake vnto me, saying: Thou hast gone thorow the coste of Moab this nyght: and when thou comest nye vnto the Children of Ammon, thou shalte not lande nye vnto them, nor moue warre against them. For I wil not geue the of the lande of the children of Ammon possession: but I haue geuen it vnto the children of Loth to possesse. That also is taken for a lande of giauntes, and giauntes dwelt therin also of whom the Ammonites call them Zamzummim. A people that was greate, many and tall, as the Enakims. But the Lorde destroyed them before them, and they succeded them in the inheritaunce and dwelt in their steade: as he did to the children of Esau * which possessed Seir when he destroyed the Horims before them: they conquered them, possessed them, and dwelte in their steade vnto this day. And the Auims which dwelt in Hazerim euen vnto Azza, the Caphthorims which came out of Caphthor destroyed them and dwelt in their stead. Rise ye vp therfore, & take your iourney ouer the riuer Arnon. Beholde, * I haue geuen into thy hande Sehon the Amorite king of Hesebon, and his lande. Begyn to conquer it, and prouoke him to battell. This day wil I beginne to cast the feare and dread of thee vpon all nations that are vnder all the heuens: so that they which here speake of the shall tremble and quake before the. And so I sente messengers out of the wilderness of Kedemoth vnto Sehon king of Hesebon with wordes of peace, saying: * I wil go thorow thy land. I wil go along by the hye waye: I wyl neither turne vnto the right hande nor to the lefte. Thou shalt sell me meate for money to eate, and geue me water for money to drynke. Only graunte me that I may go thorow with my feete: as the children of Esau which dwell in Seir, and the Moabites which dwelleth in Ar, do vnto me, vntil I be come ouer Iordane into the lande which the lorde our God geueth vs. But Sehon the king of Hesebon wolde not let vs passe by him. For the lorde thy God hardened his harte, & made his hart tough, because he wolde deliuer him into thy handes, as it is come to passe this day. And the lorde sayde vnto me: Beholde, I haue begonne to set Sehon and his lande before the: go to and conquere, and possesse his lande. * Then both Sehon and all his people came out against vs to fight at Iaza. And the lorde set him before vs, and we smote him and his sonnes and all his people. And we

Num. xxi. a. and. xxxi. a.

D.

Num. xxi.

Gen. xxxvi.

E.

Nu. xxi.

D

F.

Num. xxi. Deu. xxi.

G.

Exo. xxi.

toke all his cities the same season and slew the men, women and children of all the cities, and let nothing remayne save the cattel only we raught vnto our selues, and the spoyle of the cities which we toke from Aroer which is by the brynke of the riuer of Arnon, and from the citie that is in the riuer, vnto Gilead there was not one citie to strong for vs. The lorde our God deliuered all vnto vs: only vnto the lande of the children of Ammon thou camest not, nor vnto euery place of the riuer Jabok, nor vnto the cities in the mountaynes, nor vnto whatsoeuer the Lorde our God forbad vs.

The iij. Chapiter.

Then we turned and went vp the waye to Bacan. * And Og the kyng of Bacan came out against vs, he and all his people to battel at Edrai. And the lorde saide vnto me: feare him not, for I will deliuer him, and all his people, and his lande into thy hande, and thou shalt do vnto him, as thou didest vnto Sehon kyng of the Amorites, which dwelt at Hesbon. And so the lorde our God deliuered into our handes, Og also the kyng of Bacan and all his citie. And we smote him, vntill none was lefte him alyue. And we toke all his cities the same season (neyther was there a citie which we toke not from them) xxx. cities throughout all the region of Argob, the kyngdome of Og in Bacan. All these cities also were made stronge with hye walles, gates and barres, besyde vnwalled townes a great many. And we vtterly destroyed them, as we did vnto Sehon kyng of Hesbon, bringyng to nought all the cytees, with men, wemen, and children. But all the catell and the spoyle of the cytees, were caught for our selues. And thus we toke the same season, out of the hand of two kynges of the Amorites, the lande that was on the other side Jordan from the riuer of Arnon vnto mounte Hermon (which Hermon the Sidony cal Sirion, and the Amorites cal it Senir) all the cities that lay in the plaine and al Gilead and al Bacan vnto Salecha & Edrai cities of the kingdom of Og in Bacan. For only Og kyng of Bacan remayned of the remaunte of the giauntes, whose bed was a bed of yrō. And is it not yet at Rabah amonge the children of Ammon? ix. cubites is the length therof, contayne, and foure cubites the breadth of it, after the cubite of a man. And so we conquered this land the same time, from Aroer which is by the ryuer of Arnon, vnto half mount Gilead, * and the cities therof gaue I vnto the Rubenites and Gadites. And the rest of Gilead and al Bacan of the kyngdome of Og, gaue I vnto the halfe tribe of Manasse: euen al the region of Argob with all Bacan: which is called the land of giauntes. Jair the sonne of Manasse toke all the region of Argob, vnto the coastes of Gesuri and Maachati, and called them after his owne name: Bacan Hauoth Jair vnto this daye. And I gaue Gilead vnto Machir. And vnto the Rubenites & Gadites I gaue halfe Gilead, vnto the riuer of Arnon, haue the valey and beyond, euen vnto the riuer Jabock, which is the borders of the children of Ammon: the plaine also of the wilderness and Jordan & the coastes therof, from Cenereth euē vnto the see which lyeth in the plaine euen the salte sea vnder the sprynges of the hil eastwarde. * And I commaunded you the same time saying: the lorde your God hath geuen you this lande to enioye: ye shall go harnessed before your brethren the children of Israel all that are mete for the warre. Your wyues only, your children, & your catell (for I wote that ye haue much catell) shall abide in your cities, which I haue geuen you, vntill the lorde haue geuen rest vnto your brethren as wel as vnto you, and vntill they also haue conquered the land, which the lorde your god hath geuen them beyonde Jordan: and then shall ye returne againe, euery man vnto his possession whiche I haue geuen you. * And I charged Josua the same time, saying: thine eyes haue sene al that the lorde your god hath done vnto these two kynges, euen so shall he do vnto all kyngdomes whether thou goest. Ye shal not feare them, for the Lorde your God, he shall fight for you. And I besought the lord the same time, saying: O lord God, thou hast begonne to shew thy seruaunt thy greatnesse and thy mighty hande, for elles where is there a God in heuen or in yearth, that can do after thy workes, and after thy power? let me go ouer and se the good lande that is beyonde Jordan, that goodly mountaine, and Libanon. * But the lord was angrye with me for your sakes, and wolde not heare me. And the lord sayd vnto me: be content, speake nomore vnto me of this matter. * Get the vp into the top of the hill, & lifte vp thyne eyes westward, northward, southward, and eastward, and behold it with thyne eyes, for thou shalt not go ouer this Jordā. But charge Josua: and corage him, & holden him. * For he shall go before this people, and he shall deuide vnto them the lande whiche thou shalt se. And so we abode in the valley ouer against the house of Peor.

The iiij. Chapiter.

And now herken O Israel vnto the ordinaunces and lawes which I teach you for to do them, that so ye may liue and go in and conquer the lande, whiche the lorde God of your fathers geueth you. * Ye shall put nothing vnto the word which I commaund you, neither do ought therefro, that ye may kepe the commaundementes of the lord your God whiche I commaunde you. Your eyes haue

Num. xxv.a. and. xxxi.c.

trye: what the lord did vnto Moab and Peor for all the men that followed Moab and Peor, the lord your God hath destroyed from amonge you. But ye that cleave vnto the lorde your God, are alive euery one of you this day. Behold, I haue taught you ordinaunces and lawes, euen as the Lorde my God commaunded me, that ye shoulde so worcke in the lande, whyther ye go to possesse it. Kepe them therefore and do them, for that is your wysdome & vnderstandinge in the sight of the nacions: that they may heare all these ordinaunces, & saye Surely it is a wise and vnderstandinge people: it is a greate nacion. For what other nacion is so great, the Goddes come so nye vnto them as the Lord our God is nye vnto vs, in all thynges as often as we call vnto hym? And what nacion is so greate, that hathe ordinaunces and lawes so righteous, as all this law whiche I set before you this daye.

Deut. vi.b. Take hede to thy self therefore, and kepe thy soule diligently, that thou forget not the thinges which thine eyes haue seene, & that they departe not out of thyne harte, all the dayes of thy lyfe: but teache them thy children & thy children's children: Specially the day that thou stoodest before the lorde thy God in Horeb, when the Lord sayd vnto me: gather me the people together, and I will make them heare my wordes, that they may learne to feare me all the dayes that they shall lyue vpon the yearth, and that they may teache their children: & ye came and stode also vnder the hyll & the hil burnt with fyre euen vnto the myddes of heauen, and there was darcknesse, clowdes, and mist. And the lorde spake vnto you out of the myddes of the fyre, & ye hearde the voyce of the wordes, but sawe no Image, saue heard a voyce only. And he declared vnto you his couenaunt which he commaunded you to do, euen ten verses which he wrote vpon two tables of stone. And the Lorde commaunded me that same season, that I should teach you ordinaunces and lawes, whiche ye ought to do in the lande whyther ye go to possesse it. Take therefore good hede vnto your selues, as pertayninge vnto your soules, for ye sawe no maner of ymage in the daye that the lorde spake vnto you in Horeb out of the myddes of the fire: lest ye marre your selues and make you a grauen ymage and picture of any maner of figure: the likenesse of man or woman, the likenesse of any maner of beast that is on yearthe, or the likenesse of any maner feathered foule that flyeth in the ayre or the likenesse of any maner worme that crepeth on the yearth, or the likenesse of any maner fish that is in the waters beneth the yearth. And lest thou lyfte vp thyne eyes vnto heauē & when thou seest the sonne the mone & starres with all the hoost of heauen, thou

Deut. xxx.c. Mat. xxiii.b. be deceaued, and worshipe them and serue the thynges, which the lord thy God hathe made to serue all nacions vnder the whole heauen. But the lord hath taken you and brought you out of the yron furnace: euen out of Egipte to be vnto him a people and inheritaunce as ye be this day. Furthermore the lorde was angry with me for your sakes, and sware that I should not go ouer Iordane, & I that should not go in vnto that good lande, whiche the lord thy God geueth the to enherytaunce. But I must dye in this lande, and shal not go ouer Iordan. But ye shal go ouer, & conquere that good lande. Take hede vnto your selues, that ye forget not the appointment of the lorde your God whiche he made with you, and that ye make you no grauen ymage, nor any picture that the lorde your God hath forbydden the. For the lorde thy God is a consumynge fyre, a iealous God. Deut. iv.b. When thou shalt beget children and children's children, and when ye haue dwelt in the lande, ye do wickedly, and make any maner of grauen ymage and worke euyll in the sight of the lorde thy God, to prouoke him to wrathe. I call Heauen and yearth to recorde against you this day, that ye shal hastely perish out of the lande, whyther ye go ouer Iordane to possesse it: ye shal not prolonge your dayes therin, but shal vtterly be destroyed. And the Lord shall scatter you among the nacions, & ye shalbe left few in number among the people, whether the lorde shal bring you: there ye shall serue godes which are the worke of mans hand, wodde and stone, which neither se, nor heare, nor eate, nor smell. And there thou shalt seke the lord thy God: and thou shalt finde him, if thou seke him with all thine hert, and with all thy soule. When thou art in tribulation, and when all these thinges (that be here spoken of) are come vpon thee in the latter dayes, thou shalt returne vnto the lorde thy God, & be obedient vnto his voyce. For the lorde thy God is a mercifull God: he will not forsake the, neyther destroy the, nor forget the appointment of his fathers which he sware vnto them. For ask of the dayes that are past, whiche were before the sence the day that God created man vpon the yearth, and aske from the one syde of Heauen vnto the other, if there hath ought such a thyng bene heard. Dyd euer a nacion heare the voyce of God speakyng out of the myddes of a fyre, as thou hast heard, and yet lyued? either whether God assayed to go and take him a people from among nacions by tokens temptacions, tokens, wonders, warre, & mighty hande, & stretched out arme, & the-rowe great sightes, according vnto all that the lord youre god did vnto you in Egipte before your eyen? Vnto the it was shewed that thou mayest know, how that God is he

Gene. ii. D.

Deut. xxx.

Deut. iv.

Deut. xxx.

Jere. xl.

Deut. xxx. Jere xxx.

Leue. xxvi.

Deut. iv.

Psal. cxlvi.

God, and that there is none other but he.
Exod. xix. c. * Out of heauen he made the heare his voice, that he might nouriture the, and vpon earth he shewed the his great fire, and thou heardest his woordes out of the middest of the fire. And because he loued thy fathers, he chose their seede after them, and brought the out in his sight, and with his mightynesse out of * Egypte: to thrust out nations greater and mightier then thou, before the, and to bringe the in, and to geue the their lande to enheritaunce, as it is come to passe this daye. Vnderstande therefore this daye, and cõsyder it into thine herte, that the Lorde he is God in heauen aboue, and vpon the earth beneth: neither is there ange other. Thou shalt kepe therefore his ordinaunces, and his cõmaundementes which I cõmaunde the this daye, that it may go well with the and with thy children after the, & that thou mayst prolonge thy dayes vpon the earth, which the Lorde thy God geueth the for euer.
Num. xxxv. b Deut. xix. b. * Then Moses seuered three cities on the other side Iordan towarde the Sonne rysynge, that should flye thither, whych hadde killed his neighbours vnwares, and hath hym not in time paste, & therefore should flye vnto one of the same cities, and liue: Namely Bezer in the wildernesse out in the plaine countre of the tribe of Ruben: and Ramoth in Gilead of the tribe of Gad: and Golan in Bathan of the tribe of Manasse. And to this is the lawe whiche Moses layde before the children of Israell. These are the witnesse, statutes, & ordinaunces, which Moses talde the children of Israell after they came out of Egypte, on the other side Iordan, in the valey ouer against the houte of Peor, in the land of Sehon kyng of the Amorites which dwelt at Hesbon: whom Moses and the children of Israell * smote, after they were come out of Egypt and conquered his land, and the lande of Og, kynge of Bathan two kynges of the Amorites, whiche were on the other side Iordan toward the Sonne rysynge. From Aroer which is by the bancke of the riuer Arnon, vnto mount Sion: which is Hermon, and all the plaine on the other side Iordan Eastward: euē vnto the see, which is in the plaine vnder the springes of the hill.

The. v. Chapiter.

AND Moses called all Israell, and talde vnto the: Heare O Israell the ordinaunces & lawes which I speake in your eares this daye, that ye maye learne them, & fulfill them in deede. The lord our God made an apoyntment with vs in Horeb. The Lorde made not this bonde with our fathers, but with vs euen with vs, whiche are all here alue this day. The Lorde talked with you face to face in the mount, out of the midst of the fire. And I stode betwene the Lord and you the same time, and shewed you the woorde of the lorde, for ye were afrayd at the light of the fire, & went not vp into the mount. And he talde: * I am the lord thy God, which brought the out of the lande of Egypt from the house of bondage. Thou shalt haue none other gaddes in my presence. * Thou shalt Exo. xx. a. Leu. xxvi. a. make the no graue ymage of any maner of likenesse that is in heauē aboue, and that is in the earth beneth, & that is in the water beneth the earth. Thou shalt neither bowe the selfe vnto them, nor serue them, for I the Lorde thy God, am a gelous God, visityng the wickednesse of the fathers vpō the children, euen vnto the third and fourth generacion amonge them that hate me: and shewe mercy vpon thousandes amonge them that loue me, and kepe my cõmaundementes. * Thou shalt Exod. xix. a. not take the name of the Lorde thy God in vaine: for the Lord will not holde him giltelesse, that taketh his name in vaine. Kepe the Sabboth day, that thou sanctifie it, as the lorde thy God hath cõmaunded the. * Sixe Leu. xxiij. a. Exod. xix. b. dayes thou shalt labour, & do all that thou hast to do, but the seuenth daye is the Sabboth of the Lorde thy God: thou shalt not do any worke, thou and thy son, thy doughter, thy seruaunt, and thy mayd, thine oxe, & thine asse, and all thy catell, and the straunger that is within thy gates, that thy seruaunte and thy maide may rest as well as thou. Remember that thou wast a seruaunt in the lande of Egipte and how that the Lorde thy God brought the out thence thorowe a mightie hand & stretched out arme. For which cause the lorde thy God cõmaunded the to kepe the Sabboth daye. * Honoure thy father and thy Exo. xxxi. b. mother, as the Lorde thy God hath cõmaunded the: that thy daies maie be prolonged, & that it maie go well with the in the lande, which the lorde thy God geueth the. * Thou Mat. xv. a. Eph. vi. a. shalt not slay. * Thou shalt not breake wedlocke. * Thou shalt not steale. * Thou shalt Mat. v. b. Luc. xviij. b. not beare false witnesse against thy neyghboure. * Thou shalt not lust after thy neigh- Rom. vij. b. boures wife, thou shalt not couet thy neyghboures house, his tribe, his seruaunt, or his mayde, his oxe, his asse, or ought that thy neighboure hath. These woordes the Lorde spake vnto all your multitude in the mount out of the middest of the fire, cloud and darkenesse, with a greate voice, & added nomore thereto, & wrote them in two tables of stone and deliuered them vnto me. And it fortuned, that when ye heard the voice out of the middest of the darkenesse, and saw that the hill did burne with fire, ye came vnto me with the captaynes of your tribes and your elders, & ye saide: Behold, the Lord our God hath shewed vs his glorye and his greatnesse, and we haue heurde his voice out of the middest of the fire: we haue seene this daye that

pothe take with a man, and he yet liueth. Wo therfore, why make we vs that this great fire deuure consume vs? If we heare the voice of the Lord our God any more, we shall dye. For who is there that is flesh, that euer heard the voice of the liuinge God speake out of the myddes of the fire as we haue done, and yet liueth? Go thou and heare all that the Lorde our God saieth vnto the, and we will heare it and do it.

Exod. xix.a. D.

And the Lorde herde the voice of your wordes, when ye spake vnto me, and the lord saide vnto me: I haue heard the voice of the wordes of this people, which they haue spoken vnto the, they haue wel said al that they haue spoken. O that there were suche an hart in the that they wolde feare me, & kepe all my commaundements alwaie, that it might go well with them, and with their children for euer. Go and saie vnto them: get you into your tentes againe, but stande thou here by me, and I will tell the all the commaundementes, ordinances, and lawes, which thou shalte teache them, that they maie do them in the lande which I geue them to possesse. Take hede therfore that ye do as the Lorde your God hath commaunded you, & * turne not aside either to the right hand or to the left, but walke in al the waies which the Lorde your God hath commaunded you, that ye maie line, and that it maie go wel with you, and that ye maye prolonge your daies in the lande which ye shall possesse.

Jere. xxiij.b. And. xxxi.

Deut. xxvj.b

Gunesong. I.

The. vi. Chapiter.

THese are the commaundementes, ordinaunces, and lawes, which the Lorde your God commaunded me to teache you, that ye might do them in the lande whither ye go to possesse it: namely, that thou might feare the Lorde thy God, and kepe all his ordinaunces and commaundementes which I commaunde the: thou and thy sonne, and thy sonne sonne all the daies of thy life, that thy daies maie be prolonged. Heare therfore O Israell, and take hede that thou do therafter that it maie go wel with the, and that ye may encrease mightely, euen as the Lord God of thy fathers hath promised the a lande that floweth with milke and hony. ¶ Heare O Israell, the Lord our God is Lord onely. * thou shalt loue the Lord thy God with all thine harte, and with all thy soule, and with all thy myght. And these wordes which I commaunde the this day, shalbe in thine hart and thou shalt shewe them vnto thy children, and shalte talke of them when thou arte at home in thine house, and as thou walkest by the waie, and when thou liest downe, & when thou risest vp: and thou shalt bynde them for a signe vpon thine hande. And they shalbe as frontgeres betweene thine eies, & thou shalt write them vpon the postes of thy house, and vpon thy gates. And when the lord thy God hath brought the into the lād which he sware vnto thy fathers, Abraham, Isahac, & Iacob, and geueth the great and goodly cities which thou hast not built, houses full of all maner of goodes which thou filledst not, and hole digged welles which thou diggedst not, vynes, yardes and olyne trees which thou plantedst not, and when thou hast eaten and art ful: Then beware lest thou forget the Lorde, which brought the out of the lande of Egypte, from the house of bondage. * Thou shalt feare the Lord thy God, and serue him, and sweare by his name. * Se that ye walke not after straunge goddes: the goddes of the nacions which are about you. For the Lorde thy God is a gelous God amonge you: lest the displeasure of the Lorde thy God be moued to wrath against the, and destroye the from of the earthe. * Ye shall not tempte the Lorde your God, as ye did in the temptacion. But kepe the commaundementes of the lorde your God, and his witnesses and his ordinances which he hath commaunded the, and thou shalte do that which is right and good in the sight of the Lord, that thou maist prospere, and that thou maiste go in, & conquere that good lande which the Lorde sware vnto thy fathers, to caste out all thine enemies before the as the Lorde hath saide.

C. Deut. x.b Mat. iij.b Luke. iij.b

Wa. iij.b.

* And when the sonne asketh the in time to come, saiynge: What meaneth these witnesses, ordinances, and lawes, which the Lord our God hath commaunded you? Then thou shalt saie vnto the sonne: We were Pharaos bondmen in Egypte, and the Lorde brought vs out of Egypt with a mighty hād. And the Lorde shewed signes and wonders great and euell vpon Egypte vpon Pharao & vpon al his houshold, before oure eies, but brought vs oute from thence: to bringe vs in, and to geue vs the lande which he sware vnto our fathers. And the Lorde hath commaunded vs to do all these ordinances, and to feare the Lorde our God, for oure welth al the daies of our life, as it is come to passe this day. Moreouer, this shall be our righteousnesse before the Lorde our God, if we take hede and kepe al these commaundementes, as he hath commaunded vs.

Deut. iij.b D.

The. vij. Chapiter.

WHen the Lorde thy God hath brought the into the lande whither thou goest to possesse it, and hath cast out many nacions before the: namely the Hethites, the Gergesites, the Amorites, the Cananites, the Pherezites, the Heuites, & the Iebusites, seuen nacions greater & mightyer then thou, and when the lord thy God hath set them before the, thou shalt smite them, and vtterly destroye them, and make no couenaunt with them, nor

Deut. vij.a. Actions. ij. Exo. xij.c. xxxiij.b.

haue compassion on them. Thou shalt make no mariages with them, neither geue thy doughter vnto his son, nor take his doughter vnto thy sonne. For they will peruerse thy sonne that he walde not serue me, & they shall serue straunge goddes, and then will the wrath of the Lorde waxe whote against you, and destroie you sodenly. But thus ye shal deale with them: Ye shal ouerthrowe their altares, and breake downe their pillers, cut downe their groues, and burne their grauen images with fire. For thou arte an holy nacion vnto the Lord thy God: the Lord thy God hath chosen the, to be a seuerall people vnto hym selfe, aboue all nacions that are vpon the earth. It was not because of the multitude of you aboue all nacions that the Lorde had lust vnto you & chose you, seynge ye were fewest of all nacions. But because the Lorde loued you, and because he wolde kepe the othe which he had sworne vnto your fathers, therfore hath the lord brought you out thorow a mighty hand and deliuered you out of the house of bondage, euen fro the hande of Pharao kynge of Egipte. Vnderstande therfore, that the Lord thy God he is God, and that a trewe God, which kepeth appointment and mercye vnto them that loue hym and kepe his commaundementes, euen thorowe out a thousande generacions, & rewardeth them that hate him before his face to that he bringeth them to nought, & doth not defer the time, but rewardeth hym that hateth him, before his face. Kepe thou therfore the commaundementes, and ordinances and lawes, which I commaunde the this daie that thou do them. If ye hearken vnto these lawes, and obserue and do them, the Lord thy God also shall kepe vnto the the appointment and the mercy which he sware vnto thy fathers. He will loue the, and blesse the, and multiplye the: he will also blesse the frute of thy wombe, & the frute of thy land thy corne, thy wyne and thine oyle, and the encreace of thine oxen, and the flockes of thy sheepe in the lande, which he sware vnto thy fathers to geue the. Thou shalt be blessed aboue all nacions: ther shal be neither man nor woman barreyn amonge you, nor any thynge vnfruteful amonge your catell. Moreouer, the Lord will take away from the all maner infirmities, and will put none of the sore diseases of Egypte (which thou knowest) vpon the, but will leade them vpon all them that hate the. Thou shalt consume all nacions which the Lord thy God shall deliuer the: thine eie shall haue no pitie vpon them, neither shalt thou serue their goddes, for that shalde thy decaye. If thou saye in thine harte: these nacions are mo then I, howe can I caste them out? Thou shalte not feare them, but remembre what the Lorde thy God did vnto Pharao & vnto all Egypte: the great temptacions which thine eies sawe, and the tokens and wonders, and the mighty hand and stretched out arme, where with the Lord thy God brought the out, euen so shall the Lorde thy God do vnto all the nacions of whom thou arte afraide. Moreouer the Lorde thy God will sende hornettes among them vntill they that are lefte, and hide them selues from the, be destroied. Thou shalte not feare them, for the Lorde thy God is amonge you a mighty God and a terrible. For the Lorde thy God will put out these nacions before the by a litle & a litle: thou maist not consume them at once, least the beastes of the felde encrease vpon the. But the Lorde thy God shall geue them ouer before the, and shal destroie them with a mighty tempeste, vntill he haue brought them to naught. And he shall deliuer their kynges into thine hande, and thou shalt destroie their name from vnder heauen. There shall no man be able to stande before the, vntill thou haue destroied them. The grauen images of their goddes shalt thou burne with fire, and couet not the golde and siluer that is on them, nor take it vnto the, lest thou be snared therin. For it is an abhominacion before the Lorde thy God. Brynge not therfore abhominacion into thine house, lest thou be a damned thynge, as it is: but vtterly detye it and abhorre it, for it is damned thynge.

The. viij. Chapiter.

All the commaundementes which I commaunde the this daye, shall ye kepe for to do them that ye maie liue, and multiplie and goo in, and possesse the lande which the Lorde sware vnto your fathers. And thou shalt thynke on all the waye which the Lord thy God led the this fourtye yeare in the wildernesse, for to humble the and to proue the, and to wete what was in thine herte, whether thou woldest kepe his commaundementes or no. He humbled the, and suffered the to hunger, and fedde the with Manna, which neither thou nor thy fathers knewe of, to make the to knowe, that a man doth not liue by breade onelye, but by euery worde that proceadeth oute of the mouth of the Lorde, doth a man liue. The rayment wexed not olde vpon the, neither did thy foote swell these fourtye yeares. Thou also shalte consider in thyne herte, that as a man nurtreth his son, euen so the Lorde thy God nurtreth the. Therfore shalte thou kepe the commaundementes of the Lord thy God, that thou walke in his waies, and feare hym. For the Lorde thy God bringeth the into a good lande, a lande of the whiche are riuers of water and foutaines and springes that springe out of valeis and hilles, a lande where is wheate

Exo. xxxiij. b. Iud. xxiij. c. Exo. xxiij. b. Ios. xxiij. c. Exo. xxiij. d. Exod. xxiij. d. Deu. vij. c. Exod. xx. a. and xxxiij. a. Exod. xxiij. d. Exo. xxij. d. Exod. ix. a. Deut. xx. a. Deu. vij. d. Deuteronomy. viij. a. Exo. xvi. b. Num. xi. b. Mat. iij. a. Deut. xxix. d.

and barley, vineyardes, figtrees, and pomgranates: a lande wherin is oyle olyue and honye: a lande wherin thou shalt eate breade without skarcenes, neither shalt thou lacke any thinge: a lande whose stones are yron, & out of whose hilles thou shalt digge braſſe. When thou hast eate therfore and filled thy selfe, thou shalt blesse the Lorde thy God in the good lande, whiche he hath geuen the.

Beware that thou forget not the Lorde thy God, that thou wolduest not kepe his commaundementes, his lawes, and his ordinances which I commaunde the this daye: * and when thou hast eaten and filled thy selfe, & hast builte goodly houses & dwelte therin and when thy beastes, and thy shepe are waxed many, and thy siluer and golde is multiplied, and all that thou haste is encreased, then beware lest thine harte rise and thou forget the Lorde thy God, whiche brought the out of the lande of Egypte, and from the house of bondage, and whiche was thy guide in the great and terrible wildernesse (wherin were) fyrye serpentes, scorpions, and drouthy without any water. But he brought out water for the, euen out of the rocke of flynte: he fed the in the wildernesse with Manna, which thy fathers knewe not, euen for to humble the, and to proue the, and that he might doe to the good at thy latter ende. Lest thou shuldest saie in thine herte * my power and the mighte of mine owne hande hath prepared me this aboundaunce: But remembre the Lorde thy God, howe that it is he whiche geueth the power to get substance, for to make good the promise which he sware vnto thy fathers, as this day dothe witnesse. And yf thou forget the Lorde thy God, & walke after straunge * goddes, and serue them, and worship them, I testifie vnto you this daye that ye shall surely perishe. As the nacions whiche the Lord destroyeth before you, euen so ye shall perishe because ye wolde not be obediente vnto the voice of the Lorde your God.

¶ The.ix. Chapiter.

HEare O Israell, thou passest ouer Iordoun this day, to go in, & conquer nacions greater and mightier then thy selfe: Cities greate and walled vp to heuen, & * people great and tall, euen the children of the Anakims, which thou knowest of, and of whom thou hast herde saie, who will stande before the children of Enacker? Understande therefore this daie, that the Lord thy God is euen he which goeth ouer before the as a deuouringe and a consuming fire he shall destroy them and he shall bringe them downe before thy face. He shall caste them out and bringe them to naught quickely, as the Lord hath said vnto the. Speake not thou in thine harte (after that the Lorde thy God hath caste them out before the) saying for my righteousnesse the Lord hath brought me in, to possesse this lande. Naie: but for the wickednesse of these nacions the Lorde hath caste them out before the. Ieis not for thy righteousnes sake, or for the righte harte that thou goest to possesse their lande. * But for the wickednesse of these nacions, the Lorde thy God doth caste them out before the, euen to performe the worde which the Lord the God sware vnto thy fathers, Abraham, Isahac, & Iacob. Vnderstande therefore that it is not for the righteousnes sake, that the Lorde thy God giueth the this good lande to possesse it: seinge thou arte a stifnecked people. Remembre and forget not, howe thou prouokedst the Lorde thy God in the wildernesse, euen the daye that thou diddest departe out of the lande of Egypte vntyl ye cam vnto this place: ye haue rebelled against the Lord. * Also in Horeb ye angred the Lord, so that the Lorde was wroth with you, euen to haue destroied you, when I was gone vp in to the mounte to receaue the tables of the couenaunte, which the Lord made with you. And I abode in the mount fourty dayes & fourty nightes, when I neither did eat bread nor drinke water. * And the Lord deliuered me two tables of stone, written with the fynger of God, and in them was accordynge to all the wordes which the Lorde spake vnto you in the mount out of the middest of the fire in the day of the gatheringe together. And when the fourty dayes & fourty nightes were ended, the Lorde gaue me the two tables of stone, the tables of the couenaunt & the Lord saide vnto me. * Vp, get the downe quickely from hence, for thy people whiche thou haste brought out of Egypte, haue marred them. They are sowne aside out of the waye, whiche I commaunded them, and haue made them a molten ymage. Furthermore, the Lorde spake vnto me, saienge: I haue sene this people, and beholde it is a stifnecked people, let me alone that I maye destroie them, and put out the name of them from vnder heauen, and I will make of the a mighty nacion and greater then they be. So I turned me, and came downe from the hill (seinge the hill did burne with fire) & the two tables of the appointmente were in my handes. And I lokede, and beholde, I had sinned against the Lorde your God, and had made you a molten calfe, and had turned aside out of the waye which the Lorde had commaunded you. * And I toke the two tables and caste them out of my two handes, and brake them before your eies. * And I fell downe flatte before the Lorde: euen as at the first time, and fourty dayes, and fourty nightes I did neither eate bread nor drinke water: because of all your sinnes, which ye sinned in doynge wickedlye in the sighte of the

Iob. xxviij. a

Deu. viij. c.

Mat. xb. c. Luc. xx. a.

Deu. viij. b.

Exo. xxxij. b.

Deu. viij. b.

The seconde day Matins.

Num. xiij. c.

Leui. xxvj.

Deu. ix.

Exo. xxxij.

Exo. xxxij.

Exo. xxxij.

Exo. xxxij.

Exo. xxxiij. and, xxxiiij.

Lorde in that ye prouoked him vnto wrathe.
For I was afrayde that for the wrath and
displeasure wherewith the Lord was moued
against you, he wolde haue destroied you.
But the Lorde heard me at that time also.
D. The Lorde was very angry with Aaron
also euen to haue destroyed him, and I made
Exod. xxxv. e intercession for Aaron also the same time.
And I toke your synne the calfe which ye
had made, and burnt him with fire, & stamped
him and grounde him a good euen vnto small
dust. And I caste the dust thereof into the
brooke that descended out of the mount. Also
Num. xi. a. at the burnyng at the temptacion and at the
displeasure of lust ye angred the Lord. Like-
wise when the Lord sente you from Cades
Barne, saynge: go vp and conquer the land
Iud. ii. c. which I haue geuen you: ye disobeyed the
mouth of the Lorde your God, and neither
beleued him, nor hearkened vnto his voice.
Ye haue bene disobedient vnto the Lorde,
sence the day that I knewe you. And I fell
downe flat before the Lorde forty dayes &
forty nightes which I laye there for the
Lorde sayde, that he wolde destroye you. I
made intercession therfore vnto the Lorde,
Ps. cxxviii. a. and sayde: O Lorde God, destroye not thy
people and thyne enheritaunce, which thou
hast deliuered thorowe thy greatnesse and
which thou hast brought out of Egypte
thorowe a mighty hand. Remember thy ser-
uaunte Abraham, Isahac, and Iacob, & loke
not to the hardnesse of this people, nor to
their wickednes & synne: lest the land where
thou broughtest them say: The Lord is not
able to bringe them into the lande which he
promised them: and because he hated them,
therfore hath he caried them oute, to slaye
them in the wildernesse. Beholde, they are
people, and thine enheritaunce which thou
broughtest oute in thy mighty power and in
thy stretched oute arme.

¶ The. x. Chapiter.

Deut. xxxi. c. At the same season the Lorde sayde vnto
me: * heme the two Tables of stone like
vnto the first, and come vp vnto me into the
mounte, & make the an arke of wood, & I will
write in the tables, the wordes that were in
the first tables which thou brakest, and
thou shalt put them in the arke. And I made
an arke of the wood and hewed two tables
of stone, like vnto the first, and went vp in-
to the mountaine, hauyng the two tables in
mine hande. And he wrote in the tables ac-
cordyng to the first writyng (thereto perteyn
which the Lorde spake vnto you in the
mounte oute of the midres of the fire in the
day of the gatheryng together) and the Lord
gaue them vnto me. And I departed, and ran
Deut. xxxi. c. downe from the hill, and put * the tables in
Num. xxxiij. d. the arke which I had made: and there they
be, as the Lord commaunded me. * And the
children of Israell toke their iourney from
Beeroth of the children of Iaakan to Mosera,
where Aaron died, and was buried, & Eleaz-
ar his sonne became preest in his steade.
From thence they departed vnto Gudgada,
from Gudgada to Iathbath a lande which
hath riuers of water. * The same season the
Lord seuerated the tribe of Leui to beare
the arke of the appointement of the Lorde, &
to stande before the Lord and to minister vn-
to him, and to blesse in his name vnto this
daye. * Wherfore the Leuites haue no part
nor enheritaunce with their brethren. But
the Lord is their enheritaunce as the Lord
thy God hath promised them. * And I taried
in the mount, euen as at the first time, forty
dayes and forty nightes, and the Lord hear-
kened vnto me at that time also, & the Lorde
wolde not destroye the. And the Lorde sayde
vnto me: vp and go forth in the rowmnes be-
fore the people, that they maye go in & con-
quer the lande which I sware vnto their
fathers, to geue vnto them. And now Israel,
what doth the Lord thy God require of the
but to feare the Lord thy God, & to walke
in all his wayes, & loue him, and to serue
the Lorde thy God with all thine hatte and
with all thy soule. Namely: that thou kepe
the commaundementes of the Lorde, and his
ordinaunces which I commaunde the this
daye, for thy welth. Beholde, heauen and the
heauen of heauens is the Lordes thy God,
and the earth with all that therin is. Not-
withstandyng, the Lord had a lust vnto thy
fathers to loue them, and chose their sede af-
ter them, euen you, aboue all nacions, as thou
seest this daye. * Circumcise therfore the
foreskyn of your herte, and be no more stiff-
necked. For the Lorde your God, is God of
gods, and Lord of lordes, a great God
a mighty & a terrible * which regardeth no
mans persone nor taketh gifte. He doth right
vnto the fatherlesse and widowe and loueth
the straunger to geue him fode and raiment.
* Loue ye therfore the straunger also, for
ye were straungers youre selues in the lande
of Egypte. * Thou shalt feare the Lord thy
God, and him (onely) shalt thou serue to
him shalt thou cleue, and sweare by his name
he is thy praise and thy God, that hath done
for the these great and terrible thynges,
which thyne eies haue seene. Thy fathers
went downe into Egypte with lxx. soules
and now the Lord thy God hath made the as
multiplied the, as the * starres of heauen.

¶ The. xi. Chapiter.

Therefore thou shalt loue the Lorde thy
God, & kepe his obseruaunces, his or-
dinaunces, his lawes, and his commaunde-
mentes alway. Call to your mindes this daye
that which youre children haue neither
knowen nor seene: the museum of the Lord

your

D.
Num. xx. d.
Num. xi. iij. and. xxvj.
Deut. xviij. a
Exo. Deu. ix. d.
Deut. vi. a.
Deut. vi. b.
Math. xxij. b
Iac. xxj. c.
D.
Deut. xxx. b.
* Gal. v. d.
Rom. v. b.
Act. x. e.
Colo. iij. d.
Ephe. vi. b.
i. Pet. i. c.
Exod. xxj. c.
* Deu. vi. c.
Mat. iij. d.
Luc. iij. b.
Gene. xlvi. c.
Gene. xv. a.
Ephe. iij. large
Matthe. x.

Prophe on Newyeeres day, at euensong the first lesson also at Euensong the seconde day of March.

E.
Exo. xxxiij. a.
Exo. xxxv. c.
Exo. xxxiij. d.
Deut. xxxi. c
Num. xxxiij. d.

your God, his greatnesse, his mighty hande and his stretched out arme, his miracles, & his deedes which he did in the middes of Egypte, vnto Pharao the kyng of Egypte and vnto all his lande: and what he did vnto the hoste of Egypte, vnto their horses and chariotes: * howe he brought the waters of the red see vpon them as they pursued you behinde: and howe the Lord hath brought them to nought vnto this daye, and what he did vnto you in the wildernesse, vntill ye came vnto this place: and what he did vnto Dathan and Abiram the sonnes of Eliab the sonne of Ruben, how the earth opened her mouth, and deuoured them with their housholdes & their tentes, & all their substaunce that was in their possession, in the middes of Israell. Moreouer, your eyes haue seene all the great actes of the Lorde which he dyd. Therefore shall ye kepe all the commaundementes which I commaunde you this day, that ye maye be stronge: and ye go in and conquer the lande whether ye go to possesse it, and that ye may prolonge your dayes in the lande which the Lorde sware vnto your fathers, to giue vnto them and to their seede, a lande that floweth with milke & honye. For * the lande whether thou goest to possesse it, is not as the lande of Egypte from whence ye came out of where thou sowedst thy seede & watredst it with thy feete as a garden of herbes: but the lande whether ye go ouer to possesse it, is a lande that hath hilles and valleys, & drinketh the water of the raine of heauen. This lande doeth the Lord thy God care for, & the eyes of the Lorde thy God are all waies vpon it, from the beginning of the yere, vnto the ende of the yere. Yf ye shall hearken therefore vnto my commaundementes, which I commaunde you this daye, that ye loue the Lord your God and serue him with all your hart, & with all your soule: * I also will geue raine vnto your lande in due season: the first raine and the latter: that thou maiest gather in thy corne, thy wine, and thine oile. And I will sende grasse in thy fieldes for thy cattel: that thou maiest eate, and fill thy selfe. But beware that your harte deceaue you not and ye turne aside, and serue straunge gods, & worshippe them, and then the Lordes wrath wexeth hote against you, * and he shut vp the heauen that there be no raine, and that your lande yelde not her fruite: & leste ye perish quickly from of the good lande, which the Lorde giueth you. Therefore shall ye putte vp these my wordes in your harte and in your soule, and binde them for a signe vpon your hande, that they maie be as a frontayne betweene your eies, and ye shall * teach them your children that they may talke of them, when thou sittest in thine house and when thou walkest by the waye: when thou liest downe, and when thou risest vp: & ye shall write them vpon the dore postes of thine house, & vpon thy gates: that your dayes maie be multiplied, and the dayes of your children in the lande which the Lorde sware vnto your fathers to giue them, as long as the dayes of heauen tarie vpon the earth. For yf ye shall diligently kepe all these commaundementes which I commaunde you, to doe them: to loue the Lorde your God, and walke in all his wayes and cleaue vnto him: then will the Lorde caste out all these nations before you, and ye shall be the possessours of greater nations & of more than your selues. * All the places whereon the soles of your feete shall treade, shalbe yours: from the wildernesse and Libanus, from the flood Euphrates, and vnto the vttermost sea, shall your coste be. There shall no man be able to withstande you: for the Lorde your God shall raise the feare and dread of you vpon all the lande that ye shall treade vpon, as he hath sayde vnto you. * Beholde, I set before you this day a blessynge and a curse: a blessynge, yf ye obey the commaundementes of the Lorde your God which I commaunde you this day: * and a curse, yf ye will not obey the commaundementes of the Lorde your God, but turne out of the waye which I commaunde you this daye, to go after straunge goddes, which ye haue not knowen. When the Lorde thy God shall haue brought thee into the lande whether thou goest to possesse it, thou shalt put the * blessynge vpon mount Garizim, and the curse vpon mount Ebal, which mountaines are on the other syde Iordan on the backe syde of the waye towarde the going downe of the sunne, in the lande of the Chananites which dwell in the plaine ouer against Galgal beside the groue of Moreh, fast by the coastes ouer Iordan to go in, and possesse the lande, which the Lord your God giueth you, and ye shall possesse it, and dwell therein. Take heede therefore that ye do all the commaundementes and lawes, which I sette before you this day.

The. xj. Chapiter.

These are the ordinaunces and lawes, which ye shall obserue & do in the lande which the Lord God of thy fathers geueth the to possesse it, as longe as ye liue vpon the earth. * Ye shal destroy all places wherein the nations which ye shal conquer serued their goddes, vpon hie mountaines & on hilles and vnder euery thicke tree. Ouerthrowe their aultares, and breake their pillers and burne their groues with fire and hewe downe the graue ymagery of their goddes that they haue, and bring the names of them to nought out of that place. Ye shall not so do vnto the Lorde your God, but ye shall seke the place which the Lord your God shall haue

Exod. xiij. c.

Num. xvi. c.

Deu. vij. b.

Deu. xxviij. a
Ioel. ij. c.
Amos. iij. b.

Deu. xxviij. c.
Iosue. xxiij. a.
And. xvij. a.
Amos. iij. b.

Deut. vi. b.
Prou. iij. a.

Deu. vi. b.
Prouer. iij. a.

Iosue. i. a.

Deut. xxx. a
De. xxvij. a

Deu. xxvij. b

Deut. xxvij. a

Deu. xij. a.

Deut. xvi. c.
2. Par. xxxiij. c.
Ezech. vi. a.

chosen out of all youre tribes, to put his
name there, and there to dwell. And thyther
thou shalt come, and thyther ye shall bring
your burnt sacrifices, your offerynges, your
tythes and heue offerynges of youre lande,
your vowes, your free will offerynges, and
the fyrst gropes of your oxen and of your
shepe. And there ye shall eate before the lorde
your God, and ye shall reioyce in all that ye
put your hande vnto both ye and your hou-
holdes, wherin the Lorde thy God hath
blessed the. Ye shall not do after all these
thynges that we do here thys daye, euery ma
what semeth hym good in his owne eyes.
For ye are not yet come to rest, and to the en-
heritaunce which the Lorde your God gi-
ueth you. But when ye go ouer Iordane, and
dwell in the lande which the Lorde your
God hath geuen you to enherite, and when
he hath geuen you rest from all your ene-
mies rounde about, so that ye dwell in safetie,
then vnto the place with the the Lorde your
God hath chosen, to put his name to ore, ye
shall bring all that I commaunde you. Namely
your burnt sacrifices, your offerynges, your
tythes, the heue offerynge of your hande, & all
your specialle vowes which ye vow vnto the
Lorde. And ye shall reioyce before the lorde
your God, ye and your children & your dough-
ters, your seruauntes and your maidens, & the
Leuite that is within your gates: for as much
as he hath no part nor enheritaunce with
you. Take hede that thou offer not thy burnt
offerynges in euery place that thou seest, but
in the place which the lorde shal haue cho-
sen in one of thy tribes, there thou shalt offer
thy burnt offerynges, & there thou shalt do al
that I commaūde the. Notwithstanding thou
maist kil & eate flesh in all thy cities, whatso
euer thy soule lusteth after according to the
blessing of the lorde thy God which he hath
geuen the: both the vncleane & the clean may
eate thereof, euen as the roo, or the hart: only
ye shal not eat the bloud, but powre it vpō the
earth as water. Thou maist not eate within
thy gates the tith of thy corne, or thy wine, &
of the oyl, & the fyrst gendred of thine oxen, &
of thy shepe, neither any of thy vowes which
thou vowest, nor thy free offerynges or heue
offerynge of thine hand: but thou must eate
them before the Lorde thy God, in the place
which the lorde thy God hath chosen thou &
thy sonne, & thy doughter, thy seruaunt & thy
maide, & the Leuite that is within thy gates:
and thou shalt reioyce & be refreshed before
the lorde thy god in all that thou puttest thine
hand to. Beware that thou forsake not the
Leuite, as long as thou liuest vpō the earth.
When the lorde thy God hath enlarged thi
border as he hath promised the, thou saye: I
will eat flesh, because thy soule lōgeth to eate
flesh: thou maist eat flesh whatsoeuer thy soule
lusteth. If the place which the Lorde thy
God hath chosen to put his name there, be
to far fro the, then thou shalt kil of thy oxen
& of thy shepe which the Lorde hath geuen
the, as I haue commaunded the, & thou shalt
eat in thine owne cities, whatsoeuer thy soule
lusteth. And as the roo & the harte is eaten
euen so thou shalt eate them both the cleane
and the vncleane shall eate of them. But be
stronge that thou eat not the bloud. For the
bloude, that is the lyfe: thou maist not eate
the life with the flesh: thou shalte not eat it,
but powre it vpon the earthe as water. Ne
thou eate it not, that it may go well with the
& with thy children after the: But thou shalt
no that which is right in the sight of the
lorde. But the holy thynges which thou hast
& thy vowes thou shalt take and come vn-
to the place which the Lorde hath chosen, &
thou shalt offer thy burnte offerynges, both
flesh and bloud vpon the aulter of the Lorde
thy God, and the bloude of thine offerynges
shalbe powred out vpō the aulter of the lorde
thy God, and thou maiest eat the flesh. Take
hede & heare all these wordes which I cō-
maunde the, that it may go wel with the and
with thy children after the for euer, if thou
doest that which is good & right in the sight
of the lorde thy God. When the lorde thy God
hath destroied the nations before the, whi-
ther thou goest to conquere them, & thou suc-
ceedest in their enheritaunce and dwellest in
their lande: Beware that thou be not taken
in a snare after them, after that they be de-
stroied before the, & that thou aske not after
their goddes, saying: how did these nations
serue their gods? I wil do so likewise. Thou
shalt not so do vnto the lorde thy God:
for all abhominations & that which the lorde
hateth, the same have they done vnto their
gods. For they burn both their sonnes & their
doughters with fire before their gods. Ther-
fore what soeuer I cōmaunde you, that take
hede you do vnto the lorde, & put thou
nought thereto nor take ought there from.

The. xiii. Chapiter.

If there rise amonge you a Prophet or
a dreamer of dremes, and geue the a signe
or wonder, and that signe or wonder which
he hath said come to passe, & then say: let vs
go after straunge gods, which thou hast not
knowne, & let vs serue them: herke not thou vn-
to the wordes of that Prophet or dremer of
dremes, for the lorde thy God proueth you,
to wete whether ye loue the lorde your God
with all your hert & with all your soule. Ye
shall walke after the lorde your God, & feare
him, kepe his commaundementes, herke vnto
his voice, serue him & cleue vnto him. And
the prophet or dremer of dremes shal be slaine
because he hath spoken to turne you away fro the
lorde your God which brought you out of the

D. land of Egypt, and bondmen, saue out of the house of bondage: for thinke that out of the way which the Lorde thy God commaunded thee to walke in: and therefore thou shalt put the euell away from the. Of the wombe, the frute of thy mother, or thine owne tribe, or thy bedfellow, or thy wife that lieth in thy bosome, or thy friende which is as thine owne soule, entice thy secretly saying: Let us go & serue straunge Gods, which thou hast not known, nor yet thy fathers: of the Gods of the people which are round about you whether they be nye vnto thee or farre off, from the one ende of the earth vnto the other. Thou shalt not consent vnto him, nor heare him: thine eye shall not pitie him, neither shalt thou haue compassion on him, nor kepe him secrete: but cause him to be slaine. Thine hande shalbe first vpon him to kill him and then the handes of all the people. And thou shalt stone him with stones that he die, because he hath gone about to thrust the away from the Lorde thy God which brought the out of the land of Egypt and out of the house of bondage. And all Israel shall heare and feare, and shall no more commit suche wickednesse as this is among you. If thou shalt heare say in one of thy cities which the Lorde thy God hath geuen the to dwell in that certein men beyng the children of Belial, are gone out from among you & haue moued the inhabiters of their citie, saying: Let us go and serue straunge goddes which ye haue not knowen. Then thou shalt serche & make enquyre & aske diligently. And beholde, yf it be true, and the thyng of a certeyne, that suche abhominacions is wrought amonge you: then thou shalt smite the inhabiters of that citie in the edge of the swearde, & destroye it vtterly, and all that is therin, and slay the beest therof with the edge of the swearde. And gather all the substance of the stuffe therof into the myddes of the strete therof and burne with fier both the citie and all the substance therof euerye whit for the Lorde the God. And it shalbe an heape for euer, & shall not be buylte agayne. * And there shall cleaue nought of the damned thinge in thine handes, that the Lorde may turne from the fearcenesse of his wrath, and shewe the mercye, and haue compassion on the, & multiplie the, as he hath sworne vnto thy fathers. * If thou be obedient vnto the voice of the Lorde thy God to kepe all his commaundements which I commaunde the this day, that thou do it, which is right in the eyes of the Lorde thy God.

The. xiii. Chapiter.

Deut. xiii. a.

Deut. xiii. b.

Deut. xiii. c.

Deut. xiii. d.

Deut. xiii. e.

Deut. xiii. f.

Deut. xiii. g.

Deut. xiii. h.

Deut. xiii. i.

Deut. xiii. k.

Deut. xiii. l.

Deut. xiii. m.

Deut. xiii. n.

Deut. xiii. o.

Deut. xiii. p.

Deut. xiii. q.

Deut. xiii. r.

Deut. xiii. s.

Deut. xiii. t.

Deut. xiii. u.

Deut. xiii. v.

Deut. xiii. w.

Deut. xiii. x.

Deut. xiii. y.

Deut. xiii. z.

Deut. xiii. aa.

Deut. xiii. bb.

Deut. xiii. cc.

Deut. xiii. dd.

Deut. xiii. ee.

Deut. xiii. ff.

Deut. xiii. gg.

Deut. xiii. hh.

Deut. xiii. ii.

Deut. xiii. kk.

Deut. xiii. ll.

Deut. xiii. mm.

Deut. xiii. nn.

Deut. xiii. oo.

Deut. xiii. pp.

Deut. xiii. qq.

Deut. xiii. rr.

Deut. xiii. ss.

Deut. xiii. tt.

Deut. xiii. uu.

Deut. xiii. vv.

Deut. xiii. ww.

Deut. xiii. xx.

Deut. xiii. yy.

Deut. xiii. zz.

Deut. xiii. aaa.

Deut. xiii. bbb.

Deut. xiii. ccc.

Deut. xiii. ddd.

Deut. xiii. eee.

Deut. xiii. fff.

Deut. xiii. ggg.

Deut. xiii. hhh.

Deut. xiii. iii.

Deut. xiii. kkk.

Deut. xiii. lll.

Deut. xiii. mmm.

Deut. xiii. nnn.

Deut. xiii. ooo.

Deut. xiii. ppp.

Deut. xiii. qqq.

Deut. xiii. rrr.

Deut. xiii. sss.

Deut. xiii. ttt.

Deut. xiii. uuu.

Deut. xiii. vvv.

Deut. xiii. www.

Deut. xiii. xxx.

Deut. xiii. yyy.

Deut. xiii. zzz.

Deut. xiii. aaaa.

Deut. xiii. bbbb.

Deut. xiii. cccc.

Deut. xiii. dddd.

Deut. xiii. eeee.

Deut. xiii. ffff.

Deut. xiii. gggg.

Deut. xiii. hhhh.

Deut. xiii. iiii.

Deut. xiii. kkkk.

Deut. xiii. llll.

Deut. xiii. mmmm.

Deut. xiii. nnnn.

Deut. xiii. oooo.

Deut. xiii. pppp.

Deut. xiii. qqqq.

Deut. xiii. rrrr.

Deut. xiii. ssss.

Deut. xiii. tttt.

Deut. xiii. uuuu.

Deut. xiii. vvvv.

Deut. xiii. wwww.

Deut. xiii. xxxx.

Deut. xiii. yyyy.

Deut. xiii. zzzz.

Deut. xiii. aaaaa.

Deut. xiii. bbbbb.

Deut. xiii. ccccc.

Deut. xiii. ddddd.

Deut. xiii. eeeee.

Deut. xiii. fffff.

Deut. xiii. ggggg.

Deut. xiii. hhhhh.

Deut. xiii. iiiii.

Deut. xiii. kkkkk.

Deut. xiii. lllll.

Deut. xiii. mmmmm.

Deut. xiii. nnnnn.

Deut. xiii. ooooo.

Deut. xiii. ppppp.

Deut. xiii. qqqqq.

Deut. xiii. rrrrr.

Deut. xiii. sssss.

Deut. xiii. ttttt.

Deut. xiii. uuuuu.

Deut. xiii. vvvvv.

Deut. xiii. wwwww.

Deut. xiii. xxxxx.

Deut. xiii. yyyyy.

Deut. xiii. zzzzz.

Deut. xiii. aaaaaa.

Deut. xiii. bbbbbb.

Deut. xiii. cccccc.

Deut. xiii. dddddd.

Deut. xiii. eeeeee.

Deut. xiii. ffffff.

Deut. xiii. gggggg.

Deut. xiii. hhhhhh.

Deut. xiii. iiiiii.

Deut. xiii. kkkkkk.

Deut. xiii. llllll.

Deut. xiii. mmmmmm.

Deut. xiii. nnnnnn.

Deut. xiii. oooooo.

Deut. xiii. pppppp.

Deut. xiii. qqqqqq.

Deut. xiii. rrrrrr.

Deut. xiii. ssssss.

Deut. xiii. tttttt.

Deut. xiii. uuuuuu.

Deut. xiii. vvvvvv.

Deut. xiii. wwwwww.

Deut. xiii. xxxxxx.

Deut. xiii. yyyyyy.

Deut. xiii. zzzzzz.

enheritaunce with the. * At the ende of thre yeares, thou shalt bryng forth all the tythes of thyne encrease the same yeare, and laye it vp within thyne owne gates. And the Leuite whiche hath no parte nor enheritaunce with the, shall come, and the Straunger, the fatherlesse and the widowe, whiche are within thy gates, shall eate and be fylled: that the Lorde thy God may blesse the in all the workes of thine handes whiche thou doest.

¶ The xv. Chapiter.

AT the seuenth yeare, thou shalt make a fredome. * And this is the maner of the fredom. * Whosoeuer lendeth ought vnto his neyghboure, may not axe agayne (that is to say he hath lent of his neyghbour or of his brother, because it is called the Lordes free yeare: yee of a straunger (and of an alyaunt) thou mayst call it home agayne) But * perhaps to thy brother hym shalt thyne hande remyt. Nenertheles there shalbe no begger among you. For the Lorde shall blesse the in the lande, whiche the Lord thy God geueth the, an heritaunce to possesse it: so that thou herken vnto the voyce of the Lorde thy God to obserue and do all these commaundementes, which I commaunde the this daye. For the Lorde thy God hath blessed the as he hath promysed the, * and thou shalt lende vnto many nacions, but thou thy selfe shalt not borowe: And thou shalt raygne ouer many nacions, and they shall not raygne ouer the. If one of thy * brethren among you be poore within any of thy gates in thy lande, whiche the Lorde thy God geueth the: thou shalt not harden thine hart nor shut thyne hand from thy poore brother: But open thyne hand vnto hym and lend him sufficiente for his nede whiche he hath. Beware, that there be not a wycked poynt in thine hart, that thou wouldest saye: The seuenth yeare, the yeare of fredome is at hand, and therfore it greueth the to loke on thy poore brother, and geuest hym nought, and he then crye vnto the Lorde agaynst the, and it be synne vnto the: But gene hym, and let it not greue thine hart to gene vnto hym. Because that for this thynge, the Lorde thy God shall blesse the in all thy workes, and in all that thou puttest thyne hande to. * The lande shall neuer be without poore: And therfore I commaunde the, sayeng: Thou shalt open thine hande vnto thy brother, that is nedy and poore in thy lande. * If thy brother an Hebrue sell hymselfe to the, or an Hebruesse, and serue the syx yere, in the seuenth yeare thou shalt let him go free from the. And when thou sendest hym out free from the, thou shalt not let him go alwayes empty, but shalt gene hym of thy sheepe, of thy corne, and of thy wyne, and gene hym of that wherwith the Lorde thy God hath blessed the. And remember that thou wast a seruaunt in the lande of Egypt, and the Lorde thy God deliuered the thence: and therfore I commaunde the this thyng to daye. And if he saye vnto thy * I will not go awaye from the, because he loueth the and thy house and is well at ease with the: Then shalt thou take a nayle, and nayle his eeare to the doze therwith, and he him bethy seruaunt for euer: And vnto thy maide seruaunt thou shalt do likewise. And let it not greue thyne eye, when thou lettest hym go out free from the, for he hath done vnto a double hired seruaunt to the in his seruice syx yeares. And the Lorde thy God shall blesse the in all that thou doest. * All the first gendred that come of thyne oxen, and of thy sheepe that are males, thou shalt halowe vnto the Lorde thy God. Thou shalt do no worke with the first gendred of thyne oxen, nor sheare the first gendred of thy sheepe: Thou shalt eate it before the Lorde thy God yeare by yeare, in the place whiche the Lord hath chosen both thou & thyne household. If there be any defaute therin, as if it be lame or blynde, or haue any other euell fauoure: thou shalt not offer it vnto the lord thi God: But shalt eate it within thyne owne * gates, the vncleane and the cleane indifferently, as the roe and the hert. Only eate not the bloud therof, but powre it vpō the ground as water.

¶ The xvi. Chapiter.

OBserue the * moneth of newe corne that thou maist offer * passeouer vnto the lord thy God. For in the moneth when corne begynneth to ripe, the Lord thy God brought the out of Egypt by nyght. Thou shalt therfore offer passeouer vnto the Lord thy God, (and sheepe and oxen) in the place whiche the Lorde shall chose to put his name there. Thou shalt eate vnleuened bread with it: but seuen dayes shalt thou eate vnleuened bread therwith: euen the bread of tribulacion (for thou camest out of the lād of Egipt in haste) that thou mayst remembre the daye when thou camest out of the lande of Egipt, all dayes of thy lyfe. And there shalbe no leuened bread seene in all thy coastes seuen dayes long, neither shal there remayne any thing of the flesh whiche thou offerest the first daye at euen, vntyll the morowe. Thou mayst not offer passeouer within any of thy gates, which the Lorde thy God geueth the: but * in the place whiche the Lorde thy God shal chose, to set his name in, there thou shalt offer passeouer at euen about the goyng downe of the sonne, euen in the season that thou camest out of Egypt. And thou shalt seth and eate it, in the place whiche the Lorde thy God hath chosen, and repayre on the morowe, and get the vnto thy tentes. Syx dayes shalt thou eate vnleuened bread, and the seuenth daye is a gatheryng together before the Lorde thy God

Then

thou shalt do no worke therin.* Seuen weekes shalt thou nombre vnto the and begyn to nombre the .vii. wekes, when thon beginst to put thy sickel to the corne,* & kepe the feast of wekes vnto the lorde thy God, with a free will offering of thine hand, which thou shalt geue vnto the lorde thy God, according as the lord thy God hath blessed the. And reioyce before the lord thi God, thou and thy sonne, thy doughter, thy seruaunt, & thy mayde, and the Leuite that is within thy gates, and the straunger, the father lesse, & the widow, that are among you, in the place whiche the lord thy God hath chosen to put his name there And remembre that thou wast a seruaunt in Egipte & thou shalt obserue & do these ordinaunces. Thou shalt also obserue the feaste of tabernacles. vii. daies, after that thou hast gathered in thy corne & thy wyne, And thou shalt reioyce in that thy feast: thou and thy son, thy doughter, thy seruaunt & thy mayde the Leuite, the straunger, & the fatherlesse, & the widow, that are within thy gates.* Seuen daies shalt thou kepe holy daye vnto the lorde thy God, in the place which the lord shal chose: for the lord thy God shall blesse the in all thy frutes, & in all the workes of thine handes, therfore shalt thou be glad.* Thre times in the yere shal all thy males apere before the lord thy God in the place whiche he shal chose: In the feast of swete bread, in the feast of wekes, & in the feast of tabernacles. And they shall not apeare before the Lorde empty, but euery man according to the gyft of his hand, & according to the blessing of the lorde thy God, whiche he hath geue the. Iudges & officers shalt thou make the in all thy cities, whiche the lorde thy God geueth the thorowout thy tribes: and they shal iudge the people rightuously.* Wrest not thou the iuste, nor knowe any persone, neither take any rewarde: for gyftes blinde the wise, and peruerte the wordes of the righteous. That which is iuste and right shalt thou folowe, that thou maiest lyue and enioye the lande, which the Lord thy God geueth the. Thou shalt plet the no grone of what frute soeuer tree it be, nie vnto the aulter of the Lorde thy God, whiche thou shalt make the. Thou shalt set the vp no* piller, which the Lorde thy God hateth.

Leuit. xxiii. c

Nom. ii. a.

C.

1. Reg. viii. g.

Deu. xxiii. c.

Exo. xxiii. b.

D.

Leui. xix. c.

* Exo. xxiii. a

Eccl. xx. b.

1. Reg. xv. c.

vi. Me. xviii. b

The. vi. day. Matthiu.

¶ The. xvii. Chapiter.

THou shalt offer vnto the Lord thy God no oxe nor shepe* wherin is blemyshe or any deformitie: for that is an abhominacion vnto the Lorde thy God. If there be founde among you within any of thy gates, whiche the Lorde thy God geueth the, man or woman that hath wrought wickednesse in the sight of the Lorde thy God, so that they haue gone beyond his appointment and gone and serued straunge Goddes, and worshipped them * the Sonne or Moone or any of the hoste of heauen, whiche I haue not commanded, and it is told the, and thou hast herde of it: then shalt thou enquire diligently. And if it be treme, & the thing of a suretie, that suche abhominacion is wrought in Israel, thy shalt thou bryng forth that man or that woman (which haue committed that wicked thyng) vnto the gates, and shalt stone them with stones, till they dye.* At the mouthe of two or three witnesses shall he that is worthy of death, die: and at the mouthe of one witnesse let no man die. The handes of the witnesses shalbe first vpon hym, to kill hym, and afterwarde the handes of all the people, and thou shalt put the wicked away out of the. If there arise a matter to harde for the in iudgement be twene bloud and bloude, betwene plee and plee, betwene plage and plage, and the matters come to stryke within thy gates. Then shalt thou arise, & get the vp vnto the place which the Lorde the God hath chosen out: come vnto the preestes the Leuites, and vnto the iudge that shalbe in those dayes, and aske* and they shal shewe the sentence of iudgement, and thou must do according to that: whi. pe they of that place (which the lorde hath chosen) shewe the, and thou shalt obserue to do, according to all that they enfourme the. According to the sentence of the lawe which they teache the and according to the iudgement which they tell the shalt thou do, and* bowe not from that which they shewe the, neyther to the right hand nor to the left. And that man that will be presumptuous, and will not herken vnto the preest (that ministreth before the Lorde thy God to minister) or vnto the iudge, that man shal dye and thou shalt put away euell from Israel. And all the people shall heare and feare, and shall presume no more presumptuously. When thou art come vnto the lande which the Lord thy God geueth the, and enioyest it, & dwellest therin, & shalt say* I will set a king ouer me, like as all the nacions that are about me: thou shalt make him king ouer the, whom the Lord thy God shall chose: euen one from among thy brethren shalt thou make king ouer the, and thou mayest not set a straunger ouer the which is not of thy brethren.* But he shal not multiply horses to himselfe, nor bryng the people againe to egypt therto: the multitude of horses, forasmuche as the lord hath saide vnto you: ye shall henceforth go no more again that waye. Also he* shall not multiplie wyues to himselfe, lest his hart turne* away, neither shal he gather him* syluer and golde to moche. And when he is set vpon the seate of his kingdom, he shall write him out a copy of this lawe in a boke before the preestes the Leuites. And it shalbe with him, & he ought to reade therin* all dayes of his life.

Deu. iii.

Nom. xxv. b.

1. Reg. iii. c.

iii. Reg. x. b.

iii. Reg. xi. b.

Exo. xxiii. b.

Iosu. i. b.

that he may learne to feare the lorde his god, and to kepe all the wordes of this lawe, and these ordinaunces, for to do them: and that his hart ryse not above his brethren, and that he turne not from the commaundement: to the ryght hande or to the lefte, but that he maye prolonge his dayes in his kyngdome he, and his children in Israel.

¶ The xvii. Chapiter.

The prieste, the Leuites, & all the tribe of Leui must haue no part nor inheritaunce with Israel: but shall eate the offringes of the Lorde & his inheritaunce: therefore shall they haue no inheritaunce among their brethren: but the Lorde he is their inheritaunce, as he hath sayde vnto them. And this is the prieste duety of the people, and of them that offer sacrifice, whether it be oxe or sheepe: they must geue vnto the prieste, the shulder & the two cheekes, and the mawe, the first frutes also of thy corne, wyne and oyle, and the first of the wol of thy shepe shalt thou geue him: For the lorde thy God hath chosen hym out of all thy tribes, to stande and to minister in the name of the Lorde: he and his sonnes for euer. If a Leuite come out of any of the cities of all Israel, where he is a sojourner, and come with all the lust of his hart vnto the place which the Lorde hath chosen: he shall minister in the name of the Lorde his god, as his other brethren the Leuites do, which remayne there before the Lorde. And they shall haue lyke portions to eate, beside that which commeth to hym of the patrimonie of his elders. When thou art come into the lande which the Lorde thy God geueth the, learne thou not to do after the abhominacions of those nations. Let there not be founde among you any one that maketh his sonne or daughter to go thorowe the fyre, or that vseth witchecrafte, or enchaūter out of dayes, or that regardeth the flying of fowles, or a sorcerer, or a charmar, or that counceleth with spretes, or a sothsayer, or that asketh the trouthe of them that be dead. For all that do these thynges, are abhominacion vnto the Lorde, and because of these abhominacions the lorde thy God doth cast them out before the. Thou shalt be perfect therfore: and without blemish in the syght of the Lorde thy God. For these nacions which thou shalt conquer, herken vnto chasers out of dayes, and vnto sorcerers: but the Lorde thy God hath not suffered the so to do. The Lorde thy God wyll stere vp vnto the a Prophet among you: euen of thy brethren, lyke vnto me: vnto hym ye shall herken, accordyng to all that thou desiredest of the Lorde thy God in Horeb, in the daye of the gathering together, when thou sayedst: Let me heare the voyce of my lorde God no more, nor se this great fyre any more, that I dye not. And the lorde sayde vnto me: they haue well spoken. I will rayse them vp a Prophet from among their brethren lyke vnto the, and will put my wordes in his mouthe, and he shall speake vnto them all that I shal commaunde him. And whosoeuer will not herken vnto the wordes which he shall speake in my name, I will require it of hym. But the Prophet which shal presume to speake a worde in my name, which I haue not commaunded hym to speake, or that speaketh in the name of straunge Goddes, the same Prophet shall dye. And if thou saye in thyne hart howe shall we knowe the worde which the Lorde hath not spoken? This token shalt thou haue. Euen when a prophet speaketh in the name of the lorde, if the thyng folowe not, nor come to passe, that is the thynge which the lorde hath not spoken. But the prophet hath spoken it presumptuously. Thou shalt not therfore be afraid of hym.

¶ The. xix. Chapiter.

When the lord thy God hath rooted out the nacions, whose lande the lorde thi God geueth the, and thou succedest in their inheritaunce, and dwellest in their cities, and in their houses: thou shalt appointe three cities for the in the myddes of the land which the Lorde thy God geueth the to possesse it: thou shalt prepare the waye, and deuide the coastes of thy lande, which the Lorde thy God geueth the to enherit, into three partes, that whosoeuer committeth murther, maye flee thyther. For this cause must the slayer flye thyther, that he maye lyue. Whoso kylleth his neyghbour ignorauntly, and hated hym not in tyme passed. And when a mā goeth vnto the wood with his neyghbour to hewe wood, thinkyng no harme: and as his hande fetcheth a stroke with the axe to cut downe the tree, the head slippeth from the helue, and smyteth his neyghbour that he dieth: the same shall flye vnto one of these cities and lyue. Lest the executer of bloude folowe after the slayer whyle his hart is whote and ouertake hym, because the waye is long: and slaye hym, and yet there is no cause worthy of death, in asmuche as he hated hym not in tyme passed. Wherfore I commaunde the, saying: thou shalt appoint out three cities for the. And if the lord thy God enlarge thy coastes (as he hath sworne vnto thy fathers) and geue the all the lande which he sayde he would geue vnto thy fathers, thou shalt kepe all these commaundementes to do them, which I commaunde the this daye, that thou loue the lorde thy God, and walke in his wayes euer, and ad three cities mo for the, but all those three that innocent bloud be not shed in thy lande, which the Lorde thy God geueth the to enherit, and so bloud come vpon the. But and if a man hate his neighbour, & lay waite

Deut. xvi. a.
Deut. xiii. a.
Iere. xxviii. b
Eze. xiiii. a.
The. viii. dayes Matthias.
Deut. xii. b.
Iosu. xx. a.
Exo. xxi. b.
Num. xxx. a.

for hym and ryse against hym, and smyte him
that he die, & then flieth to any of these cities
the elders of his citie shall sende and fetche
hym thence, and deliuer hym into the handes
of the Iustice of blood, that he maye die.
Iob. xxxiiii. a. Thyne eye shal not spare hym, but thou shalt
put awaye innocent blood from Israel, that
it may go well with the. * Thou shalt not re-
moue thy neyghbours marke, which they of
olde tyme haue set in thine enheritaunce, that
Nu. xxxv. d. thou shalt enherete in the lande, which the
Lorde thy God geueth the to enioye it.
D. * One witnesse shall not ryse against a man
for any maner trespace, or for any maner
Deut. xvii. a. Mat. xviii. c. Ioh. viii. c. ii. Cor. xiii. a i. Tim. v. c. Heb. x. c. & Sultan. i. g. cryme, or for any maner faute, that he offen-
deth in. * But at the mouth of two witnesses
or three witnesses shall the matter be stably-
shed. * If an vnrighteous witnesse rise vp
against a man to accuse hym of trespasse:
then both the men in the whiche the striue is,
shall stande before the lorde, before the prie-
stes and the iudges, which shalbe in those
dayes, and the iudges shall make dilligent in-
quisition. And if the witnes be founde false, &
that he hath geuen false witnesse against his
brother, then shall ye do vnto hym, as he had
thought to do vnto his brother, and thou
shalt put euel away from the. And other shal
heare, and feare, and shall henceforth commit
Exo. xxi. c. Le. xxiiii. c. Dan. xiii. g. Mat. v. f. no more any such wyckednesse among you.
And thyne eye shall haue no compassion, but
* soule for soule, eye for eye, toth for toth,
hand for hand, foote for foote.

¶ The. xx. Chapiter.

Euensong. W Hen thou goest out to battell against
thine enemies, & seest horses & chari-
ots, & people more then thou be not afraid of
Deut. i. d. them for the lorde thy God is with the, which
brought the out of the lande of Egypte. And
when ye are come nye vnto the battell, the
priest shal come forth to speake vnto the peo-
ple, and shall saye vnto them. Heare, O Is-
rael, ye are come vnto battell against your
enemies * let not your hartes faint, neither
Nu. xxiiii. b. Deu. xxviii. a feare, nor be amased nor a dread of them. For
the * Lorde your God goeth with you, to
B. fight for you against your enemies, and to
saue you. And let the officers speake vnto the
people, saying: If any man haue buylt a new
house, and haue not dedicate it, let hym go
and returne to his house lest he die in the bat-
tell, and an other man dedicate it. And if any
man haue planted a vineyarde and haue not
made it comen & lauful for euery man to eate
of: let him go & returne again vnto his house
Deu. xxiiii. a lest he die in the battel, & another make it co-
men. * And if any man be betrouthed vnto a
wyfe, & haue not taken her, let hym go & re-
turne againe vnto his house, lest he dye in
C. the battel, and another man take her. And let
Iud. vii. a. the officers speake further vnto the people,
and say: * If any man feare and be faint-
hearted, let hym go & returne vnto his house lest he make his brethren hert faint as well as
his. And when the officers haue made an
ende of speking vnto the people, they shall
make captaynes of warre ouer them. When
thou comest nye vnto a citie to fight against
it, * offre them peace. And if they answere
Deut. ii. a. the again peaceably, and open vnto the, then
let all the people that is founde therin, be
tributaries vnto the, & serue the. And if they
will make no peace with the, but make warre
against the, thou shalt besege it. And whe the
Lorde thy God hath deliuered it into thine
handes, thou shalt smite all the males therof
with the edge of the sworde: but the women
and the children, * and the catell and all that Iosu. vi. i. is in the citie, and all the spoyle therof, shalt
thou take vnto thy selfe, and eate the spoile
of thine enemies which the Lorde thy God
hath geuen the. Thus shalt thou vse all
the cities which are a great waye off from
De. the, and not of the cities of these nations.
But of the cities of those nations, which
the Lorde thy God shall geue the to enherite,
thou shalt saue aliue nothynge that breatheth
Deu. vi. i. Iosu. vi. i. viii. c. & ix. c. * But shalt destroye them without exemp-
cion, namely the Hethites, the Amorites,
the Chananites, the Pherezites, the Heui-
thes, and the Iebusites, as the Lorde thy
God hath commaunded the, that they teache
you not to do after all their abhominacions,
which they haue done vnto their godes, & ye to
Gen. xxi. c. offende against the Lorde your
God. When thou hast besieged a citie long
time and made warre against it to take it,
destroye not the trees therof, that thou
wouldest thrust an axe vnto them: But eat of
them, and cut them not downe, for the trees
of the felde are no men, to come against the
and to besege the. Only those trees which
thou knowest that they are not fruteful,
that wilde & fit for other vses. Those shalt
thou destroye and cut downe, and make bul-
worckes against the citie that maketh warre
with the, vntill thou subdue it.

¶ The. xxi. Chapiter.

The. bij. Marche Attyns. A. If one be found slaine in the lande, which
the Lorde thy God geueth the to possesse
it, and lieth in the felde and it is not knowen
who hath slaine hym: Then shall elders and
thy iudges shall come forth, and mete vnto
the cities that are rounde about the slaine.
And let the elders of that citie which is
next vnto the slaine man, take out of the droue
an heifer that is not labored with, nor hath
drawen in the yoke, and lede the elders of
that citie bringe the heifer vnto a harde va-
leye, which is neither eared nor sowen, and
strike of the heifers necke there in the valey.
* And the Priestes the sonne of Leui (who
De. xviii. Eccle. the Lorde thy God hath chosen to minister

come surely & ne their mouthe mai al tryste e
plage be tried: And all the elders of the ci-
tie that come forth to the slayne man, shall
wash their handes ouer the heifer that is be-
headed in the valley, and shall answere and
saye: our handes have not shed this bloude,
neither have our eyes seene it. Be mercifull
Lorde vnto thy people Israel, whiche thou
hast deliuered, * and laye no innocent bloude
vnto thy people of Israels charge: and the
bloud shalbe forgeue them. And so shalt thou
put innocent bloud from the, when thou shalt
have done that which is right in the sight
of the Lord. When thou goest to warre against
thine enemies, and the Lorde thy God hath
deliuered them into thine handes, and thou
hast taken them captiue, and seest among the
captiues a beautifull woman, and hast a desire
vnto her, that thou wouldest have her to thy
wife. Thou shalt bring her home to thyne
house and let her shave her head, and let her
nayles growe, and put her raiment that she
was taken in, from her, and let her remayne
in thine house, and bewepe her father and her
mother a moneth long, and after that shalt
thou go in vnto her, and marry her, and she
shalbe thy wife. And if thou have no fauoure
vnto her, thē let her go whyther she lusteth:
and sell her not for money, nor make chey-
saunce of her, because thou hast hūbled her.
* If a man have two wyues, one loued and
an other hated, & thei have borne him childrē,
both the loued & also the hated: If the firste
borne be the sonne of the hated: then when
the time cometh that he dealeth his goodes
among his chyldren, he may not make the
sonne of the beloued firste borne, before the
sonne of the hated which is in dede the firste
borne: But he shall knowe the sonne of the
hated for the firste borne, and geue hym dou-
ble porcion of al that he hath. For he is the
fruit of his strength, and to hym belongeth
the right of the firste borne. * If any man
have a sonne that is stubburn and disobedient
that he will not herken vnto the voice of his
father, and voice of his mother, and thei have
chastened hym and he would not herken
vnto them: Then shal his father and his mo-
ther take hym, and bring hym out vnto the
elders of that citie, and vnto the gate of that
same place, and saye vnto the elders of the
citie: This our sonne is stubburne and dis-
obedient, nay will not herken vnto our voice:
he is a ryotour, and a dronkarde: And all the
men of that citie shall stone hym with stones
vnto death. And thou shalt put euell away fro
the, and all Israel shall heare and feare. * If
a man have committed a treaspasse worthy of
death, and is put to death for it, & thou han-
gest him on tree, his body shall not remayne
all nyght vpon the tree, but thou shalt surely
bury him the same day. (For he that is hanged
on tree is accursed of God) that thy
lande, whiche the Lorde thy God geueth the
to enherete.

The xxi. Chapiter.

Thou shalt not se thy brothers oxe or his Euensong.
sheepe go astray, and withdraw thy self A.
from them: But shalt bring them again vn-
to thy brother. And if thy brother be not nie
vnto the, or if thou know him not, then bring
it vnto thine owne house, and it shal remaine
with the, vntyll thy brother aske after them
and then deliuer hym them againe. In lyke
maner shalt thou do with his asse, & so shalt
thou do with his rayment: and with all lost
thynges of thy brother whiche he hath lost
and thou hast founde, shalt thou do likewyse,
for thou maiest not hide it. Thou shalt not se Exo xxiii. a.
thy brothers asse or oxe fall downe by the Math. xii. a.
way, and withdraw thy self from them: but Luke. xiii. a
shalt helpe hym to heue hym vp againe. The
woman shall not weare that whiche pertay-
neth vnto the man, neither shall a man put on
womans rayment. For all that do so, are ab-
hominacion vnto the Lord thy God. If thou
chaunce vpon a birdes nest by the waye, in
whatsoeuer tree it be, or on the ground, whe-
ther they be yonng or egges, and the dam
sittyng vpon the yong, or vpon the egges:
Thou shalt not take the dam with the yong.
But shalt in anywyse let the dam go and take
the yong to the, that thou maiest prosper &
prolonge thy dayes. When thou buyldest a B.
newe house, thou shalt make a batelment on
the roufe, that thou lade not bloud vpō thine
house, if any man fal therof. * Thou shalt not Leuit. xix. b.
sowe thy vineyarde with diuers seedes: lest the
frute of the seede whiche thou hast sowen, and
the frute of the vyneyarde be defiled. Thou
shalt not plowe with an oxe and an asse to-
gether. Thou shalt not weare a garment ma-
de of woll and flax together. * Thou shalt Num. xv. b.
make the gardes (in the hemes) vpon the foure
quarters of thy vesture, wherwith thou co-
uerest thy selfe. If a man take a wife, & when
he hath lien with her, hate her, and laye ma-
meifull thinges vnto her charge, and bring
vp an euell name vpon her, and saye: I take
this wyfe, and when I came to her, I founde
her not a mayde. Then shall the father of the
damsel and the mother bring forth the to-
kens of the damsels virginite vnto the elders
of the citie in the gate. And the damsels fa- C.
ther shall saye vnto the elders: I gaue my
doughter vnto this man to wyfe, and he ha-
teth her: and lo, he layeth mameifull thynges
vnto her charge, saying: I founde not thy
doughter a mayde. And yet these are the to-
kens of my doughters virginite. And they
shall sprede the vesture before the elders of
the citie. And the elders of the citie shall take
that man and chastice him, and mearce him in
a hundred sycles of syluer, and geue them vn-
to the father of the damsell, because he hath

brought by an euyll name vpon a mayde of Israel. And she shalbe his wyfe, and he maye not put her a waye all his dayes. But and ye thyng be of a trueth, that the damsell be not founde a virgin, then shal they bryng the damsell to the doze of her fathers house, & the men of that citie shal stone her with stones to death because she hath wrought folye in Israel, to playe the whore in her fathers house. And so thou shalt put euel away from the. * If a man be founde lying with a woman that hath a wedded husband, they shall dye either of them: both the man that laye with the wyfe, and also the wyfe: and so thou shalt put awaye euel from Israel. If a mayde be handfasted vnto an husband, and then a man fynde her in the towne and lye with her, ye shall bryng them both out vnto the gates of the same citie, and shall stone them with stones to death: The damsell, because she cryed not, beyng in the citie. And the man: because he hath humbled his neyghbours wyfe, and thou shalt put awaye euell from the. But if a man fynde a betrothed damsell in the fyeld, & force her, & lye with her: Then the man that laye with her shall dye alone: but vnto the damsell thou shalt do no harme: because there is in the damsel no cause of death. For as why a man ryseth against his neyghbour & sleyeth hym, euen so is this matter. For he founde her in the fieldes, and the betrouthed damsel cried: and there was no man to succour her. * If a man finde a mayde that is not betrouthed, and take her, and lie with her, & they be founde: Then the man that laye with her shall geue vnto the damsels father fyftie syclers of syluer. And she shalbe his wyfe, because he hath humbled her: he may not put her away all his dayes. * No man shal take his fathers wyfe, nor vncouer his fathers coueryng.

The. xxiij. Chapiter.

* One that is gelded or hath his privy membres cut of, shall come into the congregacion of the Lord. And he that is borne of a comen woman, shall not come into the congregacion of the Lorde, no, not in the tenth generacion he shal not entre into the congregacion of the Lorde. * The Ammonites and the Moabites shall not come into the congregacion of the Lord, no, not in the tenth generacion, no they shall neuer come into the congregacion of the lord, because they met you not with bread and water in the waye, when ye came out of Egipt, and because they hyred against the * Balaam the son of Beor, of Pethor, of Mesopotamia, to curse the. Nuerthelesse, the Lorde thy God would not herken vnto Balaam, but the lord thy god turned the curse to a blessyng vnto the, because the lord thy God loued the. Thou shalt not seke the prosperite or welth of them all the dayes for ever. Thou shalt not abhorre an Edomite, because he is thy brother, neither shalt thou abhorre an Egyptian, because thou wast a straunger in his lande. The children that are begotten of them, shall come into the congregacion of the Lorde, in the third generacion. When thou goest out with the host against thyne enemies, kepe the from all wickednesse. If there be amōg you any man that is vncleane by the reason of vnclennes that chaunseth hym by nyght, let him go out of the host, & not come in againe into the host, but at euen let hym wasshe himselfe with water, & then when the sonne is downe, let hym come into the host againe. Thou shalt haue a place also without the host, whither thou shalt resort for thy naturall necessitie: and thou shalt haue a sharpe poynt vpon thy weapō, and when thou wylt ease thy selfe, dyg therwith, and turne & couer that which is departed from the. For the Lorde thy God walketh in the myddest of thyne host, to rid the, and to set thine enemies before the. Therfore shall the place of thine host be pure, that he se no vnclenly thyng in the and so turne hymselfe from the. Thou shalt not deliuer vnto his maister the seruaunt which is escaped from his master vnto the. He shall dwell with the, euen among you in what place he himselfe liketh best, in one of thy cities where it is good for him, and thou shalt not vexe him. There shalbe no whore of the doughters of Israel, nor whoremonger of the sonnes of Israel. Thou shalt neither bryng the hire of an whore, nor the price of a dog into the house of the Lorde thy God in any maner of vowe: for euen both of the are abhominacion vnto the lorde thy God. * Thou shalt not hurt thy brother by vsury of money, nor by vsury of corne, nor by vsury of any thyng that he may be hurt withall. Vnto a straunger thou maiest lende vpon vsury, but not vnto thy brother: that the Lorde thy God may blesse the in al that thou settest thine hand to, in the lande whither thou goest to conquer it. * When thou hast vowed a vow vnto the Lord thy God, thou shalt not tarrie to pay it. For the Lorde thy God wyll surely require it of the, & it shalbe sin in the. If thou shalt leaue vowing, it shalbe no sinne in the: but that which is gone out of thy lippes thou must kepe & do, according as thou hast vowed vnto the Lorde thy God of a free wyll: as thou hast spoken with thy mouth. When thou comest vnto thy neighbours vineyard, thou maiest eate grapes thy belle ful at thine owne pleasure: but thou shalt put none in thy vessell. Euen so when thou comest into thy neighbours corne, * thou maiest plucke the eares with thine handes, but thou shalt not move a sickle vnto thy neighbours corne.

The. xxiiij. Chapiter.

When a man hath taken a wyfe, and ma-

Jere.iii.a. Malac.ii.d. Mat.xix.a.

Deut.xxiv.b.

Deut.xxii.b.

Exod.xxi.b.

Num.xii.a.

Leu.xix.c. Prou.xiii.c. Exod.xxii.c.

Ezec.xxvi.e. Ezec.xiiii.b. Jere.xxxi.c.

Deut.xxiv.b.

yres, because he hath espyed some vnclennes in her. * Then let hym write her a bil of denouncement, and put it in her hand, and send her out of his house. And when she is departed out of his house, let her go, & be another mans wyfe. And yf the second husband hate her, let him write her also a letter of denouncement, and put it in her hande, & send her out of his house, or yf the second man die which toke her to wyfe, her first man which sent her away, may not take her again to be his wyfe, after that she is defiled. For that is abhominacion in the sight of the Lorde. And thou shalt not cause the lande to sin, which the Lorde thy God shall geue the to enherete. * When a man taketh a newe wyfe, he shall not go a warfare, neither shalbe charged with any busynes: but shalbe free at home one yeare, and reioyce with his wyfe whiche he hath taken. * No man shal take the neither ye the vpper milstone to pledge, for then he shall hurt a mans life. * If any man be found stealyng any of his brethren the children of Israel, and abuseth hym, or selleth hym, the shall dye. And thou shalt put euell away from the. Take hede to the sicke as concernyng the plage of leprosy, that thou obserue diligently. And ye shall do according to all that the preestes of the Leuites shall teache you, Euen as I commaunded them, so ye shal obserue to do. Remembre what the Lord thy God did vnto. * Wist I am by the way after that ye were come out of Egipt. When thou dost lend thy brother ony thing: thou shalt not go into his house to fetch a pledge fro thence: but shalt stand without, & the man that borowed it of the, shal bring the pledge out vnto the: Furthermore, if it be a poore body, thou shalt not slepe with his pledge, but deliuer him the pledge again, whe the sonne goeth down, that he may slepe in his owne raimet, & blesse the. And it shalbe righteousnesse vnto the, before the lord thy God. * Thou shalt not defraud an hired seruaut that is nedy & poore, whether he be of thy brethren, or of the straungers that are in thy lande within thy gates. * But shalt geue him his hire the same day & let not the sonne goe downe theron. For he is nedy, & therwith susteineth his life: lest he cry against the vnto the lord, & it be sin vnto the. * The fathers shal not die for the children nor the children for the fathers: but euery man shal die for his owne sin. Thou shalt not hinder the right of the straunger nor of the fatherles, nor take a widowes raiment to pledge But remember that thou wast a seruaunt in Egipt, & how the lord thy God deliuered the thence. And therfore I commaunde the to do this thing. * When thou cuttest downe thine haruest in the field, & hast forgotten a sheaf in the field, thou shalt not go again to fet it. But it shalbe for the straunger, the fatherles, and the widowe, that the Lorde thy God may blesse the in all the workes of thine handes. When thou beatest downe thine olyue tre, thou shalt not turne agayne to gather vp that thou lettest behinde the: but it shalbe for the straunger, the fatherles, & the widowe. When thou gatherest thy vineyard, thou shalt not gather the grapes clean after the: but leaue the for the straunger, the fatherles, & the widowe. And remember that thou also wast a seruaunt in the lande of Egipt, & therfore I commaunde the to do this thing.

The.xxv. Chapter.

The.v.laye. Mattins. A.

IF there be strife betwene men, they shall come vnto the lawe, & let the iudges geue sentence betwene them, and iustifie the righteous, and recompense the vngodly. And if any man be vngodly, and worthy of stripes, then let the iudge cause to take him downe, and to beat hym before his face: according to his trespace, vnto a certayn nombre * of stripes he shall geue hym and not passe: lest if he should exceede and beate hym aboue that with many stripes, thi brother should seme vngodly before thine yes * Thou shalt not mosel the oxe that treadeth out the the corne in the barne * If brethren dwel together, and one of them die & haue no child, the wyfe of the dead shall not marry without vnto a straunger: but hys brother shall go in vnto her, and take her to wife, and occupie the roume of his kynsman. And the eldest son whiche she beareth, shall succede in the name of his brother which is dead: that his name be not put out of Israel. And if the man wil not take his brothers wife then let her go vp to the gate vnto the elders & saye: My husbands brother refuseth to rise vp vnto his brother a name in Israel, neyther will he mary me. Then the elders of his citie shall call hym, and comen with hym. And if he stande and saye I wil not take her, then shal his kynswomā come vnto him in the presence of the elders, & lose his shoo of his fote, and spit in his face, & saye: So shal it be done vnto that mā, that doth not build vp his brothers house. And his name shalbe called in Israel, the vnshod house. If whē mē striue together, one with another, the wife of the one tooke for to rid her husband out of the hāde of him that smiteth him & put forth her hād, & take him by the secrets: thou shalt cut of her hand, & let not thine ye pity her. Thou shalt not haue in thi bag. & * maner of weightes, a great and a small: neither shalt thou haue in thine house diuers measures a great & a smal But thou shalt haue a right and iust weyght, and a perfyt & a iuste measure shalt thou haue that thy dayes may be lengthened in the land, whiche the lord thy God geueth the. For all that do such thinges, & all that do wrongfully, are abhominacion vnto the lord thy god * Remembre what Amalech did vnto the by the way when ye were come out of Egipt, howe he

ii.Cor.xi.a.

Ezec.xvi.b.

i.Cor.xi.a. i.Tim.v.a. Mat.xii.b. Ruth.iiii.b.

Deut.xxiii.b.

Leu.xix.g. Prou.xi.c.

Exo.xvii.b.

and the by the way, & knowe the howsenesse of you all that were feble and came behynde, when thou wast faynte and wery, and he feared not God. Therefore when the Lorde thy God hath geuen the rest from all thyne enemies rounde about in the lande which the lorde thy God geueth the to enherite and possesse: then shalt thou put out the remembraunce of Amalek from vnder heauen, and forget not.

¶ The. xxv. Chapitre.

When thou art come into the lande which the Lorde thy God geueth the to enherit, and hast enioyed it and dwellest therin. * Take of the first of all the fruite of the yearth, and bryng it out of the lande that the lorde thy God geueth the, & put it in a maunde and go vnto the place which the Lorde thy God shal chose to set his name in it. And thou shalt come vnto the priest that shalbe in those dayes, and saye vnto hym: I knowlege this daye vnto the Lorde thy God, that I am come vnto the countrey which the lorde sware vnto our fathers for to geue vs. And the priest shall take the maunde out of thine hand, and set it downe before the altar of the lorde thy God, and thou shalt answere and saye before the Lorde thy God: The Syrians went about to destroy my father, * and he went downe into Egipt, and soiourned there with a fewe folke, & grew there vnto a nacion great mighty, and full of people. * And the Egiptians vexed vs, and troubled vs, and layed vs with moste cruel bondage. And whe we cried vnto the Lorde God of our fathers, * the lorde heard our voice, and loked on our aduersitie, labour and oppression. And the lord * brought vs out of Egipte in a mighty hande, and a stretched out arme, and in great terribilnes, & signes and wonders. And he hath brought vs into this place, and hath geuen vs this lande that floweth with milke and hony. * And nowe lo, I haue brought the firste fruites of the lande which (thou O Lorde) hast geuen me. And thou shalt set it before the Lorde thy God, and worship before the Lorde thy God, and reioyce in all the good thinges which the Lorde thy God hath geuen vnto the and vnto thyne house, thou and the Leuite, & the straunger that is amog you. When thou hast made an ende of tithyng all the tithes of thine encrease the third yeare, which is the yeare of tithyng: thou shalt geue it vnto the Leuite, the straungers, the fatherles and the wydowes, that they may eate within thy gates, & fyll themselues. And thou shalt saye before the lorde thy God: I haue brought the holowe thynges out of myne house, and haue geuen it vnto the Leuites, the straungers, the fatherles and the wydowes, according to all thy commaundementes which thou hast commaunded me: I haue not ouerstepped thy commaundementes, nor forgotten them. I haue not eaten therof in my mourning, nor taken ought to prophane therof for the dead, but haue herkened vnto the voyce of the Lorde my God, & haue done * after all that thou hast commaunded me. * Loke downe therefore from thy holy habitacion, euen from heauen, and bleisse thy people Israel, and the lande which thou hast geuen vs (as thou sworest vnto our fathers) a lande that floweth with milke and hony. This daye the Lorde thy God hath commaunded the to do these ordinaunces, and lawes, kepe them therefore, and do them with all thyne hart, and all thy soule. * Thou hast set vp the Lorde this daye to be thy God, and to walke in his wayes, and to kepe his ordinaunces, his commaundementes, and his lawes, and to herken vnto his voice. * And the lord hath set the vp this daye, to be a speciall people vnto hym as he hath promysed the, and that thou kepe his commaundementes, and to make the hyghe aboue all nacions which he hath made, in prayse in name and honoure: * and that thou maiest be an holy people vnto the Lorde thy God, as he hath sayde.

¶ The. xxvi. Chapitre.

AND Moses with the elders of Israel commaunded the people, saying: kepe all the commaundementes, which I commaunde you this daye. * And when ye be come ouer Iordane vnto the lande whiche the Lord thy God geueth the, thou shalt set the vp great stones, and plaister them with plaister, and write vpon them all the wordes of this law when thou art come ouer: because thou art come into the lande which floweth with milke and hony, as the Lorde God of thy fathers hath promysed the. Therfore when ye be come ouer Iordane, ye shall set vp these stones, which I commaunde you this daye in mount Ebal, and thou shalt plaister them with plaister. * And other shalt thou builde vnto the Lorde thy God, an altar of stones, and lyft vp none yron vpon them: thou shalt make the altar of the stones of the God of myne fathers, and offre burnt offeringes theron vnto the lorde thy God. And thou shalt offre peace offeringes, and shalt eate there and reioyce before the Lorde thy God. And thou shalt write vpon the stones all the wordes of this lawe, manifestly and wel. And Moses and the priestes the Leuites spake vnto all Israel, saying: take hede and heare (O Israel) this daye thou art become the people of the Lorde thy God. Thou shalt herken therefore vnto the voyce of the Lorde thy God, and do his commaundementes, and his ordinaunces which I commaund the this day. And Moses charged the people the same day, saying: These shall stande vpon * mount Garizim, to bleisse the

Gen. xxxi. c.
Exo. xxiii. c. and. xxxiii. c.
Prou. iii. a.
Gen. xlvi. a.
Exo. i. b.
Exo. iii. b.
Exo. xiii. c.
Deut. xiii. d.
Leu. xxiii. b.
Exo. xxiv. a.
Baruc. ii. c.
Exo. xix. b.
Deut. vi.
Exo. xix. b.
Deut. xii. a. and. xiii. a.
Iere. xiii. b.
Deut. xii. a.
Whe. xi. Matthæ.
Iosu. viii. a.
Iosu. viii.
Exo. xx.
Deut. xi.

Leui. Iudg. Iosephar. Ioseph. and Rec
Iamin. And these shall stande vpon mount
Ebal to curse: Ruben, Gad, Aser, Zabulon,
Dan, and Nephthali. And the Leuites shall
speake, and say vnto all the men of Israel
with a loude voice. * Cursed be the man that
maketh any graued or molten image, an abho
mination vnto the Lorde, the worke of the
handes of the craftesman, and putteth it in a
secrete place: & all the people shall answere, and
say: Amen. * Cursed be he that curseth
his father and his mother: and all the people
shall say: Amen. * Cursed be he that remo
veth his neighbours marke: and all the peo
ple shall say: Amen. * Cursed be he that mak
eth the blinde go out of his waye: and all
the people shall say: Amen. * Cursed be he
that hyndreth the ryghte of the straunger,
fatherlesse and widowe: and all the people
shall say: Amen. * Cursed be he that lyeth
with his fathers wyfe, and vnhealeth his fa
thers couertyng: and all the people shall say:
Amen. * Cursed be he that lyeth with any
manner of beast: and all the people shall say:
Amen. * Cursed be he that lyeth with his sy
ster, the daughter of his father, or the daugh
ter of his mother: and all the people shall say:
Amen. * Cursed be he that lyeth with his mo
ther in lawe: and all the people shall say:
Amen. * Cursed be he that smiteth his neigh
bour secretly: and all the people shall say:
Amen. * Cursed be he that taketh reward
to slay the innocent bloud: and all
the people shall say: Amen. * Cursed be he
that confirmeth not in all the wordes of this
lawe, to do them: and all the people shall say:
Amen.

C. The xxviii. Chapter.

* If thou shalt herken diligently vnto the
voyce of the Lorde thy God: and obserue
and do all his commaundementes, which I
commaunde the this daye: The Lorde will
set thee on hygh aboue all the nations of the
earth: * and all these blessynges shall come
on the, and ouertake the, if thou herken
vnto the voyce of the Lorde thy God. * Blessed
shalt thou be in the towne, and blessed shalt thou
be in the fielde. * Blessed shall the fruite be of
thy body, and the fruite of thy ground, and the fruite of
thy cattell, the encrease of thy kyne, and
the flocke of thy sheepe. * Blessed shall thy
basket and thy dosor be. * Blessed shalt thou be,
when thou goest out, and blessed when thou
comest in. * The Lorde shall cause that
enemies that ryse against the, that they may
smite them before thy face. They shall come out
against the one waye, and flee before the seuen
wayes. The Lorde shall send the blessyng vpo
thy barnes, and vpon all that thou settest thine
hande vnto, and blesse the in the lande which
the Lorde thy God hath geuen the. * The Lorde shall make the an holy people
vnto himselfe, as he hath sworne vnto the:
if thou shalt kepe the commaundementes of
the Lorde thy God, and walke in his wayes.
* And all nacions of the yearth shall se that
the name of the Lorde is called vpon ouer
the, and they shalbe afrayed of the. * And the
Lorde shall make the plenteous in goodes, in
the fruite of thy body, in the fruite of thy cat
tell, and in the fruite of thy grounde, in the
lande where the Lorde sware vnto thy fa
thers, to geue the. * The Lorde shall open vn
to the his good treasure, * euen the heauen
ly treasure vnto thy lande in due season,
and to blesse all the laboures of thy hande.
* And thou shalt lende vnto many nacions,
but shalt not borowe of them. * And the Lorde
shall set the before, and not behynde, and thou
shalt be aboue onely, * not beneth: if that thou
herken vnto the commaundementes of the lord
thy God, which I commaunde the this daye
to kepe and to do them. * And if that thou
bowe not * eyther from any of these wordes, which
I commaunde this daye: eyther to the right
hande or to the lefte, that thou wouldest go
after straunge Goddes to serue them. * But
and if thou wilt not herken vnto the voice of
the Lorde thy God, to kepe and to do all his
commaundementes and his ordinaunces which
I commaunde the this daye: all these cur
ses shall come vpon the, and ouertake the. Cur
sed shalt thou be in the towne, and cursed in
the fielde: cursed shall thy basket be, and thy
dosor. Cursed shall the fruite of thy body, &
the fruite of thy lande, and the fruite of thine
oxen, and the flockes of thy sheepe. Cursed
shalt thou be when thou goest in, and cursed
when thou goest out. The Lorde shall sende
vpon the curssyng, vexacion, and rebuke, in
all that thou settest thy hande to, and that thou
doest, vntyll he destroye the, and bryng the to
nought quickely, because of the wickednes
of thine inuencions, and because thou hast for
saken me. The Lorde shall make the pestilece
clene vnto the, vntyll he haue consumed the
from of the lande, whether thou goest to pos
sesse it. * The Lorde shall smyte the with Cal
tyne, with feuers, hote burnyng, and with the
Turkye, with wetherynge and with blastyng.
And they shall followe the vntyll thou perish.
* And the heauen that is ouer thy head shalbe
brasse, and the yearth that is vnder the, yron.
* The Lorde shall turne the rayne of the lande
into powder and dust: euen from heauen shall
they come downe vpon the, vntyll thou be
destroyed to nought. And the Lorde shall cause
the before thine enemies. Thou shalt come
out one waye against them, and shalt flee before
them, and shalt be scattered among all
kingdomes of the yearth. And thy
carkas shall be meate vnto all maner foules of
the ayre, and vnto the beastes of the yearth, and

Deut. xxvi. a.
Deut. xxvi. b.
Deut. xix. b
Leui. xix. c
Deut. xxviii. c
Leui. xviii. a.
Leui. xviii. c.
Leui. xviii. b
D.
Exo. xxi. b
Exod. xxii. c
Gala. iii. b.
Deuteronomy.
N.
Leu. xxvi. a.
Deut. xi. b.
Deut. xx. a.
Deut. xxviii. a
Deut. xxviii. b
Deut. xxviii. c
Deut. xxviii. d
Deut. xxviii. e
Deut. xxviii. f
Deut. xxviii. g
Deut. xxviii. h
Deut. xxviii. i
Deut. xxviii. k
Deut. xxviii. l
Deut. xxviii. m
Deut. xxviii. n
Deut. xxviii. o
Deut. xxviii. p
Deut. xxviii. q
Deut. xxviii. r
Deut. xxviii. s
Deut. xxviii. t
Deut. xxviii. u
Deut. xxviii. v
Deut. xxviii. w
Deut. xxviii. x
Deut. xxviii. y
Deut. xxviii. z
Deut. xxviii. aa
Deut. xxviii. bb
Deut. xxviii. cc
Deut. xxviii. dd
Deut. xxviii. ee
Deut. xxviii. ff
Deut. xxviii. gg
Deut. xxviii. hh
Deut. xxviii. ii
Deut. xxviii. kk
Deut. xxviii. ll
Deut. xxviii. mm
Deut. xxviii. nn
Deut. xxviii. oo
Deut. xxviii. pp
Deut. xxviii. qq
Deut. xxviii. rr
Deut. xxviii. ss
Deut. xxviii. tt
Deut. xxviii. uu
Deut. xxviii. vv
Deut. xxviii. ww
Deut. xxviii. xx
Deut. xxviii. yy
Deut. xxviii. zz

no man shall fray thou away. * Thou lest wil smite the with the botch of Egipt, & the Emerodes, scalle, & mangines, that thou canst not be healed therof. And the lorde shal smite the with madnes, and blindnes, and dulnes of hert. Thou shalt grope at noone dayes, as the blynd gropeth in darkenes, & shalt not prospere in thy waies. Thou shalt be oppressed with wrong, & be pouled euermore and no man shall succour the. * Thou shalt be betrouthed vnto a wife, & another man shal lye with her. * Thou shalt buylde an house, and not dwell therin. Thou shalt also plant a vineyarde and shalt not gather the grapes. Thine oxe shall be slayne before thine eyes, & thou shalt not eate therof. Thine asse shalbe violently take away euen before thi face, & shall not be restored to the again. Thy shepe shalbe geuen vnto thine enemies, & no man shal rescue the. Thi sonnes and thy doughters shalbe geuen vnto another nation, and thine eyes shall se it, and waste vpon them all the daye long, & there shal be no myght in thyne hande. The fruite of thy lande and al thi labours shal a nation vnknowen not, eate, and thou shalt continually suffre violence onely, and be oppressed alwaye so that thou shalt be cleane beside thy selfe, for the syght of thyne eyes which thou shalt se. The Lorde shal smyte the in the knees and legges, with a mischeuous botch that cannot be healed: euen from the sole of thy fote vnto the top of thy head. * The lord shall bryng the & thy kyng (which thou shalt set ouer the) vnto a nacion, which neither thou nor thi fathers haue knowen, that there thou maist serue straunge Goddes: euen wood and stone. And thou shalt be wondred at, skorne of, and iested at among al nations, whether the Lorde shall carye the. Thou shalt cary much sede out into the fielde: and shalt gather but lytle in, for the grashoppers shall deuoure it. Thou shalt plant a vineyarde and dresse it, but shalt neither drinke of the wyne, neither gather the grapes, for the wormes shal eate it. Thou shalt haue Olyue trees thorowout all thy coastes, but shalt not anoynte thi self with the oyl, for thine olyue trees shalbe roote doune. Thou shalt beget sonnes and doughters, but shalt not haue them: for they shalbe caried awaye captiue. All thy trees & fruite of thy land shalbe marred with blastyng. The straunger that is amõg you, shall clime aboue the vp on hye, and thou shalt come downe beneth alow. He shall lende the, & thou shalt not lende him: he shalbe before, and thou behind. Moreouer, all these curses shal come vpon the, & shal followe & ouertake the, till thou be destroyed, because thou hearkenest not vnto the voice of the lorde thy God, to kepe his cõmaundements, & his ordinaunces which he commaunded the, & they shalbe vpon the for a signe & wonder, and vpon thy seed for euer, because thou serueddest not the lorde thy God with ioy fulnes & with a good hert, why? thou haddest aboundaunce of al thinges, therfore thou shalt serue thine enemy which the lorde shal sende vpõ the: in hunger & thurst, in nakednes, and in nede of all thyng & he shal put a yoke of yron vpon thy necke vntil he have brought the to nought. And the lorde shall bryng a nacion vpõ the fro fer, & from the end of the world as swyfte as an Egle flyeth: a nation whose tonge thou shalt not vnderstande: a hard fauoured nacion, which shall not regarde the person of the olde, nor have cõpassion of the yonge. Moreouer shall eate the fruite of thy cattell, & the fruite of thy lande vntil he have destroyed the: and shal leave the neither corne, wyne, nor oyle, neither the encrease of thyne oxen nor the flockes of thy shepe vntil he have brought the to nought. And he shall kepe the in all thy cities, vntil he have cast downe thy hie walls and strong holdes, wherin thou trustest, thorowout all the lande. And he shall besege the in all thy cities thorowout all thy lande, which the lorde thy God hath geuen the. * And thou shalt eate the fruite of thyne owne body, the flesh of thy sonnes and of thy doughters which the lorde thy God hath geuen the in that straitnes and tege wherwith thine enemy shall besege the: so that it shall greue the man that is tender & exceding delicate among you to loke on his brother, & vpon his wife that lieth in his bosome, and on the remnaunt of his children, which he hath yet left for fere of geuing vnto any of them of the flesh of his children, whom he shal eate, because he hath nothing lefte him in that straitnesse and tege, wherwith thine enemy shal besege the in all thy cities. Yea, & the tender man that is so tender & delicate, that he dare not aduenture to set the sole of her fote vpon the ground (for softnes & tendernes) shalbe greued to loke on her husbande that lieth in her bosome, & on her sonne & on her doughter, & on her after birth that is to com out fro betweene her legges & her children which she shal beare: for why? all things shall eate them secretly, in the tege & straitnes, wherwith thine enemy shal besege the in thy cities. * If thou wilt not kepe & do all the wordes of this lawe that are written in this boke, & feare this glorious & fearful name of the lorde thy God, the lorde will sende vnto the and thy seed greate plages and of long continuaunce, euell & sore sicknesses & of long beraunce. Moreouer he will bryng vpon the all the sicknesses of Egipt, which thou hast ofte afrayd of, & they shall cleave vnto the. Also all manner sicknesses & all manner plages which are not written in the boke of this lawe, shall the lorde bryng vpon the vntil thou be destroyed. And ye shall be left few in nombre, whereas before ye were as the starres of heaven for multitude, because

lande: before thou shouldest not herke vnto the voice of the Lorde thy God. * And it shall come to passe, that as the Lorde reioyced ouer you, to do you good, and to multiplie you, euen so will he reioyce ouer you, to destroy you, & bring you to nought. And ye shalbe rooted from of the lande, whether thou goest to enioye it. And the Lorde shall scatter the among all nacions, from the one ende of the worlde vnto the other, and there thou shalt serue straunge goddes which thou nor thy fathers haue knowe: euen wood and stone. And among these nacions thou shalt finde no ease, neither shal the sole of thy foote haue rest. But the Lord shall geue the there an vnquiet hart, & dasyng eyes, and sorow of minde. And thy lyfe shall hange before the: & thou shalt feare both daye and nyght, and thou shalt haue no trust in thy lyfe. In the morning thou shalt saye wolde God it were euening: and at euen thou shalt say wolde God it were morning: for feare of thine hart, which thou shalt feare: and for the sight of thine eyes, which thou shalt se. And the Lord shall bring the into Egipt agayne with shippes, by the waye whiche I had the, that thou wouldest * neit nomore. And there ye shalbe solde vnto your enemies for bondmen & bondwemen: and no man shal bie you.

The. xxix. Chapiter.

THese are the wordes of the * apointment which the Lorde commanded Moses to make with the children of Israel in the lande of Moab, beyde the apointment whiche he made with them in Horeb. And Moses called all Israel, and sayde vnto them: ye haue sene all that the Lorde dyd before youre eyes in the lande of Egypte: vnto Pharao and vnto all his seruauntes, and vnto all his lande the great temptacions whyche thyne eyes haue sene, those great miracles and wo ders: and yet the Lord hath not geuen you an hart to perceaue, and eyes to se, and eares to heare, vnto this day. And I haue led you forty yeare in the wylderues, and youre * clothes are not waxen olde vpon you, and thy shoo is not waxen olde vpon thy fote. Ye haue eaten no breade, nor dronke wyne, or strong drynke, that ye myght knowe, howe that I am the Lorde youre God. * And ye came vnto thys place and Sehon the kyng of Hesbon, and Og kyng of Basan came out agaynst vs vnto battell, and we smote them, & tokе their lande, and gaue it for an inheritaunce vnto the Rubenites, and Gadites, and to the halfe tribe of Manasse. * Kepe therfore the wordes of this apointment and do them, that ye maye vnderstande all that ye ought to do. Ye stande this daye euery one of you before the Lorde your God: your captaynes, your tribes, your elders, your officers, and all the men of Israel: your children also, your wi ues, and the straunger that is in the hoste * from the hewer of thy wood, vnto the drawer of thy water: that thou mouldest go into the apoyntment of the Lorde thy God, and into hys othe * whiche the Lorde thy God maketh with the thys daye. For to make the a people vnto hymselfe, and that he maye be vnto the a God, as he hath sayde vnto the, and as he hath sworne vnto thy fathers Abraham, Isahac, and Jacob. I make not thys bonde and thys othe with you only, but both with hym that standeth here with vs thys daye before the Lorde our God, and also with hym that is not here with vs this daye. For ye knowe, howe we haue dwelt in the lande of Egypte, and howe we came thorowe the myddes of the nacions whiche ye passed by. And ye haue sene their abhominacions and their idols (wood and stone, syluer and golde) whiche were among them. Leaste there be amonge you man or woman, kynred or tribe, whose harte turneth awaye thys daye from the Lorde youre God, to go and serue the Goddes of these nacions: and leaste there be among you som roote that beareth gall and worme wood, so that when he heareth the wordes of this othe, he blesse hymselfe in his harte saying, * I shall haue peace. I wyll walke in the meanyng of myne owne harte, (to put the dronken to the thirstie). And so the Lorde wyll not consent to be merciefull vnto hym, but then the wrath of the Lorde and hys gelousye shall smoke agaynst that man, and all the curses that are wrytten in this booke, shall lyght vpon hym and the Lorde shal do out hys name from vnder heauen, and the Lorde shall separate hym vnto euell out of all the tribes of Israel, according vnto all the curses of the apointment that are written in the booke of this lawe. So that the generacio to come of your children, that shall ryse vp after you, & the straunger that shall come from a farre lande shall saye when they se the plages of that lande, and the diseases wherwith the Lorde hath smitten it, howe all the lande is burnt vp with brymstone & salt, & that it is neither sowen nor beareth, nor any gras groweth therin, lyke as in the plaine of the ouerthrowing of Sodome, Gomor, Adame, and Seboim, which the Lorde ouerthrewe in his wrath and angre: Euen then shall al nacions say: * wherfore hath the Lorde done of this maner vnto this lande? Whose feare is this great wrath? And men shall saye, because they left the testamēt of the Lord God of their fathers which he made with them, whē he brought them out of the land of Egipt. For they left and serued straunge Goddes and worshipped them: Goddes which they knew not & which had geuen them nought. And the wrath of the Lorde was kyndled ouer this lande, to bringe vpon it all the curses that were

Jere. xxxi. c.

Deut. viii. a.

Exo. xxiii. b.

The. xij. day. Matins.

Deut. viii. a.

Exo. xiii. a.

Num. xxi. a.

Deut. iiii. a.

Josu. ix. d.

Gen. xvii. a.

Jere. xxii. b. c

iii. Reg. ix. b

Gen. xix. c.

writeth in this bobe. And the Lorde cast thē out of their lande in anger, wrath, and great indignacion, and cast them into a straunge lande as this daye appeareth vnto vs.

1. Cor. xiii. a. The secretes of the Lorde our God are opened vnto vs, and to our children for euer, that we maye do all the wordes of this lawe.

¶ The. xxx. Chapiter.

S. Quenlong. WHen all these wordes are come vpō the, the blessynge and the curse which I haue set before the, thou shalt turne vnto thine hart, among all the nacions whether the Lorde thy God hath chaced the, and come again vnto the Lorde thy God, and herken vnto his voyce in all these thinges that I cōmaunde the this daye: Thou and thy children with all thy harte and all thy soule. And the Lorde thy God will turne thy captiuite, and haue compassion vpon the and will turne, and set the agayne from all the nacions, among whiche the Lorde thy God hath scattered the. Though thou wast cast vnto the vttrame parties of heauen: euen thē thēce will the Lorde thy God gather the, & thence will he fet the, and the Lorde thy God will bryng the into the lande which thy fathers possessed, and thou shalt enioye it. And he will shewe the kyndenesse, and multiplye the aboue thy fathers. * And the Lorde thy God will circumcyse thyne hart, and the harte of thy sede, that thou maiest loue the lorde thy God with all thyne hart, & all thy soule that thou maiest lyue. And the Lorde thy God will put all these curses vpon thyne enemies, and on them that hate the, and that persecute the. But thou shalt turne, and herken vnto the voyce of the Lorde, and do all his commaundementes, which I commaunde the this day. And the Lorde thy God will make the plenteous in all the workes of thyne hande, in the fruite of thy bodie, and in the fruite of thy cattell, and in the encrese of thy lande for thy welth. * For the Lorde will turne agayn and reioyce ouer the to do the good, as he reioyced ouer thy fathers. If thou herken onely vnto the voyce of the Lorde thy God to kepe his commaundementes and his ordinances whiche are written in the bobe of this lawe, and if thou turne vnto the Lorde thy God with all thyne hart and all thy soule. For the commaundement which I cōmaunde the this daye, is not separated from the, neyther farre of the. It is not in heuē, that thou needest to saye: who shall go vp for vs to heuen, and fet it vs, that we may heare it, and do it? Neither is it beyond the sea, that thou shouldest saye: who shall go ouer the sea for vs, and fet it vs, that we may heare it, and do it? But the worde is very nye vnto the, euē in thy mouthe and in thyne hart, that thou do it. * Beholde, I haue set before the this daye lyfe and good, death and euell. For

Deut. xi. b

Deut. x. b

Iere. xxxii. c

Mom. x. b.

C.

Deut. xi. b

where as I commaunde the this daye to loue the Lorde thy God, & walke in his wayes, and to kepe his commaundementes, lawes, ordinances, and his lawes: that thou mayest lyue and multiplye, and the Lorde thy God shall blesse the in the lande, whether thou goest to possesse it. But and yf thyne harte turne alwaye so that thou wylt not heare: but shalt go aweye and worshippe straunge Goddes, and serue them, I pronounce vnto you this daye, that ye shall surely perysshe, and that ye shal not prolonge your dayes vpon the lande whether thou passest ouer Iordan to go possesse it. I call heauen and earth to recorde this daye against you, that I haue set before you lyfe and death, blessynge and cursynge. Therefore chose lyfe, that both thou and thy sede maye lyue, that thou mayest loue the Lorde thy God, and be obedient to his voyce, and cleaue vnto hym. For he is thy lyfe, and the length of thy dayes, that thou mayest dwell vpon the grounde whych the Lorde sware vnto thy fathers: Abraham, Isahac & Iacob to geue them.

Deut. xiii. b

¶ The. xxxi. Chapiter.

C. The. xiii. day of Septembre.

AND Moses went and spake these wordes vnto all Israell, and sayde vnto them, I am an hundreth and twenty yere olde this daye, and can no more go out and in. Also the Lorde hath sayd vnto me: Thou shalt not go ouer this Iordane. The Lorde thy God he will go ouer before the, and he will destroye these nacions before the, and thou shalt conquere them. * And Iosua, he shall go before the as the Lorde hath sayde. And the Lorde shall do vnto them as he dyd to * Sehon and Og kynges of the Amorytes and vnto the lande of them: whom he destroyed. And the Lorde shall geue them ouer before youre face, that ye maye do vnto them accordynge vnto all the commaundementes which I haue commaunded you. Quyte ye yo⁹ selues therefore, and be stronge, feare not, nor be afrayd of them, for the Lorde thy God he wyll go with the. He shall not fayle the, nor forsake the. And Moses called vnto Iosua, and sayde vnto hym in the syght of all Israell:

Num. xxi. b

Num. xxi. b

Num. xxi. a

B. Iosu. i. b

Deut. xxxi. b

* Be stronge and bolde, for thou must go with this people vnto the lande which the Lorde hath sworne vnto their fathers, to geue them, and thou shalt geue it them to enherete. And the Lorde he goeth before the: he wyl not fayle the neither forsake the: feare not therfore, nor be discouraged. And Moses wrote this lawe, & delyuered it vnto the preestes the sonnes of Leui (which bare the Arke of the testamente of the lorde) and vnto all the elders of Israel. And Moses commaunded them the sayng: * At the ende of thre yeares in the solempnite of the yere, euen in the feast of tabernacles, when all Israell is come to appeare be-

Num. iii. b

Deut. xvi. b

C.

gaty chosen: thou shalt rede this lawe before all Israel in their eares. Gather the people together, men, women, and children, & the straunger that is within thy gates, that they may heare and learne & feare the Lord your God, and kepe, and obserue all the wordes of this lawe, and that their children which knowe nothyng may heare, and learne to feare the Lord your God, as long as ye liue in the land, whither ye go ouer Iordan to possesse it. And the Lord sayde vnto Moses: Behold thy dayes are come, that thou must die. Call Iosua therfore, and stande in the tabernacle of witnesse that I may geue hym a charge. And Moses, and Iosua went, and stode in the tabernacle of witnesse. And the Lorde apeared in the tabernacle, out in the piller of the cloude. * And the piller of the cloude stode ouer the dore of the tabernacle. And the lord sayde vnto Moses: beholde thou shalt slepe with thy fathers, and this people will ryse vp, and go a whorying after straunge Gods of the lande (whither they go) and will forsake me, and breake the appointment, which I haue made with them. And then my wrath will waxe whote against them, and I will forsake them, and will hyde my face from them, and they shalbe consumed. And much aduersyte and tribulacions shall come vpon them, so that then they wyl saye: Are not these troubles come vpon me, because God is not with me? And I also will surely hyde awaye my face in that day, for all the euels sake which they shall haue wrought, in that they are turned vnto straunge Gods. Nowe therfore wryte ye this song for you and teache it the children of Israel, and put it in their mouthes, that this song may be my witnesse against the children of Israel. For I will bryng them into the lande (whiche I sware vnto their fathers) that floweth with mylke and hony, and they shal eate, and fill them selues, and waxe fat, and turne vnto straunge Gods, and serue them, and blaspheme me, & breake my couenaunt. And then when much myschief & tribulacion is come vpō thē this song shal answere them as a witnesse. For it shall not be forgotten out of the mouthes of their sede: for I knowe their ymaginacō which they go about euen nowe, before I haue brought them into the lande which I sware. Moses therfore wrote this song the same season and taught it the children of Israel. And he gaue Iosua the sonne of Nun a charge, and sayde: * be holde, and stronge, for thou shalt bryng the children of Israel into the lande, which I sware vnto them, and I wyl be with the. And when Moses had made an ende of writing out of the wordes of this lawe in a boke vnto the ende of them: Moses commaunded the Leuites, which bare the

take ye the boke of this lawe * and put it in the syde of the arcke of the testament of the Lorde your God that it maye be there for a witnesse against the: For I knowe thy stubburnes and thy yll necke: whyle I am yet alyue with you this daye, ye haue bene disobedient vnto the Lorde: and howe much more after my death? Gather vnto me all the elders of your tribes and your officers, that I may speake these wordes in their eares, and cal heauen & yearth to recorde against them. For I am sure that after my death, ye will vtterly be corrupt, and turne from the waye whiche I haue commaunded you: and tribulacion wil come vpon you in the latter dayes because ye shall haue wrought wickednes in the sight of the Lorde, to prouoke him thorowe the workes of your handes. And Moses spake in the eares of all the congregacion of Israel the wordes of this song, vntill he had ended them.

Deut. x. a.
iiii. re. xvii. c.
Mala. iii. b.
G.
Exod. xxxii. b.
E.
F.
Iosue. i. b.
Deut. xxxi. a.
Deut. x. a.
Euen song.
Mich. iii. b.
Esay. i. a.
Esay. lv. c.
Gen. i. d.
Eccl. xlii. b.
Mala. i. d.
Gen. i. d.
Iob. viii. d.
B.
Psal. lxxxi. e.

The. xxxv. Chapitter.

HEare O ye heauens, and I will speake, and let the yearth heare the wordes of my mouthe. * My doctrine shal droppe as doth the rayne, and my speache shal flowe as doth the dewe, as the mowen vpon the herbes, and as the droppes vpon the grasse. For I will call on the name of the Lorde: Ascrybe ye honoure vnto our god. * Perfect is the worke of the moste mighty God: for all his waies are iudgement. He is a God of truthe, without wickednesse: ryghteous, and iust is he. Frowardly haue they done against hym thorowe their deformities: not his owne children, but a wicked and frowarde generation. Do ye so rewarde the Lorde, O foolyd nacion and vnwyse? * Is not he thy father, and thyne owner? Hath he not made the, and ordeined the? Remembre the dayes of the worlde that is past: consyder the yeares from tyme to tyme. * Aske thy father, and he will shewe the: thy elders, and they will tell the. When the moste highest deuided the nations, & when he separated the sonnes of Adam, he put the borders of the nations fast by the multitude of the children of Israel. For the Lordes part is his folke, and Iacob is the porcion of his enheritaunce. He founde hym in a desert land, in a boyde grounde, and in a roaryng wyldernes. He led him about, he gaue him vnderstāding, and kept hym as the apple of his eye. As an egle that stereth vp her nest and flotereth ouer her young, and stretcheth out her wynges, so doth he take them vp, and beareth them on his shoulders. The Lord alone was his guide, and there was no straunge God with him. He caried hym vp to an hie lande, that he myght eate the encrease of the fieldes * and he fed hym with honye out of the rocke, and with oyle out of the moste harde stone.

with fat of the lambes, and of fat rammes and he goates, with the fat of moste pleteous wheate and thou myghtest drinke the moste pure bloude of the grape. But he that should have bene vpryghte, when he waxed fat, spurned with his hele. Thou art well fed, thou arte growen thycke thou arte laden with fatnesse. And he forsoke God his maker, and regarded not the God of his saluacion. They prouoked hym to anger with straunge Goddes: euen with abhominacions prouoked they hym.* They offered vnto deuels, and not to God, euen to Goddes whom they knewe not: to newe Goddes that came newely vp, whome their fathers feared not. Of God that begate the thou arte vnmyndfull, and hast forgotten God that made the. The Lorde therfore sawe it, and was angry, because of the prouokyng of his sonnes and of his doughters. And he sayde: I wyll hyde my face from them, and wyll se what their ende shalbe. For they are a very frowarde generacion, chyldren in whom is no faith. They have angred me with that which is no God, and prouoked me with their vanities.* And I also wyll prouoke them with those whiche are no people, I wyll anger them with a foolysh nacion. * For fyre is kyndled in my wrath, and burneth vnto the bottome of hel. And hath consumed the yearth with her increase, and set a fyre the bottomes of the mountaynes. I wyll heape myscheues vpon them, and wyll destroye them with myne arrowes. They shalbe burnt with hunger, and consumed with heate, and with bitter destruction.* I wyll also sende the teeth of beastes vpon them, with the furiousnes of serpentes in the dust. Without for the, shall the swoorde robbe them of their chyldren: and within in the chambre, feare bothe young men and young wemen, and the sucklynges with the men of gray heades. I have sayde: I wyll scatter them abroode and make the remembraunce of them to cease from among men. Were it not that I feared the wrath of the enemie, lest their aduersaries should vtterly withdrawe them selues and lest they should saye: our hye hande hath done all this, and not the Lorde. For it is a nacion without counceall, neyther is there any vnderstanding in them: O that they were wise, and vnderstode this, that they would consyder their later ende. Howe should one chace a thousande, and two put ten thousande to flyght: except their maker had solde them, & except the Lord had shut them vp? For their God is not as our God, * our enemies also themselues are iudges. For their vyne is of the vyneyarde of Sodome, and of the fieldes of Gomorra: Their grapes are grapes of gall, and their clusters be bitter. Their wyne is the poyson of dragons, and the cruell gall of aspes. Is not this layd in store with me, and sealed vp among my treasures?* Vengeaunce is myne, and I wyll rewarde, their fete shall slyde in due tyme: For the daye of their destruccion is at hande, and the thynges that shall come vpon them, make haste.* For the Lorde shall iudge his people, and have compassion on his seruaunes: when he seeth that their power is gone, and that there be in a maner shut vp, or brought to naught and forsaken. And he shall saye:* where are their Goddes, their God in whom they trusted. The fat of whose sacrifices they dyd eate and dranke the wyne of their drinke offrynges. Let them ryse vp and healpe you, & be youre protectour in necessite. See nowe howe that I,* I alone am God, and there is none but I:* I kyll, and wyll make alyue: I wounde, and I wyll heale:* neyther is there any that can deliuer out of my hande. For I wyll lyfte vp myne hande to heauen, and wyll saye: I lyue euer. If I whet the edge of my swoorde, & mine hand take hold to do iustice, I wil recōpeare vengeaunce on mine enemies, and I wyll rewarde them that hate me. I wyl make myne arrowes dronke with bloude, and my swearde shall eate flesshe, and that for the bloud of the slayne, and for their captiuitie, cens the beginnyng of the wrath of the enemie.* Reioyce ye Heathen his people, for he wyll auenge the bloude of his seruaunes, and wyll auenge hym of his aduersaries, and wyll be mercyfull vnto his lande, and to his people. And Moses came and spake all the wordes of this songe in the eares of the people, he and Iosua the sonne of Nun. And Moses spake all these wordes vnto the ende to all the people of Israel, and sayde vnto them:* Set your hartes vnto all the wordes which I testifie vnto you this day: and ye shall commaunde them vnto your chyldren, that they maye obserue and do all the wordes of this lawe. And let it not be a vayn worde vnto you: for in it is your lyfe, and therfore this worde ye shall prolonge your dayes in the lande whether ye go ouer Iordane, to conquere it. And the Lorde spake vnto Moses the selfe same daye, saying: get the vp into this mountayne Abarim, that is to saye a passage vnto the mounte Nebo, whiche is in the lande of Moab ouer against Iericho. And beholde the lande of Canaan, whiche I geue vnto the chyldren of Israel to possesse: And dye in the mount whiche thou goest vp vnto, and thou shalt be gathered vnto thy people.* As Aaron thy brother dyed in mounte Hor, and was gathered vnto his people, because ye trespaced against me among the chyldren of Israel,* at the waters of Meriba, at Cades in the wylderneses of Sin: for ye sanctified me not among the

C. Deu.xxxii.c.

Deu.xxxii.d.

Rom.xii.b. Heb.x.f.

2.Mac.viii.a.

F. Jere.ii.b.

Deut.xxxii.d. 1.Re.ii.c. Job.x.b.

Rom.xv.b.

D. Jere.xv.c.

Jere.v.b.b. Joel.i.b.

Deut.vi.b. and.xi.c.

Num.xx.b. and. xxvii.d

Num.xx.b.

1.Meg.v.b.b.

E.

UMI

the lande before the, and shalt not go thyther vnto the lande whiche I geue the chyldren of Israel.

¶ The. xxxiii. Chapiter.

The xiiii. day Nouēb.

This is the blessyng wherwith Moses the man of God blessed the chyldren of Israel before his death, and sayde. The lord came from Sinai and shewed his beames from Seir vnto them, and appeared from mount Pharan, & he came with thousandes of saynctes, and in his ryght hande a lawe of fyre for them. And he loued the people. * All his saynctes also are in thy handes. They were smitten to go after thy fete and to receyue of thy wordes. Moses gaue vs a lawe to be an enheritaunce of the congregacion of Jacob. And he was in Israel kyng when the heades of the people, and the tribes of Israel were gathered together. Let Ruben lyue, and not die: and be fewe in nōbre. This came also happened to Juda. And he sayde: heare Lord the voice of Juda, and bryng him vnto his people: his handes shalbe good ynough for hym, & thou helpe him agayne his enemies. And vnto Leui he sayde: Thumim and Urim shalbe with the, and with euery one that is godly in the. Thou diddest proue hym also in the temptacion and striuedest with him at the waters of strife. He that hath sayde to his father and to his mother: I haue not sene hym. And he that knewe not his brethren, nor knewe his owne chyldren, those are they that haue obserued thy worde, and shall kepe thy couenaunt. They shal teache Jacob thy iudgementes, and Israel thy lawe. They shall put cens before thy nose, & the burnt sacrifice vpon thine aultar. Blesse Lorde his strēgth and accept the worke of his handes, smite the loynes of them that ryse against him, and of them that hate hym, that they ryse not againe. And of Ben Jamin he sayde. The Lordes derlyng shall dwell in safetie vpon him and the Lord shall couer him all the daye long, and he shall dwell betwene his shoulders. And of Joseph he sayde: blessed of the Lorde is his lande for the fruites of heauen, therowe the dewe and sprynges that lye beneth, and for the swete fruites of the encreace of the sonne and rype fruites of the moone: for the fyrst fruites of the principall mountaynes, and for the fruites that the hilles bryng forth for euer, and for the fruites of the yearth, and fulnes therof: and for the good wyll of hym that dwelt in the bushe, * shall the blessyng come vpon the head of Joseph, and vpon the toppe of the heade of hym that was seperated from amōg his brethren: his first borne ore hath bewtie, and his hornes are as the hornes of an vnicorne. And with them he shall trouble the nacions together, euen vnto the endes of the worlde. Theise are also the many thousandes of Ephraim, and the thousandes of Manasse. And vnto Zabulon he sayde: reioyce Zabulon in thy goyng out, and thou Isachar in thy tentes. They shall call the people vnto the hyll and there they shall offer offeringes of righteousnes. For they shall sucke of the aboundaunce of the sea, and of treasure hyd in the sande. And vnto Gad he sayde: blessed be the rowme maker Gad: he dwelleth as a lyō, that catcheth the arme with the head. He saw therfore his beginning, and that there was a portion there to hyde the lawgeuer, and he came with the heades of the people, and executed the righteousnes of the Lorde and his iudgementes with Israel. And vnto Dan he sayde: Dan is a lions whelpe, he shal leape from Bacan. And vnto Nepthali he sayde: Nepthali hath aboundaunce of Gods good pleasure, and is fylled with the blessyng of the Lorde, and shall haue his possessions towardes the southwest. And to Aser he sayde: Aser shalbe blessed with children: he shalbe acceptable vnto his brethren and shal dippe his foote in oyle. Thy dwellyng be yron and brasse, and thine age be as thy youth. There is none lyke vnto the God of Israel: whiche though he syt vpon the heauen as vpon a horse, yet is he thy helper, whose glory is in the celestiall places. The eternal God is thy refuge, and vnder the armes of the euerlasting God shalt thou liue. He shal cast out the enemie before the, and saye: destroye, Israel then shall dwell in safetie, and alone. And the eye of Jacob shall be vpō a lande of corne and wyne, and his heauens shall droppe the dewe. Happy art thou O Israel, who is like vnto the? O people that art saued in the lord whiche is the shilde of thi helpe, and sworde of thy glory. Thine enemies haue lost their strength to the warde, and thou shalt treade vpon the heyght of them.

¶ The. xxxiii. Chapiter. Euensong.

AND * Moses went from the playne of Moab vp into mount Nebo and vnto the toppe of * the hyll that is ouer against Jericho. And the Lorde shewed him all the lande of Gilead, euen vnto Dan, and all Nepthali and the lande of Ephraim and Manasse, and all the lande of Juda: euen vnto the vtmoste sea, and the southe, and the regiō of the plain of Jericho the Citie of Palmetrees, euen vnto Zoar. And the Lorde sayde vnto hym. * This is the lande whyche I sware vnto Abraham, Isahac and Jacob, saying: I will geue it vnto thy sede, I haue caused the also to se it with thyne eyes, * but thou shalt not goo ouer thyther. So Moses the seruaunt of the Lorde dyed there in the lande of Moab accordyng to the worde of the Lorde. And he buryed hym in a valey in the lād of Moab ouer against the house of Peor, but no man knoweth of his sepulchre

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vnto this daye. Moses was an hundred and twenty yeare olde when he dyed: his eye was not dymme nor his naturall coloure abated. Num. xx.d. And the childzen of Israel * wept for Moses in the plaine of Moab thirty dayes. And the dayes of weepyng & mournyng for Moses were ended. And Iosua the sonne of Nun was Num. xxvii.d D. full of the spirite of wisdome: * for Moses had put his handes vpon hym. And the childzen of Israel were obedient vnto hym, and dyd as the Lorde commaunded Moses. And there arose not a prophet sence in Israel like vnto Moses, whom the Lorde knewe face to face, according vnto all the miracles and wonders which the Lorde sent hym to do in the lande of Egipte, vnto Pharao and all his seruauntes and before all his lande: and according to all that myghtie hande, and all the great visions, which Moses shewed in the syght of all Israel.

¶ The ende of the tyeth boke of Moses, called Deuteronomium.

The booke of Iosua whom the Hebrues cal Iehosua.

¶ The first Chapiter.

The. xv. day. Mattins. A. AFter the death of Moses the seruaunt of the Lorde, it happened also that the Lord spake vnto Iosua, the sonne of Nun, Moses ministre saiyng: Moses my seruaunt is dead. Nowe therfore vp & go ouer Iordan thou and all this people, vnto the lande which I geue vnto the childzen of Israel. * All the places that the sooles of your fete shall treade vpon, haue I geuen you as I sayd vnto Moses. Deut. xi.c From the wildernes, & this Libanon vnto the great ryuer Euphrates: all the lande of the Hethites, euen vnto the great sea towarde the going doune of the sonne, shalbe your coaste. There shall not a man be able to withstand the all the dayes of thy lyfe. * For as I was with Moses so wyll I Iosu.iii.b. B. Heb.xiii.b. Deut.xxxi.c. iii.Reg.ii.a. be with the, * and will not fayle the, nor forsake the. * Be strong therfore and bolde: for vnto this people shalt thou deuide the lande which I sware vnto their fathers to geue them. Only be thou stronge and as bolde as thou canst, that thou maiest obserue and do according to all the lawe, which Moses my seruaunt commaunded the. * Tourne there Deut.v.g. from neither to the right hande, nor to the lefte: that thou maiest do wyesely in all that thou takest in handes: * Let not the booke of Deut. xvii. v. C. this lawe departe out of thy mouthe: But vse to be therin day and nyght that thou maiest obserue and do according to all that is written therin. For then shalt thou make thy waye prosperous, and then shalt thou wysely. Haue not I commaunded the, that thou shouldest be strong and hardy and not feare nor be fayntehartede? For I the Lorde thy God am with the, whythersoeuer thou goest. Then Iosua commaunded the officers of the people, saiyng: Go thorowe the mydes of the hoast, and commaunde the people, saiyng: prepare you vitayles: for after thre dayes ye shall passe ouer thys Iordan, to go in and enioye the lande, whiche the Lorde your God geueth you to possesse it. And vnto the Rubenites, Gadites, and halfe the tryde of Manasses spake Iosua saiyng: * Remember the worde, whiche Moses the seruaunt of the Lorde commaunded you, saiyng: the Lorde your God hath geuen you rest, and hath geuen you thys lande: youre wyues, your childzen, and your catell shall remayne in the lande whiche Moses gaue you on this syde Iordane: but ye shall go before your brethren, armed all that be men of warre, and helpe them vntyll the Lorde haue geuen your brethren rest, as he hath you, and vntyll they haue also obteyned the lande, whiche the Lorde your God geueth them. And then shall ye returne vnto the lande of your possession and enioye it, whiche lande Moses the Lordes seruaunt gaue you on thys syde Iordane towarde the sonne rysyng. And they answered Iosua saiyng: * All that thou hast commaunded vs, we will do, and whythersoeuer thou sendest vs, we will go. According as we obeyed Moses in all thinges so will we obeye the, onely the Lorde thy God be with the as he was with Moses. And whosoeuer he be that doth disobey thy mouthe, and will not herken vnto thy wordes in all that thou commaundest hym, let hym dye: Only be strong and of good courage.

Num. xxxii.b D. Iere. xlii.a.

¶ The second Chapiter.

Euensong. A. AND Iosua the sonne of Nun sent out of Settim two men to spye secretely saiyng, go and beme the lande, and also Iericho. And they went, and came into a harlotes house, named Rahab, and lodged there. And it was tolde the kyng of Iericho and sayde: Beholde, there came men in hyther to nyghte, of the childzen of Israel, to spye out the countrey. And the kyng of Iericho sent vnto Rahab saiyng: bringe forth the men that ute come to the, and whyche are entred into thyne house: for they be come to searche out all the lande. And the woman tooke the twoo men, * and hyd them. Heb. xi.f. Jaco. ii.d. B. And sayde thus in dede: there came men vnto me, but I wyste not whence they were. And about the tyme of the shuttyng of the gate when it was darke, the men went out, whether the men went I wote not: followe ye after them quickely, for ye shall

to the wall of the house, and hid them with the flaxe of flaxe, whiche he had layde vpon the roffe. And the men of the citie purfued after them, the waye to Jordan, euen vnto the fordes, & assone as they which purfued after them were gone oute, they shut the gate. And or euer they were a slepe, she came vp vnto them vpon the roffe, and saide vnto the men: I knowe that the Lorde hath geuen you the lande, for the feare of you is fallen vpon vs, & the inhabiters of the lande fayne at the presence of you. For we haue heearde, howe the Lorde dried vp the water of the reed sea before you, when you came out of Egypte: & what you did vnto the two kynges of the Amorites, that were on the other side Jordan, Sehon & Og, whom ye vtterlie destroied. And as sone as we had heard these thynges, we were sore afraid, & oure hertes dyd faynte. And there remained no more courage in any man at the presence of you. For the Lorde your God, he is the God in heauē aboue, & in earth beneth. Now therfore (I praie you) sweare vnto me by the Lorde, that as I haue shewed you mercye, ye shall also shewe mercye vnto my father, houfe, and geue me a true token. And that ye shall saue aliue, both my father, and my mother, my brethren and my sisters, and all that they haue. And that ye shall deliuer oure soules fro death. And the men answered her: oure liues for you to die, ye ye vtter not this oure busines. And when the Lord hath geuē vs the lande, we will deale mercifullye and truelye with the. And then she let them downe by a corde, thorowe a window: For her house was by the towne walle. And she dwelt by the towne walle. And she saide vnto them, gette you into the mountaine, leste the purfuers mete you, & hide your selues there three dayes vntil the purfuers be returned, and then shall ye go your iourney. And the men saide vnto her: we will be blamelesse of this thy othe, whiche thou hast made vs sweare. Beholde, when we come into the lande, thou shalt bynde this purple corde in the windowe whiche thou letteste vs downe by. And thou shalt bringe thy father and thy mother, thy brethren & all thy fathers houshalde, vnto thy house. And whosoeuer doth goe out at the dores of thy house, into the streate his bloud shalbe vpon his owne heade, & we will be giltelesse: and whosoeuer shalbe within the house, his bloud shal be on oure heade, if any mannes hande touche hym. And if thou vtter these oure wordes, we will be quite of the oth whiche thou hast made vs sweare. And she saide: accordyng vnto youre wordes, so be it: and she sent them away to departe: and they departed. And they departed, and came into

vntill the purfuers were returned. And the purfuers sought them thorowe out all the waie but founde them not. And the two men returned, and descended from the mountaine, and passed ouer, and came to Josua the sonne of Nun, and tolde him all that had chaunced them. And they saide vnto Josua: the Lorde truly hath deliuered into oure handes all the lande, and all the inhabiters of the countrey faynte at the presence of vs.

The. xvi. day at Mattyas.

C. The.iij. Chapiter.

AND Josua rose early and they remoued from Settim, & came to Jordan, he and all the children of Israel, and lodged there, before they went ouer. And after three dayes it came to pas, that the officers went thorowe out the host, and commaunded the people, saiynge: when ye see the Arke of the Testamente of the Lord youre God and the Priestes that are Leuites beareyng it, ye shall departe from youre place, and go after it. Yet yet that there shall be a space betwene you and it, about two thousande cubites by measure. And ye shall not come nye vnto it, that ye may know the waye by whiche ye muste go: for ye haue not gone this waye in times paste. And be ware that ye approche not nye vnto the Arke. And Josua said vnto the people: Sanctifie your selues, for to morowe the Lord shall do wonders amonge you. And Josua spake vnto the Priestes, saiynge: Take vp the Arke of the couenaunte and go before the people. And they tok vp the Arke of the Testamente and went before the people. And the Lord saide vnto Josua: this day will I beggyne to magnifie thee in the sight of all Israel, that they may knowe howe that I was with Moses, so will I be with thee. And thou shalte commaunde the Priestes that beare the Arke of the couenaunte, saiynge: when ye are come to the edge of the water of Jordan, ye shall stande still in it. And Josua saide vnto the children of Israell: come hither, and heare the wordes of the Lorde youre God. And Josua saide: Hereby ye shall knowe that the liuyng God is amonge you, and that he will without faile caste out before you, the Cananites, and the Hethites, the Henites, the Pherezites, the Gergesites, the Amorites, and the Jebusites. Beholde, the Arke of the appointmente of the Lorde of all the worlde goeth before you into Jordan. Now therfore take from among you twelue men of the tribe of Israell, oute of euery tribe a man. And assone as the soules of the fete of the Priestes that beare the Arke of the Lorde the Gouernoure of all the worlde treade in the waters of Jordane, the waters of Jordane (those that beneth shall vanne downe, and shalbe diuided: and the waters that come

And it co̅tinued, that when the people were
Deut.xxvij.d. departed from their tentes to go ouer Jor-
dan, the Priestes bearynge the arke of the
appoyntment went before the people. And
as sone as they that bare the arke came be-
fore Jordan, and the feet of the priestes that
bare the arke were dipped in the brym of
Eccl.xxiiij.b. the water, * (for Jordan vseth to fill al his
bankes all the time of haruest) the waters
also that came downe from aboue, did ryse vp
vpon an heape / and appeared as great as a
mountaine. / And departed cleane from the ci-
tie of Adā, that lieth beside Zarthan. And the
waters that were beneth ranne into the Sea
Gen.xlvi.b. of the wildernesse / (salt water) and departed
from the full floud, & the people went right
ouer against Jericho. And the Priestes that
bare the arke of the appointment of the lord,
stode vpe within Jordane ready prepared,
and all the Israelites went ouer thorow out
the drie, vntill al the people were gone
clean ouer thorow Jordan.

Euāgelye. The.iiij. Chapiter.

Deut.xxvij.a. AND it co̅tinued, (when the people
were all gone * ouer Jordan) the Lorde
spake vnto Josua, saynge: Make you twelue
men out of the people out of euery tribe a
man. And commaunde you them, saynge: take
you hence out of the midest of Jordan (euen
out of the place where the priestes stode) xij
stones / twelue of the most hardest stones,
which ye shall take awaie with you, & leaue
them in the place, where you shall lodge this
nyghte. And Josua called the twelue men,
which he had prepared of the children of
Israell, out of euery tribe a man; and Josua
sayde vnto them: get you before the arke of
Deut.xxvij.a. the Lord your God, euen thorow the midest
of Jordan * and take vp euery man of you a
stone vpon his shulder accordynge vnto the
nombre of the tribes of the children of Is-
rael, that this maye be a signe amonge you.
What when your children ashe their fathers
in time to come, saynge: what meane these
stones with you? Ye shall answere them how
that the waters of Jorda stonded at the pre-
sence of the Arke of the appointmente of the
Lorde. For when it wente ouer Jordan, the
waters of Jordan dearted. And these stones
are bequeth memoriall vnto the children of
Israel for euer. And the children of Israel
Josu.iiij.b. did euen so as Josua commaunded / and toke
vp twelue stones out of the midest of Jor-
dan, as the Lorde saide vnto Josua, accor-
dynge to the nōbre of the tribes of the chil-
dren of Israell and caried them awaie with
them vnto the place where they lodged, and
laied them downe there. And Josua sette vp
twelue stones also in the midest of Jordan,
in the place where the feete of the priestes
which bare the Arke of the testamente, stode
and there they remayne vntill this daye.
For the priestes which bare the Arke
stode in the midest of Jordan, vntill all
thinges were done that the lord co̅maunded
Josua to saye vnto the people, accordyng to all that Mo-
ses charged Josua. And the people hasted &
went ouer. It co̅tinued also, that when al the
people were cleane ouer, the Arke of the lord
went ouer also, and the Priestes before the
people. * And the children of Ruben, and the
children of Gad, and halfe the tribe of Manas-
ses went before the children of Israel armed
as Moses charged them. Euen xl thousande
prepared for warre, went before the
lord vnto battell, vnto the plaine of Jeri-
cho, * that day the Lorde magnified Josua in
the sighte of all Israell, & they feared him,
as they feared Moses all daies of his life.

And the Lorde spake vnto Josua, saynge:
commaunde the Priestes that beare the arke
of witnesse, to come vp out of Jordan. Josua
therefore commaunded the Priestes, saynge:
Come ye vp oute of Jordan. And when the
Priestes that bare the Arke of the appoint-
ment of the Lorde were come vp out of the
midest of Jordan, and as sone as the soules
of the Priestes feete were set on the drie lād
the waters of Jordane returned againe vn-
to their place, and went ouer all their bank-
es as they did before. And the people came
vp out of Jordane the tenth day of the first
moneth, and pitched in Gilgall, euen in the
east border of the citie Jericho. And the
twelue stones which they toke out of Jordan
did Josua pitche in Gilgall. And he spake
vnto the children of Israell, saynge: * ye
Exod.xij.d. your children ashe their fathers in time to
come and saie: what meane these stones? ye
shall shewe your children, & say, Israel came
ouer this Jordan on drie land. For the lord
your God dried vp the water of Jordan be-
fore you, vntil ye were gone ouer, as the lord
your God did the red Sea * which he dried
Exod.xiiij.d. vp before vs, till we were gon ouer: that all
the people of the worlde maye knowe the
hande of the Lorde, how mighty it is, & that
ye might feare the Lord your God for euer.

The.v. Chapiter. The.xvij.
Watties.

AND it co̅tinued that when all the kynges
of the Amorites which are beyonde Jor-
dan westwarde, and all the kynges of the Ca-
nanites which were by the Sea, heard how
the Lorde had dried vp the waters of Jor-
dan before the children of Israell vntil they
were gone ouer; * there hartes fainted for Josu.ij.b.
feare. And ther was no spirite in them any
more for the presence of the children of Is-
rael. That same time the Lorde saide vnto
Josua: * Make the sharpe knyues (of stone) Exod.iiij.d.
and go to & vse the circumcision the children
of Israell the seconde time. And Josua made

W. royst names. And this is the cause why Iosua circumcised all the people that came out of Egypte: Namely, such as were males because that all the men of warre, died in the wilderneſs by the waie, after they came out of Egypte. For all the people that came oute were circumcised. But all the people that were borne in the wilderneſſe by the waye after they came out of Egipte, were not circumcised. For the children of Israell walked fourty yeres in the wilderneſſe, till al the people of the men of warre that came oute of Egypt, were consumed because they harkened not unto the voice of the lord. Wherefore the Lord sware, that he wolde not shewe the the lande* which the Lord sware unto their fathers, that he wolde give us, euen a lande that floweth with milke & hony. And their children whom he set up in their steade, them Iosua circumcised: for they were uncircumcised, because they circumcised them not by the waie. And when they had circumcised all the people they abode still together in the host till they were whole. And the Lord said unto Iosua: this day I have taken away the shame of Egypt from you: wherfore the name of the same place is called Gilgal unto this daye. And the children of Israell abode in Gilgall* and held the feast of passeouer the fourteene daye of the moneth at euen in the plaine of Jericho. And they did eate of the corne of the lande on the morowe after passeouer swete cakes* & parched corne in the selfe same day. For the manna ceased on the morowe after they had begonne to eat of the corne of the land, neither had the children of Israell Manna any more, but did eate of the corne of the lande of Canaan that yere. And it fortuned that when Iosua was nye to Jericho, he lift up his eies and loked, and beholde, there stode a man against him, hauynge a swearde drawen in his hande. And Iosua went unto him, and said unto him: are thou on our side or on our aduersaries. And he said: Naye, but as a Captaine of the host of the Lord am I now come. And Iosua fell on his face to the earth, and did reuerence, and sayde unto him: what saith my Lord unto his seruaunte? And the captaine of the Lordes host said unto Iosua, Put thy sho of thy foote, for the place wherein thou standest, is holy. And Iosua did so.

The. vi. Chapiter.

Iericho was shut up, and locked because of the children of Israell, neither might any man go out or in. And the Lorde sayde unto Iosua: beholde, I have geuen into thine hande Jericho and her King & the strongemen of warre. And ye shall compasse the citie all ye that be men of warre, and go aboute it once: thus shalt you do six

Num. xiiii. c. C.

Num. xiii. d.

Iosu. xi. a.

Iosu. xiii. g. W.

dayes. And seuen Priestes shall beare before the arke seuen trompettes of rammes horne, and the seuenth day, ye shall compasse the citie seuen times, & the Priestes shall blowe with the trompettes. And when they make a longe blaste with the rammes horne, & ye heare the sounde of the horn, all the people shal showte with a great showte. And then shal the wal of the citie fal downe, & the people shal ascend up, every man streight before him. And Iosua the sonne of Nun, called the priestes, and said unto them: take up the Arke of the appointmente, & let seuen priestes beare seuen trompets of rammes hornes before the arke of the Lord. And he said unto the people, go & compasse the citie: & him that is harnessed, go before the arke of the lord. And when Iosua had spoken unto the people the seuen Priestes bare the seuen trompettes of rammes hornes, & went forth before the arke of the Lorde & blew with the trompettes, & the Arke of the couenaunte of the Lord followed them. And all the men of armes went before the Priestes, that blewe with the trompets, and the common people came after the Arke: & the Priestes that went blew with trompets. And Iosua commaunded the people, saiynge: Ye shal not showte, nor make any noise with your voice, neither shall any worde procede out of your mouth, until the daye I bid you showte, then shall ye showte. And so the Arke of the Lord compassed the citie, and went about it once: & they returned into the host, and lodged ther. And Iosua rose earlye in the morynge, and the Priestes toke up the Arke of the Lorde, and seuen Priestes bare seuen trompettes of rammes hornes, & went before the Arke of the Lorde, & blewe with the trompettes. And all the men of armes went before them, but the common people came after the arke of the Lord, which went before with the blowyng of the trompettes. And the seconde day they compassed the citie once, & returned againe into the host, & so they did sixe dayes. And when the seuenth day came, they rose early: euen with the dawnynge of the day, & compassed the citie after the same maner seuen times: only that day they compassed the citie seuē times: & at the seuenth time, when the Priestes blewe with the tropets, Iosua saide unto the people, showte, for the Lord hath geuen you the citie. And the citie shalbe damned both it and all that are therin unto the Lord: onely Rahab the harlot shall liue, & all that are with her in the house, because she hid the messengers that we sent. Iosua. j. a. And in any wise be ye ware of the excommunicate thynges, lest ye make your selues excommunicate, and take of the excommunicate thynges, & make the host of Israell excommunicate & trouble it. But all the siluer, & golde, & vessell of braſſe, & yron shalbe consecrate

C.

And the people harkened, and blewe with trompettes. And when the people heard the sounde of the trompe, they shouted with a greate noise: and the * wall fell downe, so that the people went up into the citie, every man streight before him and toke the citie. And they vtterly destroyed all that was in the citie, bothe man and woman, younge and olde, oxe, sheepe, and asse, with the edge of the sweorde. Then Iosua sayde vnto the two men that had spied out the countrey: * go into the harlottes house, and bringe out thence the woman, and all that she hath, as ye sware to her. And the younge men that were spies, went in, and brought out Rahab, and her father and mother and her brethren, & all that she had. And they brought out all her kynrede and putte them without the hoste of Israell. And they burnt the citie with fier, and al that was therin. Only the silver and the golde, the vessels of brasse and yron they put vnto the treasure of the house of the Lorde. * And Iosua saued Rahab the harlotte, and her fathers household, and all that she had, and she dwelt in Israell, euen vnto this daie: because she hid the messangers, whiche Iosua sent to spie out Iericho. And Iosua sware at that time, saynge: * cursed be the man before the Lorde, that riseth vp, and buildeth this citie Iericho: he shal laie the foundacion * in his eldest sonne, and in his youngest sonne shall he sette vp the gates of it. And so the Lorde was with Iosua, and his fame was noysed thorowe out all landes.

The .vj. Chapiter.

But yet the children of Israell trespaced in the * excommunicate thinges. And * Achan the sonne of Carmy, the son of Zabdi, the sonne of Zareth of the tribe of Iuda toke of the excommunicate thynges. And the wrath of the Lorde was hote vpon the children of Israell. And Iosua sent men from Iericho to Hay, whiche is beside Bethauen on the East side of bethell, and spake vnto them, saynge: get you vp, and biewe the countrey. And the men went vp, and spied out Hai. And returned to Iosua, and saide vnto him: let not all the people go vp, but lette as it were a two or three thousande men go vp, and smite Hai and make not all the people to labour thether, for they are but fewe. And so there went vp thether of the people, about three thousande men, and they fled before the men of Hai. And the men of Hai smote of the vpon a thirtie and six men: for they chased them from before the gate euen vnto Sebarim, & smote them in the going downe. Wherefore the hertes of the people * for feare melted away like water. Now Iosua rente his clothes, and fell to the earth vpon their faces. And Iosua sayde * Alas, O Lorde God, wherefore hast thou brought this people ouer Iordane, to deliuer vs into the hande of the Amorites, and to destroie vs: wolde to God we had bene content, and dwelte on the other side Iordan. Oh Lorde what shall I saye, when Israell turneth their backes before their enemies? Surely the Cananites, and all the inhabiters of the lande shall heare of it, & shal conspire against vs, and destroie the name of vs out of the worlde: and what wilt thou do vnto thy mightye name? And the Lorde sayde vnto Iosua, get the vp: wherefore lyest thou thus vpon thy face? Israell hath sinned, & they haue transgressed mine appointement, whiche I commaunded them: for they haue taken of the excommunicate thynges, & haue stolen, and dissembled, & put them vnto their owne stuffe. And therfore is it that the children of Israell cannot stand before their enemies, but shal turne their backes before their enemies, because they be excommunicate. Neither will I be with you any moare, except ye cute out the excommunicate from amonge you. * Vp therfore, and sanctifie the people, and saie: sanctifie your selues against to morowe vnto the Lord God of Israel: Therein is a damned thynge amonge you, O Israel, and therfore ye cannot stande against your enemies, vntill ye haue put the damned thynge from amonge you. To morowe morynge therfore ye shalbe brought acrosse vnto your tribes. And the tribe which the Lord taketh, shall come accordyng to the kynredes therof. And the kynred which the Lord shall sinde giltie, shal come by houshold. And the household which the Lord shall finde faultye, shall come man by man. And he that is founde in the excommunicacion, shalbe burnt with fier, he & all that he hath, because he hath transgressed the ordenaunce of the Lorde, wrought folie in Israell. And so Iosua rose vp early in the morninge & brought Israell by their tribes, and the tribe of Iuda was caught. And he brought the kynredes of Iuda, & toke the kynrede of the Zarhites. And he brought the kynrede of the Zarhites man by man, and Zabdi was caught. And he brought his household man by man, & toke the son of Carmy, the sonne of Zabdi, the son of Zareth in the tribe of Iuda was caught.

And Iosua saide vnto Achan, my son, I beseche the, geue glorye to the Lorde God of Israell, & confesse vnto him, & shewe me what thou hast done, hide it not from me. And Achan answered Iosua, & saide, of a truthe I haue sinned against the Lord God of Israell, and

Nehe. xi. f.

Nehe. xi. f. D.

Iosue. ij. c.

Nehe. xi. f.

Iij. Re. xvi. g.

The. xvij. day at Matins. B.

Deut. vij. d. e xiij. d. Iosue. xxj. d. i. Para. ij. n. j. Mac. xv. f.

Psalm. xxj. e.

Deu. ix. d.

Exod. xix. C.

Deu.

and take their cattell and spoyle vnto themselues, according vnto the worde of the Lorde, which he commaunded vnto Iosua. So Iosua came vnto them sodenly, and all the people that were with him, against Sichem by the waye: for they thought no harme. But the Lorde had delyuered them into the handes of Israel, which slewe them, and pursued them with a great slaughter vnto Gabaon, and vnto Bethoron, and vnto the valley of Mageddon, and vnto Thamnathsare, which is in the mountaines of Ephraim. And when they were fled before the children of Israel, and were in the descente of Bethoron, the Lorde cast downe great stones from heauen vpon them vnto Azeca, and they died: there were more which died with the hailestones, then they whom the children of Israel slewe with the sworde. Then spake Iosua vnto the Lorde in the time when the Lorde gaue the Amorites into the handes of the children of Israel, and he said in the sight of Israel: Sunne, stande thou still vpon Gabaon, and thou Moone in the valley of Aialon. And the sunne stode still, and the moone stayed, vntil the people auenged themselues of their enemies. Is not this written in the booke of Iasher? So the sunne stode still in the middest of heauen, and hasted not to go downe about a whole day. And there was no day like vnto that before it or after it, that the Lorde hearkened vnto the voyce of a man: for the Lorde fought for Israel. And Iosua returned, and all Israel with him vnto the hoste to Galgal.

These kynges fled, and hyd themselues in a caue at Maceda. And it was told Iosua, saying: The fyue kynges are found hyd in a caue at Maceda. And Iosua said: Roll great stones vpon the mouth of the caue, and set men by it to watche them. But stande ye not still, pursue your enemies, and smite the hyndmost of them: suffer them not to get into their cities, for the Lorde your God hath deliuered them into your handes. And when Iosua and the children of Israel had made an ende of slayinge them with a very great slaughter, vntil they were consumed, and the residue of them that were escaped, entred into the strong cities: then all the people returned safe to the hoste vnto Iosua at Maceda in peace: there durst not a man stirre his tongue against any of the children of Israel. Then said Iosua: Open the mouth of the caue, and bring forth vnto me those fyue kynges out of the caue. And they did so, and brought forth those fyue kynges out of the caue vnto him, euen the kynge of Hierusalem, the kynge of Hebron, the kynge of Iarmuth, the kynge of Lachis, and the kynge of Eglon. And when they had brought out those kynges vnto Iosua, Iosua called for all the men of Israel, and said vnto the captaines of the warre which went with him: Come nere, and put your feete vpon the necks of these kynges. And they came nere, and put their feete vpon their necks. Then Iosua said vnto them: Feare not, nor be discomforted, but be strong and of good courage: for thus shall the Lorde do to all your enemies against whom ye fight. And Iosua slewe them afterwarde, and hanged them on fyue trees: and they hanged vpon the trees vntil the euentide. And at the going downe of the sunne Iosua commaunded, and they toke them downe from the trees, and cast them into the caue wherein they had hyd themselues, and layde great stones in the caues mouth, which remayne vntil this very day.

The .x. Chapiter.

AND when Adonizedec the kynge of Hierusalem had heard how Iosua had taken Hai, and vtterly destroyed it, as he had done vnto Hiericho and her kynge, so had he done vnto Hai and her kynge: and how that the inhabitours of Gabaon had made peace with Israel, and were among them: they were very sore afrayde, because Gabaon was a great citie, as one of the royall cities, and greater then Hai, and all the men therof were valiaunt. Wherefore Adonizedec the kynge of Hierusalem sent vnto Hoham kynge of Hebron, and vnto Pharam kynge of Iarmuth, and vnto Iaphia kynge of Lachis, and vnto Dabir kynge of Eglon, saying: Come vp vnto me, and helpe me, that we may smite Gabaon: for she hath made peace with Iosua and the children of Israel. Then the fyue kynges of the Amorites, the kynge of Hierusalem, the kynge of Hebron, the kynge of Iarmuth, the kynge of Lachis, the kynge of Eglon, gathered themselues together, and went vp with all their hoastes, and laye before Gabaon, and fought against it. And the men of Gabaon sent vnto Iosua into the hoste to Galgal, saying: Withdrawe not thy hande from thy seruauntes, but come vp vnto vs quickly, and helpe vs, and succour vs: for all the kynges of the Amorites that dwell in the mountaines are gathered against vs. So Iosua came vp from Galgal, he and all the people of warre with him, and all the valiaunt men of warre. And the Lorde said vnto Iosua: Feare them not, for I haue geuen them into thy hande: there shall not a man of them stande before thee. Iosua therefore came vnto them sodenly, for he went vp from Galgal all the night. And the Lorde discomforted them before Israel, and slewe them with a great slaughter at Gabaon, and followed after them by the way that goeth vp to Bethoron, and smote them vnto Azeca and vnto Maceda. And as they fled before Israel, and were in the descente of Bethoron, the Lorde cast great stones from heauen vpon them vnto Azeca, and they died: there were more which died with the hailestones, then they whom the children of Israel slewe with the sworde. Then spake Iosua vnto the Lorde in the sight of Israel, and he said: Sunne, stande thou still vpon Gabaon, and thou Moone in the valley of Aialon. And the sunne stode still, and the moone stayed, vntil the people auenged themselues of their enemies. Is not this written in the booke of Iasher? So the sunne stode still in the middest of heauen, and hasted not to go downe about a whole day. And there was no day like vnto that before it or after it, that the Lorde hearkened vnto the voyce of a man: for the Lorde fought for Israel. And Iosua returned, and all Israel with him vnto the hoste to Galgal.

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The .x. Chapiter.

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F. pitched not his hande backe againe, vntyll he had vtterly destroyed all the inhabitauntes of Hai.

Num. xxxi.d. Deut. xx.c. 27 Onely the catell and the spoyle of the cyte Israell toke vnto them selues, according vnto the worde of the Lorde, which he commaunded Iosue. And Iosue cast fire, and made it an heape for euer, a wilderneße euen vnto this time. Moreouer the kyng of Hai he hanged on a tree, vntyll euen. And assone as the Sonne was downe, Iosue commaunded, 28 that they shulde take the carcaße downe of the tree, and caste it at the entrynge in of the gate of the cyte, and rayse there a greate heape of stones, that remayneth vnto this day. 29 Then Iosue * built an aultare vnto the Lord God of Israell, euen vnto mount Ebal, as Moyses the seruaunt of the Lorde commaunded the children of Israell, & as it is written in the * boke of the lawe of Moyses, an aultare of whole stones, ouer whiche no man hath lifte any tole of yron. And they sacrificed therevnto burnt sacrifices vnto the Lorde, and offred peace offringes. And he wrote there vpon the stones, a rehearsall of the lawe of Moyses, wrote it in the presence of the children of Israell. And all Israel and the elders thereof, and their officers and iudges stode, gante on this side the arke, and gante on that side, before the Priestes that were Leuites, which bare the arke of the appointment of the lorde: as well the straunger, as they that were borne amonge them: halfe of them on the foreside of mounte Garezim, and halfe of them on the foreside of mounte Ebal: as Moyses the seruaunte of the Lorde had commaunded before that they shulde bleße the people Israell. Afterwarde, he red all the wordes of the lawe, the bleßynges and curßynges, according to all that is written in the bokes of the lawe. And there was not one worde of all that Moyses commaunded, whiche Iosue red not before all the congregacion of Israell: the women & children and the straungers that were conuersaunt amonge them.

The xix. day of Aprill.

The .ix. Chapiter.

1 And it fortuned that when all the kynges which dwelt on this side Iorde in the hilles and valeyes and along beside the coaste of the great See ouer against Libanon (as the Hethites, the Amorites, the Cananites, the Pherezites, the Hevites, and the Iebusites) heard therof, they gathered them selues together, to fight against Iosue and against Israell with one accorde. 2 And the inhabitauntes of Gibeö hearde what Iosue had done vnto Iericho, & to Hai. And they did vnder hande, and went, and made them selues ambassadours, and take them asses, & olde sackes vpon their asses, and wine bottelles olde, and cracked vpon them, & olde shoes & clowted vpon their feete, & their garmentes olde vpon them, & all their prouision of breed was dry & mouldy. And they came vnto Iosue vnto the hoste at Galgal, and saide vnto him and vnto all the menne of Israell: We come from a farre country, & now make ye a couenaunt with vs. And the men of Israell saide vnto the Hevites: peraduenture ye dwelle amonge vs, and then howe can I make peace with you? And they saide vnto Iosue: We are thy seruauntes. And Iosue saide vnto them: Whence come ye? and what is your name? 9 They answered him: Thy seruauntes are come from a very farre country, for the name of the Lorde thy God we haue hearde the fame of his power, & of all that he did in Egipte, 10 and all that he did vnto the two kynges of the Amorites that were beyonde Iorde, vnto Sehon kynge of Hesebon, and Og kynge of Basan, which was at Astharoth. Wherfore our elders & all the inhabitauntes of our country spake vnto vs, saynge: take vitailes with you to ferne by the wage, and go vnto them, and say vnto them: we are your seruauntes. And now make ye a couenaunt of peace with vs. This our bread we toke hote, for our prouision out of our houses wholle, the day we departed to come vnto you. But now behelde, it is drie and mouldy. 13 And these bottelles of wine which we filled, were new: & lo they be rent. And these our garmentes and hoses, are worne for olde nesse, by the reason of the exceadynge longe iourney. 14 And the men tooke of their vitailes, & counceled not with the mouth of the Lorde. 15 And Iosue made peace with them, and made a couenaunt with them, that they shulde haue lyfe geuen vnto them: and the rulers of the congregacion sware vnto them. 16 And it fortuned that three dayes after they had made peace with them, they hearde that they were their neighbours, & that they dwelt amonge them. 17 And the children of Israell take their iorney, and came vnto their cyties the third day. Their cyties were Gibeon, Kamath, Kafira, and Beeroth. 18 And the children of Israell smote them not, because the rulers of the congregacion had sworne vnto them by the Lorde God of Israell. And all the congregacion murmured against the rulers. 19 But all the rulers answered all the congregacion: We haue sworne vnto them by the Lorde God of Israell, therfore may we not touche them. 20 This we will do vnto them: we will let them liue, lest wrath come vpon vs, because of the othe which we sware vnto them. 21 And the rulers saide vnto them: Let them liue. And they were hewers of wodde & drawers of water vnto all the congregacion, as the rulers had spoken vnto them. 22 Then Iosue called them, and spake vnto them, saynge: Wherfore haue ye deceaued vs, saynge: We dwell very farre from you, when ye dwell amonge vs? 23 Now therfore ye are accursed, and there shall none of you be ridde of seruage, but hewers of wodde & drawers of water for the house of my God. 24 And they answered Iosue, & saide: Because it was shewed thy seruauntes for certayne, how that the Lorde thy God commaunded Moyses his seruaunte, that he shulde geue you all the lande, & destroye all the inhabitauntes of the lande before you: therfore we were sore afrayde of our liues for your sakes, and haue done this thinge. 25 Now therfore, beholde, we are in thine hande: as it semeth good & right vnto thee to do vnto vs, do. 26 And so dyd he vnto them, & delyuered them out of the hande of the children of Israell, that they slewe them not. 27 And Iosue ordeyned them the same day hewers of wodde & drawers of water vnto the congregacion, & vnto the aultare of the Lorde, vnto this day, in the place which he shulde chose.

A. Num. xxi.d. Deut. xx.c.

B. Deut. xx.b.

C. Iosu. vi.b.

D. Num. xxi.d.

E. 3. Reg. xx.a.

F. Deut. xxb.

G. Deut. xxvij.a. Exo. xx.b.

H. Deut. xxvij.a.

I. Deut. xxb.

K. Deut. xxb.

L. Deut. xxb.

M. Deut. xxb.

N. Deut. xxb.

O. Deut. xxb.

P. Deut. xxb.

Q. Deut. xxb.

R. Deut. xxb.

S. Deut. xxb.

T. Deut. xxb.

V. Deut. xxb.

W. Deut. xxb.

X. Deut. xxb.

Y. Deut. xxb.

Z. Deut. xxb.

AA. Deut. xxb.

BB. Deut. xxb.

CC. Deut. xxb.

DD. Deut. xxb.

EE. Deut. xxb.

FF. Deut. xxb.

GG. Deut. xxb.

HH. Deut. xxb.

II. Deut. xxb.

KK. Deut. xxb.

LL. Deut. xxb.

MM. Deut. xxb.

NN. Deut. xxb.

OO. Deut. xxb.

PP. Deut. xxb.

QQ. Deut. xxb.

RR. Deut. xxb.

SS. Deut. xxb.

TT. Deut. xxb.

UU. Deut. xxb.

VV. Deut. xxb.

WW. Deut. xxb.

XX. Deut. xxb.

YY. Deut. xxb.

ZZ. Deut. xxb.

AAA. Deut. xxb.

BBB. Deut. xxb.

CCC. Deut. xxb.

DDD. Deut. xxb.

EEE. Deut. xxb.

FFF. Deut. xxb.

GGG. Deut. xxb.

HHH. Deut. xxb.

III. Deut. xxb.

KKK. Deut. xxb.

LLL. Deut. xxb.

MMM. Deut. xxb.

NNN. Deut. xxb.

OOO. Deut. xxb.

PPP. Deut. xxb.

QQQ. Deut. xxb.

RRR. Deut. xxb.

SSS. Deut. xxb.

TTT. Deut. xxb.

UUU. Deut. xxb.

VVV. Deut. xxb.

WWW. Deut. xxb.

XXX. Deut. xxb.

YYY. Deut. xxb.

ZZZ. Deut. xxb.

mbl and peteth of wood and hewers of stone
to make them a house of the Lord. And they
smote Jesus and the people and sayde thy seruaunte
Moyses, hath commaunded vs to destroye all the
countrey, but the Lord the God hath
commaunded his seruaunte Moyses to gene you
all the lande, and to destroye all the inhabi-
tours before you, for feare of you, and therefore
we were exceedyng sore afrayde and for
drede for our lyues at the presence of you, we
have done this thynge, and behold we are
in your hande, as it semeth good and right
vnto you to do vnto vs, to vs. And euer to dye
be vnto them, and deliuer vs out of the hande of
the children of Israell, y they slewe vs not.
And Josua made them the same daye hewers
of wood, and drawers of water for the con-
gregacion, and for the aulter of God vnto this
daye, in the place which God should chose.

¶ The. x. Chapiter.

NOw it chaunced that when Adonizedech
kynge of Jerusalem had herde howe Jo-
sua had taken Hai and had vtterly de-
stroyed it, and how
as he had done to Jericho & her kynge
euen so he had done to Hai and her kynge
and howe the inhabitours of Gibeon had
made peace with Israell, and were amonge
them, they feared exceedyngly, for Gibeon
was a greate cite, as any cite of the kyng-
dome, and was greater then Hai, and all the
men thereof were very mighty. Wherfore
Adonizedech kynge of Jerusalem sente vnto
Hoham kynge of Hebron, and vnto Piream
kynge of Jarmuth, and vnto Japhia kynge of
Lachis, and vnto Dabir kynge of Eglon,
saynge. Come vp vnto me, and helpe me,
that we may smite Gibeon, for they have
made peace with Josua and with the chil-
dren of Israell. Therefore the fyue kynges
of the Amorites, the kynge of Jerusalem, the
kynge of Hebron, the kynge of Jarmuth, the
kynge of Lachis, and the kynge of Eglon, ga-
thered them selues together, and went vp
they with all
their hoostes, and besieged Gibeon, and made
warre against it. And the men of Gibeon sent
vnto Josua vnto the hoost to Galgall, saynge,
Withdrawe not thy hande from thy seruaunte
come vp to vs quickly, and helpe vs. For
all the kynges of the Amorites which dwell
in the mountaynes are gathered together against
vs. Then Josua came vp from Galgall he and all the people of warre with him,
and all the valyaunte men of strength. And the
Lord said vnto Josua, feare them not, for I have delyuered
them into thine hande, there shall not a man of them
stande before the. Josua therefore came vnto them
sodenly, for he went vp from Galgall all the
nyght. And the Lord discomfited them before
Israell, and slewe them with a greate slaughter
at Gibeon, and chased them by the waye that
goeth vp to Bethoron, and smote them vnto Aze-
ca and vnto Maceda. And it came to passe as
they fled before Israell, and were in the goynge downe to
Bethoron, the Lord cast downe stones from
heaven vpon them vnto Azeca, and they dyed.
And there were more which dyed with hayle stones,
then they were whom the children of Israell
slewe with the swearde. Then spake Josua
before the Lorde in the day when the Lorde
delyuered the Amorites before the children
of Israell, and he sayde in the sight of Is-
raell, Sonne stande thou still vpon Gi- Eccl. xlvi. a.
beon, and thou Moone in Aialon. And the
Sonne abode, and the Moone stode still, vn-
til the people auenged them selues vpon their
enemies. Is not this written in the boke of
the righteous. The Sonne [I say] abode in
the myddest of heauen, and hasted not to go
downe by the space of an hole day. And there
was no daye like that, before it, or after it,
that the Lord hearde the voice of a man. For
the Lorde fought for Israell. And Josua
returned, and all Israell with him vnto the
hoost of Galgall: but these fyue kynges fled, and
were hid in a caue at Maceda. And it was
told Josua, of one, saynge: the fyue kynges
are founde hid in a caue which is at Mace-
da. And Josua sayde rolle greate stones vpon
the mouth of the caue, and set men by it, for
to kepe them. And stande ye not still, but fo-
lowe after your enemies, and smite all the
hyndermoste, and suffre them not to entre into
their cities, for the Lord your God hath de-
liuered them into your hande. And it fortuned
when Josua and the children of Israell had
made an ende of smyte them with an exce-
dyng great slaughter, till they were wasted,
the reste that remained of them, entred into
walled cities. And all the people returned
to the hoste to Josua at Maceda in peace,
neyther did any man moue his tonge against
the children of Israell. Then sayde Josua,
open the mouth of the caue, and bryng out
these fyue kynges vnto me out of the caue.
And they did so, & brought those fyue kynges
vnto him out of the caue, euen the kynge of
Jerusalem, the kynge of Hebron, the kynge
of Jarmuth, the kynge of Lachis, & the kynge
of Eglon. And it fortuned, that when they
brought out those kynges vnto Josua:
Josua called for all the men of Israell, and
sayde vnto the chefe of the men of warre,
which went with him, come nere, and putte
your feete vpon the neckes of these kynges.
And they came nere and putte their feete vp-
on the neckes of them. And Josua sayde
vnto them. Be not afrayde nor be dismaied,
but be stronge and plucke vp your
hertes, for thus shall the Lorde do to all
your enemies against whom ye fight. And
after Josua smote them, and slewe them, and
hanged them on fyue trees. And they
were hanged vpon the trees vntil the euenyng

byeth. As the lorde commaunded Moses his
seruaunt, so did Moses commaunde Iosua,
and euen so did Iosua: so that he mynished no
worde, of all that the lorde commaunded Mo-
ses. And to Iosua toke all the lande, the hil-
les and all the Southe countree, and all the
lande of Gosan, and the lowe countree, and
the plain, and the Mountain of Israell, and
the lowe countree of the same, euen from the
Mount of Hartyng, that goeth vp to Seir,
vnto the plain of Gad, in the valleye of Li-
banon, vnder mount Hermon. And al the kyn-
ges of the same he toke, and smote them, And
slewe them. Iosua made warre long tyme
with those kynges: neither was there any
Citee, that made peace with the children of
Israell, saue those Hethites, that inhabited
Gibeon, and therefore all other, they tooke
with battaill, for it came of the lorde, which
did harde their hartes, that they should com
against Israell in battaill, y that they should
destroye them vtterly, and haue them no
mercie, but to bryng them to naught: as the
Lorde commaunded Moses. And that same
season came Iosua, and destroyed the Ena-
kites, out of the mountaines: Namely out of
Hebron, Dabir, Anab, & out of all the moun-
taines of Iuda, and out of all the Mountai-
nes of Israel. And Iosua destroyed them vt-
terly, with their cities. There was not one
Enakite lefte in the lande of the children of
Israell, onely in Azah, * Geth, and Asdod,
there remained of them. And Iosua toke the
whole lande, accordyng to all that the lorde
said vnto Moses, & Iosua gaue it for a pos-
session vnto Israel, ‡ according to their par-
tes and tribes: and the land rested frō warre

The. xj. Chapiter.

These are the kynges of the land, which
the children of Israell smote, and pos-
sessed their lande, on the other side Iordan
Eastward, from the riuer Arnon, vnto mount
Hermon, and al the plain Eastward. Sehon
* kyng of the Amorites, that dwelt in Hesbō
and ruled from Aroer, which is beside the
riuer of Arnon, and from the middle of the
riuer, and from halfe Gilead, vnto the riuer
Iabok, which is in the border of the chil-
dren of Ammon. And from the plain vnto the
sea of Cenereth Eastward, and vnto the sea
in the plain: euen the salt sea Eastward, the
waie to Beth Iesimoth, and frō the South
vnder the rygynges of the hil. And the coast
of Og, kyng of Bathan, which was of the
remnant of the Giaunites, and dwelt at Asta-
roth, and Edrai, and reigned in mount Her-
mon, & in Salcah: and in all Bathan, vnto the
borders of the Gesurites, and the Machathi-
tes, and half mount Gilead, vnto the borders
of Sehon kyng of Hesbon. Moses the ser-
uaunt of the lorde, and the children of Isra-
ell smote them, * and Moses the seruaunt of
the lorde, gaue their lande for a possession,
vnto the Rubenites, Gaditen, and halfe the
tribe of Manasses. These are the kynges of
the countree, which Iosua and the children
of Israell smote, on this side Iordan, East-
ward, from the plain of Gad which is in the
valleye of Libanon: Euen vnto the partyng
mount, that goeth vp to Seir. Which land
Iosua gaue vnto the tribes of Israell to
possesse, to euery man his part: in the vpper
land, and nether lande, in plaines and hil si-
des, in the wildernesse, and South countree
the Hethites, the Amorites, the Cananites,
the Pherezites, the Hewites, and the Iebusi-
tes: The‡ kyng of Jericho: was one. * The
Kyng of Hai, which is beside Bethel: one.
The‡ kyng of Jerusalem: one. The kyng of
Hebrō: one. The kyng of Jarmuth: one. The
kyng of Lachis: one. The kyng of Eglon:
one. The kyng of Gazer: one. The kyng of
Debir: one. The kyng of Gedes: one. The
kyng of Hozma: one. The kyng of Arad: one
The king of Libna: one. The kyng of Odol-
lā: one. The king of Makedā: one. The king
of Bethel: one. The kyng of Thaphuah: one.
The kyng of Hepher: one. The kyng of A-
phek: one. The kyng of Lazaron: one. The
kyng of Madon: one. The king of Nacor: one
The kyng of Simrommeron: one. The king
of Achsaph: one. The kyng of Thaenach:
one. The kyng of Magiddo: one. The kyng
of Kaedes: one. The kyng of Jokneam of
Charmel: one. The kyng of Dor, in the coū-
trie of Dor: one. The kyng of the nacions of
Gilgal: one. The kyng of Thirza: one. All
the kynges together: xxxi.

The. xij. Chapiter.

Iosua was olde, and striken in yeres, and
the lorde said vnto hym, thou art old and
striken in yeres, and there remaineth yet ex-
cedyng muche land, to be possessed. This is
the lande that yet remaineth: all the regions
of the Philistines, and all Gesuri: from Si-
lius, which is on the outward part of Egipt
vnto the borders of Aekrō, Northward, whi-
che lande is rompted vnto Cananie, euen v.
lordeshippes of the Philistines, the Azathi-
tes, Asdothites, Ascalonites, Gethites, Ek-
ronites, and the Euites. And frō the South
all the lande of the Cananites, and the caue
that is beside the Sidonianes, euen vnto
Aphek, and to the borders of the Amorites.
And the land of the Gibliten, & all Libanon,
toward the Sunne rising, from the plain of
Gad, vnder mount Hermō, vntil a man come
to Hemath: al the inhabiters of the hil coū-
tree, from Libanō vnto the hote waters: and
all the Sidonianes, wil I cast out, from be-
fore the children of Israell: Onely see that
thou in any wise, diuidest by lot vnto the Is-
raelites, to inherite, as I haue commaunded
thee. Now therefore, diuide this lande to

Iosua. xiij. a.
Deute. iij. b.

C.

Iosua. vi. a.
* Iosu. vij. a.
‡ Iosua. viij. a.

B.

The. xxi. date
A. Mattius.

hrits, vnto the.ix. tribes, and the halfe tribe of Manasses. For with the other halfe, the Rubenites and the Gadites, haue receiued
Num. xxxi.c. their inheritaunce, whiche* Moses gaue the
Deute. iij.b. beyonde Jordan Eastward: euen as Moses the seruaunt of the Lorde, gaue them: From Aroer, that lieth on the brinke of the riuer Arnon, and from the citie that is in the middes of the riuer. And all the plain of Medeba, vnto Dibon, and al the cities of Sehon kyng of the Amorites, whiche reigned in Hesbon, euen vnto the border of the childrē of Ammō: and Gilead, and the border of Gesuri and Machati, and all Mounte Hermon, with all Basan, vnto Salecah: Euen all the kyngdome of Og in Basan, whiche reigned in Astharoth and Edrai: whiche same remained yet of the relike of the Giauntes. These did Moses smite, and cast them out. Neuertheles, the children of Israel, expelled not the Gesurites, and the Machathites: but the Gesurites and the Machathites, dwell emong the Israelites, euen vnto this daye.
Num. xviij.c. Onely to the tribe of Leui, he gaue none inheritaunce: but* the offryng of the lorde god of Israel, is their inheritaunce, as he saied vnto them.
C. Moses gaue vnto the tribe of the children of Ruben inheritaunce, accordyng to their kynredes. And their coast was from Aroer, that lieth on the bancke of the riuer Arnon, and from the citie, that is in the middest of the riuer, and all the plain, whiche is by Medeba, Hesbon, with all their townes, that lie in the plain: Dibon, and the hill places of Baal, and the house of Baalmeon: and Jahazah, and Kedemoth, and Mephaeth Kiriathaim, Sabamath, & Zarath Zahar in the mount of the valleye, the house of Peor, and the springes of the hilles: and Bethpheor, and the springes of Phasgah: and Bethiesimoth: And al the cities of the plain. And al the kyngdome of Sehon, kyng of the Amorites: whiche reigned in Hesbō, which Moses smote, with* the lordes of Madian, Eui, Rekem, Sur and Hur, and Reba, the whiche were dukes of Sehon, dwellyng in the countree. And Balaam also the sonne of Beor, the Southsaier, did the children of Israell slaie with the sweard, emong other of theim that were slain. And the border of the children of Ruben was Jordan, with the countree that lieth thereon. This was the inheritaunce of the children of Ruben, after their kynredes cities and villages perteinyng thereto.
Num. xxxi.a.
D. Moses gaue inheritaunce, vnto the tribe of God, euen vnto the children of Gad, he gaue by their kynredes. And their coastes were Jazer: and all the cities of Gilead, and half the lande of the children of Ammon, vnto Aroer, that lieth before Rabba. And fro Hesbon vnto Ramoth, Mazphah, and Betonim: and from Mahanaim, vnto the borders of Lidir. And in the valley thei had Bethara, Bethnimra, Succoth, and Zaphon, the relike of the kyngdome of Sehon, kyng of Hesbon, vnto Jordan, and the coast that lie thereon, euen vnto the edge of the sea of Cenereth, on the other side Jordan, Eastwarde. This is the Inheritaunce of the children of Gad, after their kynredes, their cities & villages. And Moses gaue inheritaunce, vnto the halfe tribe of Manasses. And this was the possession of the halfe tribe of Manasses, by their kynredes. Their coast was fro Mahanaim, euen all Basan, and all the kyngdom of Og, kyng of Basan, and all the townes of Jair, whiche lie in Basan, euen.lx. cities, and half Gilead Astaroth, and Edrai, cities of the kyngdom of Og in Basan, * whiche pertein vnto the
Num. xxxij.d children of Machir, the sonne of Manasses euen the halfe portion of the children of Machir, by their kynredes. These are the townes, which Moses did distribute, in the fieldes of Moab, on the other side Jordan, ouer against Jericho, Eastwarde. * But vnto the
Josu. xviij.b. tribe of Leui, Moses gaue none inheritaunce for the Lorde God of Israell, is their inheritaunce, * as he saied vnto them.
Num. xviij.c.

¶ The. xiiij. Chapiter.

AND these are the countrees, whiche the children of Israell inhetited, in the lande of Canaan, * whiche Eleazar the priest, and
Nu. xxxiiij.d Josua the sonne of Nun, & the auncient heades of the tribes, of the children of Israell, distributed to theim. By* lotte, thei receiued
Num. xxvi.f. and xxxiij.g. their possessions, as the Lorde commanded by the hande of Moses, to geue vnto the.ix. tribes, and vnto the halfe tribe. For Moses had geuen inheritaunce, vnto two tribes and an halfe, on the other side Jordan. But vnto the Leuites, he gaue none inheritance emōg them. For* the children of Joseph, were two tribes, Manasses and Ephraim. And therefore thei gaue no parte vnto the Leuites, in the lande, saue Cities to dwell in, with the Suburbes of the same, for their beastes and cattell. As* the Lorde commanded Moses:
Gene. xlviij.f
Num. xxxv.a
euen so the children of Israel did, when thei deuided the land. And the children of Juda, came vnto Josua in Gilgal. And* Caleb the
B. Num. xiij.b sonne of Jephune the Kenezite, saied vnto hym: thou wotest what the Lorde saied vnto Moses, the man of God, about my matter and thine, in Cades Barne. For* the.xl. yere old was
Num. xiij.a I, when Moses the seruaunt of the lord sent me from Cades Barne, to espie out the lande: and I brought hym worde again, euen as it was in myne hart. Neuertheles, my brethren that went vp with me, discouraged the hart of the people. And I folowed the Lorde God. And Moses swore the same daie, saiyng: the
C. Num. xiij.b land wherein thy fete haue trode, shall thine Deute. i.d inheritaunce, and thy children for euer, because thou hast folowed the Lorde God. And

behold, the Lorde hath kept me a liue (as he
xlv.b. saied) this .xlv. yeres, euen sence the Lorde
spake this word vnto Moses, while the chil-
dre of Israel wandred in the wildernes. And
now, lo, I am this daie .lxxxv. yere old: & yet
am as strong at this tyme, as I was when
Moses sent me: loke how strog I was then
so strong am I now, whether I go to war, or
D. to come again. Now therefore, gene me this
mountain, wherof the lorde spake in that day
for thou hardest in that daie, how the Enak-
ims are there, and the cities greate & wal-
led. Peraduenture the lorde will be with me,
and I shalbe able to driue thē out, as the lord
said: and Iosua blessed him, & gaue vnto Ca-
leb the sonne of Iephune, Hebron to inherit
and Hebron therfore, became the inheritance
of Caleb, the sone of Iephune the Kenezite
vnto this daie: because he folowed the lorde
Iosua. xv.c. god of Israel. And the name of Hebrō was
called in old time, Kariah Arbe. For the same
was a greate man emong the Enakims. And
the lande ceased from warre.

The .xv. Chapiter.

Chr. xxv. daie Marius. B. This was the lot of the tribe of the chil-
dren of Iuda, by their kynredes: namely
toward the border of Edom, in the wilderne
of Zin, Southward, euen fro the vtmost part
Gen. xxxiij.a. of the South coast. And their South coast,
was from the bryncke of the salte sea, from a
corke that leaneth Southward. And it went
out to the South side, toward the goyng vp
to Acrabim, and went along to Zinna, and as-
cended vp on the Southe side, vnto Cades
Barnea: and went along to Hezron, & went vp
to Adar, and set a compasse to Karca. From
thence went it along to Azmon, and reached
vnto the riuer of Egipt, and the ende of that
D. coast was on the west side. And this is their
South coast. Their East coast is the salte
sea, euen vnto the edge of Iordan. And their
border in the Northe quarter, was from the
corke of the sea, and from the edge of Iordā
And the same border, went vp to Bethhagla,
and went along by the Northside of Betha-
rabah, and vp from thence to the stone of Bo-
hen the sonne of Ruben. And again, the same
border went vp to Dabir, from the valley of
Achor, & so Northward, turnyng toward Gil
gal, that lieth before the goyng vp to Ammin
which is of the south side of the riuer. And
the same border, went vp to the waters of the
fountain of the Sonne, and ended at the well
1. Reg. i. b. of Rogel, and then went vp to the valley of
the Sonne of Hennon, euen vnto the South
side of Iebusi: the same is Ierusalē. And then
went vp to the top of the hil, that lieth before
the valleye of Hennon, Westward, and by the
edge of the valleye of the Giaunites Northe-
ward and then it compasseth from the top of
the hill, vnto the Fountaine of the water of
Nephtoah, and goeth out at the Cities of
Mounte Ephron: And draweth to Baala,
which is Kiriath Iarim, (That is a Citee
of Woodes.) and then it compasseth, from
Baala Westwarde, vnto Mounte Seir, and
then goeth along vnto the side of Mounte
Iarim, which (is Chesalon) on the North
side. And commeth doune to Bethsames, and C.
goeth to Thamnah, and goeth out againe,
vnto the side of Akaron, Northwarde: And
then draweth to Secron, and goeth along
to Mounte Baiah, and goeth out at Jab-
neel: And the endes of the coastes, leane
at the Weste Sea. And the Weste border
was the greate Sea, and the same coast, was
the coast of the childrē of Iuda, round about
in their kynredes. And vnto Caleb the sonne
of Iephune, did Iosua geue a parte, emong
the childrē of Iuda, accordyng to the mouth
of the lorde, euen Kiriatharbe, of the father Iosua. xiij. B
of Enack, which is Hebron. And Ca-
leb droue thence, the three sonnes of Enack,
Sesai, and Ahman, and Thalmai, which were
the sonnes of Enack. And he went vp there
to the inhabitoures of Dabir. And the name
of Dabir in the old tyme, was Kariath Se-
phar. (That is, a citee of letters.) And Ca-
leb saied: he that smiteth Kariath Sepher, Judic. i. c.
and taketh it: To hym will I gene Achah my 1. Reg. xviij. c.
daughter to wife. And Othniell, the sonne of W.
Kenez, the brother of Caleb toke it. And he
gaue hym Achah his daughter to wife: And
as she went in vnto hym, she moued hym, to
aske of her father a fielde. And she alighted
of her Asse. And Caleb saied vnto her, what
ayleth thee? Who answered: gene me a bles-
syng: for thou hast geuen me a Southe land:
gene me also springes of water.
And he gaue her springes of water, bothe
aboue and beneth. This is the inheritaunce
of the tribe, of the children of Iuda, by their
kynredes. And the vtmoste cities, of the trib
of the childrē of Iuda, towarde the coastes
of Edom, Southward, were: Kabzeel, Eder
and Iagur: Kinah, Dimonah, and Adada: Ke
des, Hazor, and Iethnan: Ziph, Telem and
Baloth, Hazor, Hadathah, Kerioth Hecron
(which is Hazor,) Eman, Sami, and Mo-
ladah: Hazargadah, Hasmon and Bethpha-
leth: Hasar Sual, Berseabe, and Bazothai: C.
Baalah, Iim, and Azem: Eltholad, Cesil, and
Horma: Siklag, Medemenah and Sensenah:
Labaoth, Selhim, Ain and Rimon: all these
cities are .xxix. with their villages. And in
the lowe countree, there had Esthaol, Zareah,
and Asenah: Zonoah, Enganim, Thaphuah &
Enam: Iarmuth Adulam, Socoh, and Azekah:
Saarem, Adithaim, Gederah, and Gedero-
thaim: fourtene cities, with their villages.
Zenan, Hadasah, and Magdalgad: Delean,
Mizpa, and Iokthecel: Lachis, Bazcath and
Eglon: Cabon, Lahaman, and Cethlis,
Gederoth, Bethdagon, Naamah and Ma-
kedah

kedah: xxtene cities with their villages.
F. Libnah, Ether, and Asan: Iephthah, Asnah, and Nezib: Keilah, Achezip, and Mareschah: ix. cities with their villages. Akro with her townes and villages. From Akron and from the Weste, all that lieth aboute. Asdod with their villages. Asdod with her townes and villages. Gaza with her townes and villages euen vnto the riuer of Egipt, and the greate sea was their coast. And in the mountaines, thei had Samir, Iathir, and Socoh, Danah and Kariah Senath, whiche is Dabir: Anab, Esthemoh, and Anim, Gozen, Holon, and Giloh, a. xi. cities with their villages. Arab Dumah, and Esean: Ianim, Bethaphuah, and Aphekah: Humtah, & Kariath Arba: whiche is Hebron and Zior: ix. cities with their villages. Maon, Carmel, Siph, & Iutah: Iesreel, Iokdean, and Zanoah: Cain, Gibah and Thamnah: x. cities with their villages. Halhul, Bethzur, and Gedor: Maarath, Bethanoth, and Elthecon: vi. cities with their villages. Kariath Baal, whiche is Kariath Iarim the citee of woodes, and Rabadba: ix. cities with their villages. In the wildernesse, thei had Betharabah, Middin and Sacacah: Nebshan, the citee of Salt, & Engaddi vi. cities with their villages. Neuertheles, the Iebusites, that were the inhabiters of Ierusalem, could not the children of Iuda cast out. But the Iebusites dwell with the children of Iuda, at Ierusalē vnto this day.

¶ The. xvi. Chapiter.

Quenlong li. And the lot of the children of Ioseph fel
from Iordan by Iericho, vnto the water of Iericho Eastward, and to the wilderne that goeth vp frō Iericho, throughout mount Bethel: and goeth out from Bethell to Luz, and runneth a long, vnto the borders of Archimataroth; and goeth dune again westward
B. euen to the coast of Japhelthi, and vnto the coast of Bethoron the nether, and to Gazer, and the endes of their Coastes, leane at the west sea. And so the childrē of Ioseph, Manasses and Ephraim, toke their inheritance. And the border of the children of Ephraim was by their kynrede. Their border on the East side, was: Ataroth, Adar, euē vnto Bethoron the vpper, and went out Westward to Machmathah on the North side, and returneth Eastwarde, vnto Thaanath Silo, and past it on the Eastside, vnto Ionoah, & went
C. doune from Ionoah to Ataroth and Naarath, and came to Iericho, and went out at Iordan. And their border went from Thaphuah Westward, vnto the riuer Kanah, and the endes were the West Sea. This is the inheritaunce of the tribe of the children of Ephraim, by their kynredes. And the seperate citees, for the children of Ephraim, were
D. among the Inheritaunce of the children of Manasses: Euen the citees with their villages: And thei drāe out the Cananites, that dwelte in Gazer: But the Cananites dwell emong the Ephraites, vnto this daie, and serue vnder Tribute.

¶ The. xvij. Chapiter.

The. xxix. Nu. Matthei. Gen. xlviij.

This was the lotte of the Tribe of Manasses, whiche was the* eldest sonne of Ioseph. And Machir the eldest sone of Manasses, whiche was the father of Gilead (a man of warre) had Gilead and Batan. This was the possession of the rest of the childrē of Manasses, by their kynredes: Namely, of the children of Abiezer: the children of Helech: the children of Ariell: The children of Sichem: the children of Nepher: the children of Semida: For these were the Male children of Manasses, the sōnes of Ioseph by their kynredes. But* Zelaphead the sonne Nepher, the sonne of Gilead: The sonne of Machir, the sonne of Manasses, had no sonnes but daughters, whose names are these: Mahela, Noa, Hagla, Melcha, and Thirza: whiche came before Eleazar the Priest, and before Iosua the sonne of Nun, and before the lordes, saiyng: * The Lorde commanded Moses, to geue vs an Inheritaunce emong our brethren. And therfore, according to the commaundement of the Lorde, he gaue them an inheritaunce, emong the brethren of their father. And there fell ten portions to Manasses, beside the land of Gilead and Batan, whiche is on the other side Iordan, because the daughters of Manasses, did Inherite emōg his sonnes. And Manasses other sonnes, had the lande of Gilead. And the coaste of Manasses, was from Aser to Machmathath, that lieth before Sichem, and went a long on the right hande, euen vnto the inhabiters of Entaphuah, and the lande of Thaphuah, belonged to Manasses, which Thaphuah, is beside the border of Manasses, & beside the border of the children of Ephraim. And the coast descended vnto the River Canah Southward, euen to the riuer of the citees of Ephraim, and betweue the citees of Manasses. The coast of Manasses, went also on the North side, to the riuer, and the endes of it, goo out at the Sea, so that the South perteined to Ephraim, & the North to Manasses, and the sea is his border. And thei mette together in Aser, Northward, and in Issacar Eastward. And Manasses had in Issacar and Aser, Bethsean, and her townes: Iibleam, and her townes: and the inhabitoures of Dor, with the townes perteinyng, to the same: And the Inhabitoures of Endor, with the townes of the same: and the Inhabitoures of Thaanathe, with her townes: and the Inhabitoures of Magedo, with the townes of the same, euen three Countrees. Yet the children of Manasses, could not ouercome these citees. But the Cananites pre-

Num. xxvi. xxvij. & xxxvi.

Num. xxvij. and. xxxvi.

Ca

cumed to dwell in the same lande. Neuertheles, allone as the childzen of Israell were waxed strong, thei put the Cananites vnder
D. Tribute, but expelled them not. And the childzen of Ioseph, spake vnto Iosua, saiyng: why hast thou geuen me but one lott, and one porcion to inhetit, seyng I am a greate people, and for asmuche, as the Lozde hath blessed me hetherto? And Iosua answered them: if thou bee muche people, then get thee vp to the woodd countree, and prepare for thy self there, in the lande of the Pherezites, and of the Giauntes, if mount Ephraim be to narrowe for thee. And the childzen of Ioseph saied: the Hill is not inough for vs: and all the Cananites, that dwell in the lowe countree, haue Charottes of Iron, and so haue thei that inhabite Bethsean, and the tounes of the same, & thei also that dwell in the valley of Iezreel. And Iosua said vnto the house of Ioseph, Ephraim, and Manasses: Ye bee muche people, and haue great piwer, and shal not therefore haue one lotte. Therefore the Hill shalbe youres, and ye shall cut downe the woodd that is in it: and the endes of it shalbe youres, if ye cast out the Cananites, whiche haue Iron Charottes, and are very strong.

¶ The. xviij Chapiter.

Euerlong A. And whole congregacion of the childzen of Israel, came together at Silo, and set vp the Tabernacle of witnesse there, and the land was in subiection before thē. And there remained emong the childzen of Israell. vij. Tribes, whiche had not yet receiued their inheritaunce. And Iosua saied vnto the childzen of Israell: How long are ye so backe to come, and possesse the lande, whiche the lozde God of your fathers, hath geuen you? Geue out from emong you, for euery Tribe three men, that I maie sende them. And that thei maie rise, and walke through the lande, and distribute it, accozdyng to the Inheritaunce thereof, and come again to me. And let
B. them deuide it vnto them, into seuen partes. And Juda shall abide in their coaste, on the South, and the house of Ioseph shall stande in their coastes, on the Northe. Describe ye the land therefore into. vij. partes, and bryng the description hether to me, and I shal cast Lottes for you here, before the Lozde oure
Iosua. xiij. d. God. * But the Leuites haue no part emong
and. xviij. a. you, for the Priesthod of the Lozde, is their
Iosua. xj. b. Inheritaunce. * And Gad and Ruben, and halfe the Tribe of Manasses, haue receiued their inheritance, beyond Iozdan Eastward whiche Moses the seruaunt of the Lozde gaue them. And the men arose, and went their waie. And Iosua charged them, that went to describe the lande, saiyng: departe, and go through the lande and describe it, and come again to me, that I maie here cast lottes for you before the Lozde in Silo. And the men departed, and walked through the lande, and C. described it by Cities, into seuen partes in a Booke, and returned to Iosua, into the Hoste at Silo. And Iosua caste Lottes for them in Silo, before the Lozde, and there Iosua deuided the land, vnto the childzen of Israell, to eche their porcion. And the lotte of the Tribe, of the childzen of Ben Jamin, came vp, accozdyng to their kyndredes. And the coast of their Lotte, came betwene the childzen of Juda, and the childzē of Ioseph And their Northe coast was from Iozdan, and went vp to the side of Jericho, on the North side, and went vp through the mountaines, Westward, and thei ended at the wildernesse of Bethauen: and went from thence toward Lus, euen to the South side of Lus (the same is Bethel) and descended again to Attrothadar, vnto the Hill, that lieth on the Southe side, of the nether Bethhoron. And the coast turneth thence, and compasseth the corner of the sea, Southward, euen from the D. Hill, that lieth before Bethhoron, Southeward, and goeth out at Kiriath Baal, which is Kiriath Jarim, a citee of the childzen of Juda, this is the Weste quarter: And the South coast, goeth from the edge of Kiriathiarim, and goeth out Westward, and thence it turneth to the water well of Nephthoah, and commeth doune again, to the edge of the Hille, that lieth before the Valleye of the Sonne of Hennon, euen in the Valley of the Giauntes, Northwarde, and descendeth into the valley of Hennon, beside Jebuly Southward, and goeth doune to the well of Rogel and compasseth from the North, and gooeth further, to the well of the Sonne, and departeth from thence, to the places of Gelilioth, whiche are toward the goyng vp, vnto Adomim: And goeth doune to the stone of Bohan, the sonne of Ruben: and then goeth a long, toward the side of the plain Northward: and goeth doune into the fieldes: and goeth alōg E. to the side of Bethhaglah, Northwarde, and indureth at the poynte of the Salte Sea, North there from, euen at the South ende of Iozdan. This is the South coast. And Iozdan kepeth in his coast on the East side, and this is the Inheritaunce, of the childzen of Ben Jamin, by their coastes rounde aboute, throughout their kyndredes. These were the cities of the Tribes, of the childzen of Ben Jamin, throughout their kyndredes: Jericho Bethaglah, and the plain of Kaziz, Betharabah, Zamirim, and Bethel: Auim, Pharah, and Ophrah: Chepar, Ammona, Ophni, and Gabai, twelue cities, with their villages. Gibeon, Ramah, and Beroth: Mizphah, Caphirah, and Mozah: Reken, Jarephell, and Tharelah, Zela, Eleph, and Jebus, which is Jerusalem, Gibeath, and Kiriath, fourtene cities with their villages. This is the in-

heritaunce of the childzen of Ben Jamin, throughout their kynredes.

¶ The. xix. Chapiter.

The. xvij. daie Mattius. A.

AND the seconde lotte, came out for the Tribe of the childzen of Simeon, by their kinredes. And their inheritaunce, was in the midde of the Inheritaunce, of the childzen of Juda. And they had in their inheritaunce, Berlabe, Sabe, and Moladah, Hazorsuall, Balah, and Azan. Eltholad, Bethul and Hormah. Ziklag, Bethmarcaboth and Hazersusah, Bethlebaot, and Sarahen xiij. Citees, with their villages. Ain, Remon, Ether, and Asan, foure citees with their villages: and thereto all the villages, that were round about these citees, euen vnto Balalath, Beer and Ramath, Southwarde. This is the Inheritaunce of the tribe, of the childzen of of Simeon, throughout their kynredes. Out of the lotte of the childzen of Juda, came the inheritance of the childzen of Simeon. For the parte of the childzen of Juda, was to muche for them: And therefore the childzen of Simeon, had their Inheritaunce, in the inheritaunce of them. And the third lotte, arose for the childzen of Zabulon, throughout their kynredes. And the coastes of their inheritaunce came to Sarid, and went vp west warde, and to Marialah, and reached to Dabaseth, and came thence to the Riuer, that lieth before Jokneuen: and turned from Sarid, Eastwarde, towarde the Sunne rising, vnto the border of Chisloth Thabor: And then goeth out to Dabereth, and goeth vp to Japhia: and from thence goeth a long Eastwarde, to Gethah. Jepher, Ithah and Hazin, and goeth to Remon, Methoar, and Neoh. And compasseth it on the North side to Nathan, and endeth in the Valleye of Jephthahell. And Katath, Nahaloll, Semron, Idealah, and Bethlehem: twelue citees with their villages: This is the Inheritaunce of the childzen of Zabulon, throughout their kynredes, and these are the Citees, with their villages. And the. iiij. lotte came out, for the childzen of Issachar, by their kindredes. And their coaste was Jestraelah, Casuloth, and Sunen. Naphtaraim, Sion, and Anaharath: Narabith, Rision, and Abez Rameth, Enganim, Enhadah, and Bethphazez. And his coast reacheth to Thabor, and Sahasimah and Bethsames, and endeth at Jordan: xvi. citees with their villages. This is the inheritaunce of the Tribe, of the childzen of Issachar, by their kynredes. And these are the citees with their villages. And the fifte lotte came out, for the Tribe of the childzen of Aser, by their kynredes. And their coast was: Helkath, Hali, Beten and Achsap: Alamelech, Amaad and Misael: and came to Carmel, Westward, and to Sihor, Labanath, and turned toward the Sunne rising, to Bethdagon, and commeth to Zabulo, and to the valley of Jephthahel, toward the North side of Bethemek and Negel, and goeth out on the left side of Cabul: and to Hebron, Rohob, Ramo and Kanah, euē vnto great Sidon. And then the coast turneth to Ramah, and to the stroge citee of Tyr, and turneth to Hozah, and endeth at the sea, by the possession of Achzibah: Ammah also and Aphek and Rohob: xxij. citees with their villages. This is the inheritance of the childzen of Aser, by their kynredes: these are the citees with their villages. And the sixte Lotte came out, for the childzen of Nephthali, by their kynredes. And their coast was from Heleph, and from Elon to Zaananim, Adami, Nekeb and Jabneell, euen to Lakum, and doeth go out at Jordan. And then the coast turneth Westward, to Asanoth Thabor, and then goeth out from thence to Hukokah, and reacheth to Zabulon, on the South side, and goeth to Aser, on the West side, and to Juda vpon Jordan, towarde the Sonne rising. And their strong citees are Zidim, Zer, Hamath, Racad, and Cenereth, Adamah, Hermah, and Hazor, Redes, Edrai, and Enhazor: Jeron, Magdelel: Horem, Bethanah, and Bethsames: nyne tene citees with their villages. This is the inheritaunce of the Tribe, of the childzen of Nephthali, by their kynredes: These also are the Citees and their villages. And the seuenth Lotte came out, for the Tribe of the childzen of Dan, by their kynredes. And the coaste of their Inheritaunce was: Zarah, Esthaoll, *Irsames, Sacladin, Ajalom, Jethlah: Elon, and Themnathah, and Akaron: Elthekeh, Gibethon, and Baalath: Jehud Banebarak and Gathermon, Meiericon and Jarcon, with the border that lieth before Japho. And the coastes of the childzen of Dan went out from them. And the childzen of Dan, went vp to fight against Lesen, & toke it, and smote it with the edge of the sweard, and conquered it, and dwelt therein, and called it* Dan, after the name of Dan their father. This is the inheritaunce of the Tribe of the childzen of Dan, in their kynredes: these also are the citees, with their villages. When they had made an ende, of deuydyng the lande, by their coastes, the childzen of Israell gaue an Inheritaunce, vnto Josua the sonne of Nun, emong them, accordyng to the worde of the Lorde, they gaue hym the Citee, whiche he asked, euen * Thamnoth Serah in mount Ephraim. And he buylt the citee, and dwelte therein. These are the inheritaunces, whiche Eleazar the preist, and Josua the sonne of Nun, and the ancient fathers of the tribes, of the childzen of Israel deuided by lot in Silo, before the lorde, in the doze of the tabernacle of witnes, and so they made an ende of deuydyng the countree.

B.

C.

D.

* Other wise called, the citee of the Sunne

Judi. xviij.

Josu. xix.

Num. xxxiij.

UMI

¶ The. xx. Chapiter.

Deuteronomy. xi. The lorde also spake vnto Iosua, saying:
Num. xxxv. a Speake to the children of Israel, and say
Deute. xix. b. appoynte out from emong your citees, of re-
fuge, wherof I spake vnto you, by the hād of
Moses, that the slear that killeth any perso
vnwares, and vnwittyngly, maie flie thether
And those citees shalbe your refuge, fro the
auenger of bloud. And he that doeth flie vnto
one of those citees, shal stand at the entryng
of the Gate of the Citee, and shall shewe his
cause, in the eares of the elders of the citee.
B. And thei shall take hym into the Citee, vnto
them, and geue him a place, that he may dwel
emong them. And if the auenger of bloud, fo-
low after hym, thei shal not deliuer the slear
into his hande, because he smote his frende
ignorauntly, and hated hym not before tyme.
And he shall dwell in the saied citee, vntill he
stande before the congregacion in iudgemēt
Num. xxxv. c *and vntill the death of the high priest, that
C. shalbe in those daies: for then shall the slear
returne, and come vnto his awne Citee, and
vnto his awne house, and vnto the citee fro
whence he fled. And thei sanctified Kedes in
Galile, in mount Nephthali, and Sichem,
in mount Ephraim, and Kiriath Arbe (whi-
che is Hebro) in the mountain of Juda. And
on the other side Jordan, ouer against Jeri-
D. cho, Eastward, thei appoynted Bozor in the
wilderne vpon the plain, out of the tribe of
Ruben: & Ramoth in Gilead, out of the tribe
of Gad: and Golan in Bacan, out of the trib
of Manasses. These wer the citees appoyn-
ted for all the children of Israell, & for the
stranger, that soiorned emong thē, that who-
soeuer killed any person ignorauntly, the same
might flie thether, and should not dye, by the
hand of the auēger of bloud, vntil he stode be-
fore the congregacion to declare his cause]

¶ The. xxi. Chapiter.

The. xxb. daie Nathan. A. AND then came the principall fathers of
the Lewites, vnto Eleazar the priest, and
vnto Josua the sonne of Nun, and vnto the
auncient fathers, that were ouer the Tribes
of the children of Israell, and spake vnto
them at Silo, in the lande of Canaan, saying
Num. xxxv. a, *the Lorde commaunded by Moses, to geue
Iosua. xx. a. vs citees to dwel in, with the suburbes ther
of, for our cattell. And the children of Is-
raell, gaue vnto the Lewites, out of their in-
heritaunce, at the biddyng of the lorde, these
citees folowyng, with their Suburbes. And
the lot came out, for the kyndred of the Ca-
hathites: And the children of Aaron the
Priest, whiche wer of the Lewites, had ge-
uen them by Lot, out of the Tribe of Juda,
out of the tribe of Simeon, & out of the tribe
of Ben Jamin: thirtene citees. And the rest of
the children of Cahath had by Lotte, out of
the kyndredes of the Tribe of Ephraim, out
of the tribe of Dan, and out of the halfe tribe
of Manasses: ten citees. And the children of
Gerson had by lotte, out of the kyndredes of
the Tribe of Issachar, and out of the tribe of
Aser, out of the tribe of Nephthali, & out of
the other half tribe of Manasses in Bacan:
xiij. Citees. And the children of Merari, by B.
their kyndredes, had out of the tribe of Ru-
ben, and out of the Tribe of Gad, and out of
the Tribe of Zabulon, twelfe citees. And the
children of Israell gaue by Lotte, vnto the
Lewites, these citees with their Suburbes,
as the Lorde commaunded by Moses. And
thei gaue out of the tribe of the children of
Juda, and out of the tribe, of the children of
Simeon, these Citees by name, whiche the
children of Aaron, beyng of the kindredes of
the Cahathites, and of the children of Leui,
obteined: for theirs was the first Lotte. And
thei gaue them Kariath Arbe, of the father
of Enacke (whiche is Hebron) in the Hille
countree of Juda, with the Suburbes of the
same, round aboute it. But the land that per-
teined to the citee, and the Villages thereof,
gaue thei to * Caleb, the sonne of Jephune, Iosua. xiij. b.
to bee his possession. And thus thei gaue, to
the children of Aaron the Priestes, a Citee, to
the whiche the slayer might flie: Euen He-
bron with her suburbes: Libna with her sub
urbes, and Jathir with her Suburbes, and
Esthmoa with her Suburbes: Holon with
her Suburbes: Dabir with her Suburbes:
Ain with her Suburbes: Jutah with her sub
urbes: Bethsames with her Suburbes: ix.
Citees out of those twoo Tribes. And oute
of the Tribe of Ben Jamin, thei gaue Gibe-
on with her Suburbes: Gaba with her sub- C.
urbes: Anatoth with her Suburbes: Almon
with her Suburbes: foure Citees. All these
Citees of the children of Aaron Priestes,
wer. xiij. cities with their suburbes. And the
kinredes of the childrē of Cahath that wer
Lewites: That is to saie, the other children
of Cahath, had citees geuen them for their
lotte, out of the Tribe of Ephraim. For thei
gaue them the Citee, that the slayer might
flie vnto: Sichē with her suburbes, in moūt
Ephraim: And Gezer with her Suburbes:
and Kabzaim with her Suburbes: And Be-
thoron with her Suburbes: Foure Citees.
And out of the Tribe of Dan: Elthek with
her Suburbes: Gibthon with her Subur-
bes: and Aialon with her Suburbes: Gath-
remon with her suburbes: foure citees. And
out of the half tribe of Manasses, Thanach
with her suburbes: and Gathremon with her
suburbes: ij. Citees. All the citees for the o- D.
ther kinredes of the children of Cahath, wer
ten with their Suburbes. And vnto the chil-
dren of Gerson, whiche wer of the kinredes
of the Lewites, thei gaue out of the other halfe
Tribe of Manasses, the citee of refuge for
the slaier: Golā in Bacan with her suburbes

And Beetheraath, with her suburbes: ij. cities
And out of the tribe of Issachar, Kisō, with
her suburbes: Daberah with her suburbes
and Jarimoth, with her suburbes: Enganim
with her suburbes: iiij. cities. And out of the
tribe of Aser, Michael with her suburbes: Ab
don with her Suburbes. Malakath with her
suburbes: and Rohob with her suburbes: iiij
cities. And out of the tribe of Nephthali, the
citee for the slear to flie vnto: Kedes in Ga-
lile, with her Suburbes: And Hamothdor,
with her Suburbes: And Carthan with her
Suburbes: three cities. All the cities of the
Gersonites, throughout their kinredes, wer
thirtene Cities with their Suburbes. And
[E. vnto the other kynredes of the children of
Merari, the reste of the Leuites, thei gaue
out of the Tribe of Zabulon: Jecnam with
her suburbes: and Carthah with her subur-
bes: Damna with her suburbes, and Naha-
lall with her suburbes: foure cities. And out
of the Tribe of Ruben, Bezor with her sub
urbes: and Jahelah with her suburbes: Ked-
moth with her suburbes, and Mephaath with
her Suburbes: foure cities. And out of the
Tribe of Gad, thei gaue the Citee, for the
slear to flee vnto: Ramoth in Gilead, with
her suburbes, and Mahanaim with her sub-
urbes, Hesbon with her suburbes: and Ja-
zer with her suburbes, foure cities in all, so
that all the cities of the children of Merari
throughout their kynredes (which wer the
reste of the kynredes of the Leuites) were by
their lotte twelue cities. And all the cities,
that the Leuites had, emong the possession,
of the children of Israell, were. xlviij. with
their suburbes. And these cities laye, euery
one severally, hauyng their suburbes round
about them, throughout all the saied cities.
Gene. xxvj. a. And the lorde gaue vnto Israel all the land
which he sware, to geue vnto their fathers.
And thei conquered it, and dwelt therein. And
the Lorde gaue them rest rounde about, ac-
cordyng to all that he sware, vnto their fa-
thers: and there stoode not a man of all their
enemies before them. The lorde also delive-
Iosu. xxiij. d. red all their enemies, into their hādes. There
*staied nothyng, of all the good thynges,
which the lorde had saied vnto the house of
Israell. But all came to passe.

¶ The. xxij. Chapiter.

Euenlong. A. THen Josua called vnto the Rubenites,
the Gaddites, and to the halfe Tribe of
Num. xxxij. c. Manasses, and saied vnto them: ye *haue kept
all that Moses the seruaunt of the Lorde,
commaunded you, and haue obeyed my voyce,
in all that I commaunded you, ye haue not
lefte youre brethren, of a long season, vnto
this daie, but haue kepte the commaunde-
ment of the lorde your God. And nowe that
the Lorde hath geuen reste vnto youre bre-
thren, as he promised them, therefore re-
turne ye, and goo to youre Tentes, and vnto
the lande of your possession, whiche Moses
the seruaunt of the Lorde gaue you, on the
other side Jordan. But in any wise, take di-
ligent hede, and dooe the commaundement and
law, whiche Moses the seruaunt of the lorde
charged you: * That ye loue the Lorde your Deute. x.c.
God, and walke in all his waies, and kepe
his commaundementes, and cleaue vnto hym,
and serue hym with all your hartes, and all
your soules. And so Josua blessed them,
and and sent thē awaie. And thei went vnto their
[B. Tentes. Vnto the one halfe, of the Tribe of
Manasses, Moses gaue the possession in
Basan: and vnto the other halfe therof, gaue
Josua emong their brethren, on this side
Jordan, Westward. And Josua sent them a-
waie also, vnto their Tentes, and blessed
them, and saied vnto them: Returne with
muche riches, vnto your Tentes, and with a
greate multitude of cattell, with Siluer and
gold, with Wasse and Iron, and with muche
raiment, and * deuide the spoyle of your ene- Deut. xx.c.
mies, with youre brethren. And the children Num. xxxij.b.
of Ruben, the children of Gad, and halfe the Iosua. viij.f.
tribe of Manasses, returned, & departed from 3. Reg. xxij.d.
the children of Israel, out of Silo, (whiche
is in the land of Canaā) to go vnto the coun-
tree of Gilead, to the land of their possession
whiche thei had obteined, accordyng to the
worde of the Lorde, by the hand of Moses.
And whē thei came to the place of Gelloth
beside Jordan (that is in the land of Canaā)
there the children of Ruben, & the children
Gad, and the halfe tribe of Manasses, builte
an Altare, faste by Jordan, and that a greate
[C. Altar, to se to. Whiche, when the children of
Israell heard of, thei saied: behold, the chil-
dren of Ruben, the children of Gad, and the
halfe Tribe of Manasses, haue buylt an Al-
tare, in the foreffronte of the lande of Cana-
an, euen in Gelilath beside Jordan, on the
side of the children of Israel. And when the
children of Israell heard of it, the whole
congregacion of the children of Israel, ga-
thered them together to Silo, to make bat-
taill against them. And the children of Isra-
ell, sent vnto the children of Ruben, and to
the children of Gad, and to the halfe tribe of
Manasses, into the lande of Gilead, Phine-
hes, the sonne of Eleazar the preest, & with
hym. x. Lordes, of euery chief house a lorde,
throughout all the tribes of Israell, whiche
were heddes of their fathers houholdes, e-
mong the thousandes of Israell. And thes
went vnto the children of Ruben, and to the
children of Gad, & to the children of the halfe
Tribe of Manasses, vnto the land of Gilead,
and thei spake with them, saiyng. Thus saie
[D. the whole congregacion of the lorde, * what Iud. xx.b.
trāsgression is this, that ye haue trangressed
against the God of Israel, to turne awaye

this day from the lorde in that ye haue buil-
ded you an altare for to rebelle this daye a-
Num. xxv.b. gainst the lorde? Is the* wycked dede of Pe-
or to litell for vs, where of we are not yet
clensed vnto this day, and for the which ther
was in the congregacion of the people a pla-
ge of the lorde? Ye also are turned away this
daye from the lorde. And seyng ye rebelle to
day against the lord, it wil come to passe, that
to morow he shall be wroth with all the con-
gregacion of Israel. And wherin thinking ye
thynke, that the lande of youre possession is
vnclean, then come ouer vnto the land of the
possession of the Lorde, where in the lordes
tabernacle dwelleth, and take possession a-
monge vs. But transgresse not against the
lord, nor prouoke vs, to build you any other
Iosu.vij.a. aulter, saue the aulter of the lorde oure God
* Wyd not Achan the sonne of Zareth trespas
in the excommunicate thynge and wrath fell
on al the congregation of Israel, which not
withstandynge that he was but one man, yet
he alone perished not for his wyckednesse?
E. Then the children of Ruben & the children
of Gad, and halfe the tribe of Manasses an-
swered, and sayde vnto the heades ouer the
thousandes of Israell: The God of goddes,
the Lorde God of goddes, euen the Lord he
knoweth, and also shal Israell knowe. Ye if
be to rebelle, or to transgresse against the
Lord, then thou lorde saue vs not this daye.
Or els if we haue built vs an aulter to
turne from folowyng the Lorde, or to offer
theron burntoffrynge or meatoffrynge, or to
offer peaceoffrynges theron: let the Lorde
requyre it, and iudge. And if we haue not
rather done it of a carefulnes and of a sure
occasion saynge: In time to come your chyl-
dren might saye vnto ours: what haue ye to
do with the lord God of Israell? the Lorde
hath made Iordane a border betwene vs and
you (ye children of Ruben & of Gad) ye haue
no part therfore in the lorde: and so shal your
children make our children ceasse from fea-
ryng the lord. Therfore we toke better ad-
uisement and said: We will make vs an aul-
F. ter, not for burntoffrynge, nor for sacrifice,
Gene. xxxi.g but for a* witnesse betwene vs and you, & our
Ios. xxiij.f. generations after vs, that we shulde serue
the lorde, with our offrynges, sacrifices & &
peaceoffrynges before hym: and that youre
children shuld not say to ours in time to co-
me: ye haue no part in the lord. Therfore said
we, that if they shuld so saye to vs or to oure
generations in time to come, that we wolde
say again: Behold the fashion of the aulter of
the lord, which our fathers made nether for
burntoffrynges nor sacrifices, but for a wit-
nes betwen vs and you. God forbyd, that we
shuld rebel against the Lord, and turne this
day from after hym, and build any other aul-
ter for burntoffrynge, oblacion or sacrifi-
ces, saue the aulter of the Lorde oure God,
that is before his tabernacle. And when Phi-
nehes the priest, and the lordes of the con- G.
gregacio and heades ouer the thousandes of
Israel which were with hym, heard these
wordes that the children of Ruben, and the
children of Gad and the children of Manas-
ses spake, thei were wel content. And Phine-
hes the sonne of Eleazar the priest said vn-
to the children of Ruben and to the children
of Gad, & to the children of Manasses: this
day we perceaue, that the lorde is among vs,
because ye haue not done this trespasse a-
gainst the lord: Now ye haue rid the child-
ren of Israel oute of the hand of the Lorde. And
Phinehes the sonne of Eleazar the Priest
with the lordes returned from the children
of Ruben, and from the children of Gad out
of the lande of Gilead vnto the lande of Ca-
naan, to the children of Israel, and brought
them this word again. And the saying pleased
the children of Israel, and thei blessed God,
and did not entende to go against them in ba-
tel, and to destroye the land which the chil-
dren of Ruben and Gad dwelte in. And the
children of Ruben and the children of Gad
called the aulter: Our witnesse, that the lord
is God.

The. xxiij. Chapiter. The. xxvi.

AND it came to passe a longe season after A. day
that the lord had geuen rest vnto Israell at matyns.
from al their enemies round about, that Jo-
sua waxed olde, and was stricken in age. And
Josua called for al Israel, & for their elders,
their heades, their iudges & officers, & sayd
vnto them: I am olde and stricken in age. And
ye haue sene all that the lord your God hath
done vnto all these nacions before you, howe
the lord your God hath fought for you. Be-
hold, I haue cudoned vnto you these nacions
that remayne, to be an inheritaunce for your
tribes: euen from Jordan, & from the tandy
of al the nacions that I haue destroyed, euen
vnto the great sea westward. And there re-
maine yet many nacions. And the lorde your
God shal expel them before you, & cast them
from oute of your sight, and ye shal conquere
their lande, as the lorde your God hath saide B.
vnto you. Go to therfore* as a stedfast as ye Deu. xxxi.b.
may, that ye take hede & do al that is written
in the boke of the lawe of Moses, * that ye Deut. xx.b.
bow not aside ther from, to the right hande and. xxviii.b.
or to the left: and lest that whan ye come a- Prou. iij.d.
monge these nacions, euen among these that
are left with you, ye make mencion or sweare
by the names of their goddes: & that ye ney-
ther serue them nor bowe youre selues vnto
them. But that ye sticke fast vnto the Lorde
your God, as ye haue done vnto this day. So C.
shall the lord cast out before you great na-
cions and mighty, as no man hath ben able to
stand before you hytherto.* One man of you Deut. xxxii.b
shal chase a thousand: for the lord your God

he fighteth for you, as he hath promised you. Take good heede therefore vnto youre selues, that ye loue the Lorde youre God. Els, if ye go backe and cleaue vnto the rest of these nacions that remaine with you and shall make mariages with them, and go in vnto them, and they to you: be ye sure, that the Lorde youre God wyl nomore caste out all these nacions from before you. * But they shalbe snares* & trappes vnto you and scourges in youre sydes, and thornes in youre eyes, vntill ye perishe from of this good lande, which the Lorde youre God hath geuen you. And beholde, this daye, do I entre into the way of all the worlde, and ye knowe in all youre hartes and in all youre soules, that * nothynge hath failed of all the good thynges which the Lorde youre God promised you: But all are come to passe, and nothyng hath failed therof. Therfore as all good thynges are come vpon you, which the Lorde youre God promised you, so shall the Lorde bryng vpon you all euel, vntil he haue destroyed you from of this good land, which the Lord your God hath geuen you, when ye haue transgressed the appointemente of the Lord your God, which he commanded you, and haue gone and serued straunge goddes, and bowed youre selues to them. Then shall the wrath of the lord waxe whote vpon you and ye shal perishe quickly from of the good lande, which he hath geuen you.

¶ The. xxiiii. Chapiter.

AND Iosua gathered all the tribes of Israel to Sichem, and called for the elders of Israell, and for theyr heades, Iudges and officers, and they presented them selues before God. And Iosua sayde vnto al the people: thus saithe the Lorde God of Israell: * your fathers dwelt on the other syde of the floude in olde time: euen Thareth father of Abraham and of Nachor, and serued straunge goddes. And I toke youre father Abraham from the other side of the floude, and brought hym thorowe out al the land of Canaan, and multiplied his seed, and * gaue hym Isaac. And I gaue vnto Isaac, Iacob & Esau * And I gaue vnto Esau mounte Seir, to possesse it. But Iacob and his children wente downe into Egipt. I sente Moses also and Aaron. And I * plaged Egipt: & when I had so done amongthem, I brought you out. & I brought youre fathers out of Egipt. And as they came vnto the sea, the Egiptians folowed after youre fathers with charrettes and horsmen vnto the red sea. * And when they cried vnto the lord, the Lord put darknesse between you and the Egiptians, and brought the sea vpon them, and couered them. And youre eyes haue sene what I haue don to the Egiptians. And ye dwelt in the wildernes a long season. And * I brought you into the land of the Amorites, which dwelt on the other syde Iordane. And they fought with you and I gaue them into youre hand, that ye might conquere their coütre. And destroyed them from out of youre sight. * Then Balac the sonne of Ziphor, kyng of Moab arose & warred against Israel, and sent and called Balaam the sonne of Beor, for to curse you. But I wolde not herken vnto Balaam, and therfore he rather blessed you: And so I deliuered you out of his hande. And ye wente ouer Iordane, and came vnto Iericho, and the men of Iericho fought against you: the Amorites, Pherezites, Cananites, Hethithes, Girgesites, Heuites, & Iebusites, and I deliuered them into youre hande. And I sente * hornetes before you, whiche cast them out of your sight: euen the two kynges of the Amorites: but not with youre owne sword, or with youre owne bowe. And I haue geuen you a lande, in whiche ye did not labour, & cities which ye builte not, and whiche ye dwell in: vineyardes also and olyue trees which ye planted not, and whereof ye do eate. * Now therfore feare the lord, and serue hym in perfectnesse and truth: And put away the goddes, whiche youre fathers serued on the other syde of the floude, and in Egipte, and serue ye the lord. And if it seme euel vnto you to serue the Lorde, then chose you this daye whom you will serue whether the goddes whiche your fathers serued that were on the other syde of the floude, either the goddes of the Amorites, in whose lande ye dwel. As for me & my house, we wil serue the Lorde. The people answered and saided: God forbyd, that we shuld forsake the Lord, and serue straunge goddes. For the lord our God, he it is that brought vs & our fathers out of the land of Egipt, and from the house of bondage, and whiche did those great miracles in oure sight, and preserued vs in all the way that we went, and among all the nacions which we came thorow. And the lorde did cast oute before vs all the nacions, especially the Amorites which dwelt in the land. And therfore wyl we also serue the lord, for he is our God. And Iosua said vnto the people. Ye can not serue the lorde: for he is an holye God, and a gelous God, and can not beare youre iniquitie and sinne. If ye forsake the Lord and serue straunge goddes, * he wil turne & do you euel, & consume you, after that he hath done you good. And the people said vnto Iosua: nay, but we will serue the lord. And Iosua said vnto the people: ye are witnesses youre selues, that ye haue chosen you the lorde, to serue him: and they said: we are witnesses. Then put away (sayde he) the straunge goddes which be among you, and bowe your hartes vnto the lord God of Israel. The people said vnto Iosua: the Lorde our God wil we serue, and his voyce wil we obey. And so Iosua * made a couenaunt with

the people the same day, & set an ordinaunce and law before them in Sichem. And Iosua wrote these wordes in the boke of the lawe of God, and* toke a great stone, & pitched it vnder in the same place, euen vnder an oke that was in the sanctuarie of the lorde. And Iosua said vnto al the people: beholde: *this stone shalbe a witnesse vnto vs, for it hathe heard all the wordes of the lorde which he spake with vs. It shalbe therfore a witnesse vnto you, lest ye denye and dissemble with your God. And so Iosua lette the people departe, euery man vnto his inheritaunce. And after these thinges it came to passe, that Iosua the sonne of Nun, the seruant of the lorde died, beynge an hundreth and ten yeres olde. And they buried him in the coostes of his inheritaunce euen in Thamnath Sareth, which is mounte Ephraim, on the northside of the hyl of Gaas. And Israel serued the lorde* all the dayes of Iosua, and all the dayes of the elders that outer liued Iosua, and which had knowen al the workes of the lorde, that he had done for Israell. And the* bones of Joseph, which the children of Israell brought out of Egipt buried they in Sichē* in a parcel of grounde which Iacob bought of the sonnes of Hemor the father of Sichem, for an hundreth peces of siluer, & it became the inheritaunce of the children of Ioseph. And Eleazar the sonne of Aaron died, whom they buried in a hill that pertained to Phinehes his sonne, which (hyll) was geuen hym in mount Ephraim.

¶ The ende of the boke of Iosua.

¶ The boke of Judges called in the Hebrue Sophtim

and in Latin Judicum.

¶ The first Chapiter.

After the death of Iosua it came to passe, that the children of Israel asked the lorde saynge: who shal go vp for vs against the Cananites, & who shal first fight against them. And the lorde saide: Juda shal go vp. * behold I haue deliuered the land into his handes. And Juda said vnto Simeon his brother: come vp with me in my lotte that we may fight against the Cananites, and I likewise will go with the into thy lot. And so Simeō went with him. And Juda went vp, & the lorde deliuered the Cananites and Pherezites into their handes. And they slew of them in Bezek ten thousand men. And they founde Adonibezek in Bezek. And they fought against him, & slewe the Cananites & Pherezites. But Adonibezek fled, & they followed after him, and caught him, & cut of his thombes & his great toes. And Adonibezek said: three score & ten kynges hauyng their thombes & great toes cut of, gathered their meate vnder my table: * as I haue done, to god hath done to me againe. And they brought hym to Jerusalem, and there he died. The children of Juda fought against Jerusalem, & toke it * and smote it with the edge of the swerde, & set the cytie on fyre. Afterward the children of Juda went to fight against the Cananites, that dwelt in the mountayns, & towarde the south, and in the low countrey. And Juda went against the Cananites that dwelt in Hebron, which before tyme was called Kariath Arbe. And slew Sesai, Ahimā & Thalmai. And from thence they went to the inhabiters of Dabir, whose name in old time was called Kariathsepher, that is a citie of letters. And Caleb said: * he that smiteth Kariathsepher, and taketh it, to him wil I geue Achsah my doughter to wyfe. And Othoniell the sonne of Kenez Calebs younger brother toke it: to whō he gaue Achsah his doughter to wife, & as they went, she counseled hym to aske of her father a felde. And then she lighted of her asse: & Caleb said vnto her: What ayleth thee? She answered vnto him: geue me a blessyng: for thou hast geuen me a Southward (or drie) lande: geue me also springes of water. And Caleb gaue her springes both aboue & beneth. And the children of the Kenite, Moses father in lawe went vp* oute of the citie of* palme trees with the children of Juda into the wildernes of Jura, that lieth in the Southe of Arad, and they wente and dwelte amonge the people. And Juda wente with Simeon his brother, and they slew the Cananites that inhabited Zephath, and vtterly destroyed it, * and called the name of the citie Horma. And at the laste Juda toke Azah with the coastes therof, & Askalon with the coastes therof. And Akaron with the coastes therof. And the lorde was with Juda, and he conquered the mountaynes, but could not dryue out the inhabiters of the valeyes, because they had charrets of yron. And they gaue* Hebron vnto Caleb, as Moses sayde: And he expelled thence the three sonnes * of Enack. * And the children of Benjamin dyd not caste oute the Jebusites, that inhabited Jerusalem, but the Jebusites dwel with the children of Ben Jamin in Jerusalem vnto this day. * And in like maner they that were of the house of Joseph wente vp to Bethel, and the Lord was with them, & the house of Joseph serched out Bethel which before time was called Luz. And the spies saw a man come oute of the citie, & they said vnto hym: shew vs the way into the citie, * and we will shewe the mercy. And when he had shewed thē the way into the citie, they smote it with the edge of the swerde, but let the man and al his household go free. And the man went into the lande of the Hethites, and buylt a cytie, and called the name therof Luz which

Deu. xxiii. Jud. xv. a.

Deut. xx.

C.

Iosu. xv. c.

Iosue. iiii. a. De. xxxiiii. a

D.

Num. xxi. a.

Iosu. xiii. b. Num. xiii. c Iosu. xv. g.

E.

Iosu. xv. n.

Iosue. ii. c.

UMI

F. is the name therof vnto this day. * Neither dyd Manasses expelle Bethsean with her townes, Thaanach with her townes, the inhabitours of Dor with her townes, the inhabitours of Jeblaam with her townes, neyther the inhabitours of Mageddo with her townes, but the Cananites wer bold to dwel in the land. But it came to passe that as sone as Israel was waxed mighty, they put the Cananites to tribute and expelled them not.

Iosu. xvi. d. * In like maner Ephraim expelled not the Cananites that dwele in Gazer, but the Cananites dwelte styll in Gazer amonge them. Neyther did Zabulon expell the inhabitours of Kettron, neyther the inhabitours of Nahalol: But the Cananites dwelt among them and became tributaries. Neyther did Aser caste out the inhabitours of Acho, neyther the inhabitours of Zidon, and of Ahalab, Achzib, and Halbah, Aphek, and of Rohob, but the Acherites dwelte amonge the Cananites the inhabitours of the lande, for they might not drive them oute. Neyther dyd Nephthalim drive out the inhabitours of Bethsames, nor the inhabitours of Bethanath, but dwelt amongest the Cananites the inhabitours of the lande. Neuertheles the inhabitours of Bethsames and of Bethanath became tributaries vnto them. And the Amorites troubled the children of Dan in the mountaine, and suffered them not to come downe to the valey. And the Amorites were content to dwell in mounte Heres (which is by interpretacion: a wyndelyng) in Hailon and in Salabim. And the hand of Joseph preuayled, so that they became tributaries: and the coaste of the Amorites was from the goyng vp to Acrabim, and from the rocke vpwarde.

G. The. ij. Chapiter.

Euenlong. A And the angel of the Lorde came vp from Gilgall to Bochim, and said: I made you to go oute of Egipte, and haue brought you vnto the lande whiche I sware vnto youre fathers. And I sayd: I wyl not breake mine Deut. vij. a. and. xij. a. appointmente that I made with you. And ye also shall make no couenaunt with the inhabitours of this lande, but shall breake down their aulters: Neuertheles ye haue not herkened vnto my voyce, why haue ye this don. Wherfore, I haue lykewyse determined, that I wyll not caste them oute before you: but they shalbe thornes vnto you, and their goddes shalbe a snare vnto you. And when the angel of the Lorde spake these wordes vnto all the children of Israell, the people cried oute and wepte: And called the name of the A place of such as wepe sayde place. * Bochim, and offered sacrifices vnto the Lorde. And when Josua had sente the people awaye, the children of Israell wente euery man into his inheritaunce Jo. xxiij. g. to possesse the lande. * And the people serued the Lorde all the dayes of Josua, and all the dayes of the elders that oute lyued Josua, and had sene all the greate workes of the Lorde that he dyd for Israell: and Josua the sonne of Nun the seruaunt of the lorde dyed, Jo. xxiiij. a. when he was an hundred and ten yeres old: whome they buried in the coaste of his inheritaunce: euen in Thamnah Saraes in mounte Ephraim on the northside of the hil Gaas. And euen so all that generacion were put vnto their fathers, and there arose another generacion after them whiche neyther knewe the Lord, nor yet the workes whiche he had done for Israell. And then the children of Israel * did wyckedly in the sight of Jud. ij. the Lorde, and serued Baalim, and and forsoke the Lord God of their fathers, whiche brought them oute of the lande of Egipte, and folowed straunge goddes, euen of the goddes of the nacions that were rounde about them, and bowed them selues vnto them, and angred the Lord. They forsoke the lord, and serued Baal & Ascharoth, and the wrath of the Lorde waxed hote againste Israell, and he deliuered them into the handes of raueners, that spoyled them, and solde them into the handes of their enemies rounde about them, so that they had no power any longer to stande before their enemyes. But whyther so euer they wente oute, the hand of the Lord was against them with euell lucke, euen as the Lorde promised them, and as he sware vnto them. And he punished them sore.

Neuertheles the Lorde raysed vp Iudges, which deliuered them out of the handes of their oppressers, and yet for all that they wold not harken vnto their Judges. But thether went a whoryng after straunge goddes, and bowed them selues vnto them, and turned quickely out of the way which their fathers walked in, obeyng the commaundementes of the Lorde: But they did not so. And when the lord raised them vp Judges, he was with the Judge, and deliuered them oute of the hande of their enemies all the dayes of the Judge * for the lord had compassion ouer their sorowynges, which they had, by the reason of them that oppressed them and vexed them: yet for all that * as soone as the Judge was Jud. ij. b. dead they turned and did worse then their fathers, in folowynge straunge goddes, and in W. serving them, and ceased not from their owne inuencions, nor from their malicious way.

And the wrath of the Lorde was moued against Israell, and he said: because this people hath transgressed mine appointment which I commaunded their fathers, & haue not herkened vnto my voyce, I wyll hence forth not caste oute before them one man of the nacions, which Josua lefte when he died, that through them I maye * proue Israell, whether they wyll kepe the way of the Lord, and Deut. viij. a.

And to the Lorde lefte thofe nacions, and
drone them not oute immediatly, neither deli-
uered them into the hande of Iosua.

The.ii. Chapiter.

Deu.vii. xx.

These are the nacions whiche the Lorde
left, that he might proue Israel by them:
euen as many of Israell as had not knowen
all the warres of Canaan: Only for the ler-
nynge of the generacion of the children of
Israel: that he also might teache the warre,
in asmuch as thei that wer before the, knew
nothynge therof. Of those whom he left, ther
were fyue lordes of the Philistines, and all
the Cananites, & the Sodomites, & the He-
wites that dwelt in mount Libanon: euen from
mout Baal Hermon vnto Hemath. Those re-
mained to proue Israel by, and to wete whe-
ther thei wolde herken vnto the commaunde-
mentes of the Lorde, whiche he commaunded
their fathers by the hand of Moses. And the
children of Israel dwelt among the Cananites,
Hethites, Amorites, Pherezites, Hewites,
and Iebusites, * and take the doughters
of them to be their wyues, & gaue their awne
doughters to their sonnes, and serued their
goddes. And the children of Israell did wy-
ckedly in the sight of the lord, and forgat the
Lord their God and serued Baalim and Ase-
roth. Therefore the Lorde was angry with
Israel, and deliuered them into the handes of
Chusan Risathaim kyng of Mesopotamia,
and the children of Israell serued Chusan
Risathaim. viii. yeres. And when the children
of Israell cried vnto the lord, the lord stired
vp a sauer, to the children of Israel, & saued
them: one Othoniel the sonne of Kenes, Ca-
lebs yonger brother. And the spirite of the
lord came vpon him. And he iudged Israell &
went out to warr. And the lord deliuered Chu-
san Risathaim kynge of Mesopotamia into
his hande, and his hande preuayled againste
Chusan Risathaim. And the lande had* rest
foxty yeres, & Othoniel the sonne of Kenes
died. And the children of Israell wente to a-
gain, & committed wickednes in the sight of
the lorde. And the lord strengthed Eglon the
kyng of the Moabites, againste the children
of Israel, because thei had committed wicked-
nes before the lorde. And this (Eglon) ga-
thered vnto him the children of Ammon and
the Amalekites, and went and smote Israell,
& conquered the citie of Paulme trees. And
so the children of Israell serued Eglon the
kyng of Moab. xviii. yeres. But when they
cried vnto the Lord, the lord stired them vp
a sauer, Ehud the sonne of Gera the sonne of
Gemini, a man that could do nothyng hand-
somly with his right hande. And by hym the
children of Israell sent a present vnto Eg-
lon the kyng of Moab: but Ehud made him a
dagger with two edges, of a cubite length,
& he did gyrde it vnto his rayment vpon his
right thygh, and caried the present vnto Eg-
lon the kyng of Moab: And Eglon was a
very fatte man. And it fortuned that when he
had presented the present, he sent the people
that bare it away, but he himselfe turned a-
gayn (from the place of grauen ymages, that
was by Gilgal) and said: I haue a secret er-
rand vnto the, O kyng. Which saide kepe si-
lence. And al that stode before him, went out
from hym. And Ehud came vnto him, and in a
somer parler, whiche he had, sat he hym self
alone, and Ehud sayd* I haue a message vnto
the from God. And he arose out of his seat.
And Ehud put forth his lefte hand, and toke
the dagger from his right thyghe, & thrust
it into his bely, and the hafte went in after
the blade. And the fatte, closed the hafte to
that he might not draw the dagger out of
his bely, but the dirt came out. Ehud gat him
out at a posterne dore, and shut the doores of
the parler about him, and locked them. When
he was gone out, his seruauntes came, and
when they sawe that the doores of the parler
were locked, they sayd: peraduenture he co-
vereth his fete in his somer chamber. And
thei tarryed tyl thei wer ashamed, and behold:
seyng he opened not the doores of the parler,
they toke a key, & opened them. And beholde,
their Lorde was fallen downe dead on the
yearth. And Ehud escaped (while thei tarried)
& was gone beyond, to the place of the gra-
uen ymages, and escaped into Seirath. And
when he was come* he blewe a trompete in
mount Ephraim. And the children of Israell
went downe with him from the hil & he went
before them. And he sayde vnto them, folowe
me: the lord hath deliuered your enemies the
Moabites into your hand. And they defen-
ded after hym, and toke the passages of Jor-
dan, towarde Moab and suffered not a man to
passe ouer. And thei slewe of the Moabi-
tes, the same time vpon a ten thousande men,
which were al fatte and men of warr and ther
escaped not a man. * So Moab was subdued
that day, vnder the hande of Israell: and the
lande had rest. lxxx. yeres. After hym was
Samgar the sonne of Anath, which slew of
the Philistines. vi. hundred men with an ox
goade, and deliuered Israel also.

Deu.vii.a.

Deu.vii.a.

Num.x.a.

Deut.ii.d.

The.iii. Chapiter.

A. Euenfong

And the children of Israel began againe
to do wyckedly in the sight of the Lorde
when Ehud was dead: And the lord sold them
into the hande of Jabin kynge of Canaan,
that reigned in Hazor, whose captayne of
warre was called Sisara, whiche dwelte in
Haroseth of the gentiles. And the children
of Israel cried vnto the lord. For he had nine
hundred charettes of yron, and twenty yeres
he troubled the children of Israel hery sore.
And Debora a prophetisse, the wyfe of La-
pidoth Iudged Israel the same time, and the

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came Deboza dwelt vnder a palme tree betwene Ramath and Bethel, in mount Ephraim. And the childrẽ of Israel came vp to her for iudgement. And she sent and called * Barak the sonne of Abinoam, oute of Kedes Nephthalim, and said vnto him. Hath not the lord God of Israel commanded the, to lead with eaxe wodes men to mount Thabor, & take with the ten thousand men, of the chyldren of Nephthalim and of the children of Iudi. v.b. Psa. lxxxiij b. Zabulon? And I wyl bryng vnto the to the* riuer Kyson, Sisara, the captayne of warre vnto Jabin, with his charets, and his people, and wyll deliuer hym into thyne handes. And Barak saide vnto her: if thou wylte go with me, I wil go: But and if thou wylte not come with me, I will not go. She sayde: I wyll surely go with the, but this iourney that thou takest, shall not be for thyne honor, for the lorde shal sel Sisara into the hande of a woman. Deboza went with Barak to Kedes. And Barak called Zabulon and Nephthalim to Kedes, & he after hym ten thousand men: and Deboza wente vp with hym. But Haber the Kenite (whiche was of the children of Num. x.b. * Hobab the father in law of Moses) remoued from the other Kenites, and pitched his tent vntil the plaine of Zaanaim which is by Kedes. And they shewed Sisara, that Barak the sonne of Abinoam was gone vp to mount Thabor. And Sisara gathered together all his charettes euen .ix. hundred charettes of yron, and all the people that were with him from of Haroseth of the gentiles, vnto the riuer of Kyson. And Deboza sayde vnto Barak: vp, for this is the day in which the Lorde hath deliuered Sisara into thyne hand: Is not the lorde gone out before the? And so Barak went down from mount Thabor, and ten thousand men after hym. But the lord destroyed Sisara and all his charrets, and al his host with the edge of the swearde, before Barak: so that Sisara lighted downe of his charet, and fled away on his fete. But Barake folowed after the charettes and after the host, euen vnto Haroseth of the gentiles. And al the host of Sisara fel vpon the edge of the sweard, and there was not a man lefte. Howbeit Sisara fled away on his fete to the tente of Jael the wyfe of Haber the Kenite, for there was peace betwene Jabin the kyng of Hazor, and the housholde of Haber the Kenite. And Jaell went out to mete Sisara, and sayd vnto him: turne in my lord, turne into me, feare not. And when he had turned in vnto her into her tent, she couered him with a mantel. And he said vnto her: geue me a litle water to drynke, for I am thirsty. Judi. v.b. And she opened * a bottle of mylke, and gaue hym drynke and couered hym. And agayne he sayd vnto her: Stande in the doze of the tente, and whan any man doth come and enquere of the, whether ther be any man here, thou shalt saye, naye. Then Jael Habers wyfe toke a nayle of the tent, and an hammer in her hand, and went softly vnto him, and smote the nayle into the temples of his heade, and fastened it into the grounde, for he slombred sore, and was wery. And so he dyed. And beholde, as Barak folowed after Sisara, Jael came out to mete hym and said vnto hym: come, and I wyll shewe the the man, whome thou seekest. And when he came into her tente: Beholde, Sisara laye dead, and the nayle was in his temples. And so God brought Jabin the kyng of Canaan into subiection that day before the children of Israel. And the hand of the children of Israell prospered, and preuayled against Jabin the kyng of Canaan, vntil they had brought hym to nought.

¶ The .v. Chapiter.

Then Deboza & Barak the sonne of Abinoam sange the same daye, saying: Prayse ye the lord, for the auengyng of Israel, and for the people that became to wylling. Heare O ye kynges, herke O ye prynces: I, euen I, wyll syng vnto the Lorde. I wyl praise the lorde God of Israell. Lord, when thou wentest oute of Seir, when thou departedst out of the feld of Edom, the yearth trembled, & the heauens rayned: the cloudes also dropped water. * The mountaynes melted before the lorde, euen as did Sinai, before the lorde God of Israell. In the dayes of * Samgar the sonne of Anath, in the daies of * Jael, the hye wayes were vnoccupied: And the trauelers of the pathes walked aboute by wayes. The inhabiters of the townes were gone, they were gone in Israel, vntyll I Deboza came vp whiche came vp a mother in Israel. They chose newe Goddes, & then had they (the enemy) in the gates, though there were shylde and speare. There was not a shylde or speare sene amonge fourty thousand of Israel. My harte loueth the gouerners of Israell, and them that are willyng among the people. O prayse ye the Lorde. Speake ye that ryde on fayre asses, & that sit vppermooste in iudgement, and walke by the wayes. At the crying of the archers amonge the drawers of water, there shall they speake of the righteousnesse of the Lorde, his righteousnesse in the vnlearned places of Israel: then shal the people of the Lord go downe to the gates. Vp Deboza vp, get the vp, and syng a song: * Aryse Barak, and lead the captiuitie captiue, thou sonne of Abinoam. Then shall they that remayne, haue dominion of the prouderie of the people (of Jabin: The Lord shall so for my sake haue dominion ouer the mightie. Out of * Ephraim was there a rote of them against Amelech, and after the Benjamin amonge thy people. Oute of Machir came rulers, and out

The. xxix. A. lxj. at Mattha.

Deute. iij.

Psa. xcvij.

Judi. iij. c. Judi. iiij.

Judi. iij. d

Judi. iij. f

of Zabulon they that goueine the penne of the writer. And of Isachar, there wer princes with Debora, Isachar also and Barak were sent on their fete into the valley, whan in the departyng awaye of Ruben there wer greate men, and wyse of hart? Why abodest thou amonge the hepe folded, to heare the bleatynges of the flockes, and to separate thy selfe awaye with greate men and wyse of hart. Galead also abode beyonde Jordane: and why doth Dan remayne in shyppes? Aser continued on the see shore, and taried in his decayed places. But the people of Zabulon haue looperde their lyues euen vnto the death, lyke as did Nephthalim in the hye places of the felde. The kynges came and fought, then foughte the kynges of Canaan in Thaanah, by the waters of Megiddo, and wanne no money. They fought from heauen, euen the starres in their courses fought against Sisera. The ryuer of Cison remoued them, that auncient riuer, the riuer Cyson: My soule shal treade them downe mightely. Then were the horse hoffes smitten a sunder by the meanes of the praunsynges that their mighty men made. Curse ye the citie of Meroz (sayde the Angell of the Lord) curse the inhabitours thereof, because they came not to helpe the Lord, to helpe the lord with the mighty. Iael the wyfe of Haber the kenite shalbe blessed aboue other wemen, blessed shal she be aboue other wemen in the tente. * He asked water, and she gaue hym mylcke, she broughte forth butter in a lordly dishe. * She put her handes to the nayle, and her right hand to the smithes hammer: with the hammer smote she Sisera, and smote his heade, wounded hym, and pearsed his temples. He bowed hym downe at her fete, he fel downe and lay styl: At hyr fete he bowed hym downe, and fel. And when he had soncke downe, he laye styl desolate. The mother of Sisera lokede oute at a windowe, and cried thorowe the latteise? Why is his charett so long a comming? Why tary the wheles of his cartes? All the wyse ladies answered her, yea, and her owne wordes answered her selfe. Surely they haue founde, they deuide the spoyles: euery man hath a damsel or two: Sisera hath a pray of diuers coloured garmentes: euen a pray of raiment died with sondry colours, & that are made of nedle worke: raiment of diuers colours and of nedle worke whiche is mete for hym that is chefe in distributynge of the spoyles. So perishe all thyne enemies: O Lorde: but they that loue hym, let them be as the Sonne when he ariseth in his mighte. And the lande had rest fourtye yeres.

D.

Iud.iij.c.

Iud.iij.d.

¶ The.v. Chapiter.

And the children of Israell * committed wickednes in the sight of the lorde. And the lorde delyuered them into the handes of Madian seuen yeres. And the hande of Madian preuayled against Israell, and because of the Madianites, the children of Israell made them dennes in the mountaines & caues and strong holdes. And when Israell had sowen, the Madianites, the Amalechites and they of the east countrey came vp together against them: and pitched their tentes against them, and destroyed the encrease of the yearthe, euen tyll thou come vnto Azah and lefte no sustinaunce for Israell, neyther shepe, oxe, or asse: for they went vp, they and their cattel, and came with their tentes as a multitude of grashoppers: so that both they and also their camels wer without nombre. And they entred into the lande to destroy it. And so was Israel sore plagely impouerished in the sight of the Madianites, & cryed vnto the Lorde. And when the children of Israel cried vnto the Lorde because of the Madianites, the Lorde sente vnto them a prophete, which he said vnto them: Thus sayeth the lorde God of Israell: I set you from Egipte and brought you oute of the house of bondage, and I ryd you oute of the handes of the Egiptians, and oute of the hande of all that oppressed you and cast them oute before you, and gaue you their land. And I said vnto you: I am the lord your God, * feare not the goddes of the Amorites in whose lande you dwel. But you haue not obeyed my voyce. And the Angell of the Lorde came, and sate vnder an Oke which was in Ephrah, that pertained vnto Joas the father of the Ezerites. And his sonne Gedeon pulled out wheate out of the corne in a pressle, to hyde it frō the Madianites: and the Angell of the Lorde appeared vnto hym, & said: the lord is with the, thou mightie man of warre. And Gedeon answered hym: Oh my lord, if the lord be with vs, why is all this come vpon vs? yea, and where be all his miracles which oure fathers told vs of and said: Dyd not the Lord bring vs out of Egipte? But now the Lorde hath forsaken vs, and delyuered vs into the handes of the Madianites. And the Lord loked vpon hym, and sayde: Go hence in this thy mighte, and thou shalte deliuer Israell out of the handes of the Madianites. Haue not I sente the? And he answered hym: Oh Lord, wherwith shal I saue Israel? Behold, my kynred is poore in Manasses, and I am litle in my fathers house. The lord said vnto him: I wyl be with the, and thou shalt smite the Madianites, as they were but one man. And he answered hym: Oh, if I haue founde grace in thy syghte, then shewe me a sygne, that is, it thou that talkest with me. Departe not hence, vntyll I come againe vnto the, and till I bryng myne offeryng, and haue set it before the. And he sayde: I wyll tary vn-

Iud.vi.a.

Exo.xxv.b. Deu.vi.b. Jerem.x.a.

C.

Iud.vi.b.

Iud.vi.c.

till thou come again. And Gedeon went in, and made ready a kyd, and vnlete cakes of an Epha of floure, and put it with the flesh in a basket, & put the broth in a pot, and brought it out vnto hym vnder the Oke, and presented it. And the angel of God saide vnto hym: take the flesh and vnlete cakes, and lay them vpon this rocke, & poure out the broth. And he dyd so. Then the angel of the Lorde put forth the ende of the staffe that he held in his hand, and touched the flesh & the vnlete cakes. 6 Ma. xviij. c And there arose vp fire out of the rocke, and consumed the flesh and the vnlete cakes. But the angell of the Lorde vanished oute of his sighte. And when Gedeon perceyued that it was an angel of the Lorde, he said, Alas, O Lorde God, * haue I therfore seene an angell Exo. xxxiij. b C. of the Lorde face to face, that I shulde dye? And the Lorde saide vnto hym: peace be vnto the, feare not, thou shalte not dye. Then Gedeon made an aultar there vnto the Lorde, and called it: The Lorde of peace. And vnto this day it is yet in Ephrath, that pertayneth vnto the father of the Ezerites. And it fortuned that the same night the Lorde said vnto hym: take a yong bullocke out of thy fathers stone, and another of .vij. yeres olde, and destroye the aultare of Baall that thy father hath, and cut downe the grone that is by it, and make an aultare vnto the Lorde thy God vpon the top of this rocke in a conuenient place. And take the seconde bullocke and offer burnte sacrifice vpon the woode of the grone, whiche thou shalt cut downe. Then Gedeon toke ten men of his seruauntes, and dyd as the Lorde had hym. But because he durst not do it by day for feare of his fathers houshold and of the men of the cytie, he dyd it by night. And when the men of the Citye F. were vp early in the morning: Behold, the aulter of Baal was broken, and the grone cut down that was by it, and the second bullocke offered vpon the aulter that was made.

And they said one to another: who hath done this thyng? and when they enquired and asked, they sayde: Gedeon the sonne of Joas hath done this thyng. Then the men of the citie said vnto Joas: bryng oute thy sonne, that he maye die, because he hath destroyed the aulter of Baal, and cut downe the grone that was by it. And Joas saide vnto all that rode by hym: will ye pleade Baals cause? or will ye be his defenders? he that hath medled against hym, let hym dye or the morning. If he be a God let hym be auenged of hym that cast downe his aulter. And from that day was Gedeon called: Jerobaal, because his father had sayde: Let Baal be auenged of hym, that hath broken downe his aulter. All the Ma- G. dianites therfore and the Amalekites & they of the east, were gathered together, & went, and pitched in the valey of Jesrael, but the spirite of the Lorde came vpon Gedeon. * And Nume. x. a. he blewe a trompete, and called Abiezer to Iu. vij. a. folowe hym, and sente messengers throughout Manasses, and called them, which also did folow hym. And he sent messengers vnto Aser, Zabulon and Nephthalim, and they came to mete hym. And Gedeon said vnto God: syth thou saue Israell in my hande, as thou hast sayde? Behold, I wyl put a fleece of wolle in the threshyng place. And if the dewe come on the fleece onely, and it be drye vpon all the earth beside, then shall I be sure, that thou wylte saue Israel by my hand, as thou saidest. And it came so to passe. For he rose vp early on the morowe, and thrust the fleece together, and wrong the dewe therout, and filled a bowle of water: and Gedeon said again Gen. xviij. A vnto God: be not angrye with me, that * I speake once more. For I wyl proue once again by the fleece. Let it be drie only vpon the fleece, and dew vpon all the ground. And God did so that same night: for it was drye vpon the fleece only and there was dewe on all the ground.

¶ The .vij. Chapiter.

Then * Jerobaal (otherwise called Gede- The. xxx. M at matt. vs. on) and all the people that were with hym rose vp early, and pitched beside the well of Harad, so that the hoste of the Madianites were on the North syde of the Mocke that boweth towarde the valley. And the Lorde said Iud. vij. g. vnto Gedeon: the people that are with the are to many for me to gene the Madianites into their handes, lest Israel make their bannte against me and say: mine owne hande hath saued me. Nowe therfore make a proclamacion in the eares of the people, and say: * yf a- Deut. xx. b. ny man dreade or be afeerde, let hym returne. f. Mach. ij. g And the people arose early. And there departed and returned of the people which were at mount Gilead. xxij. thousand, and there abode ten thousande. And the Lorde said vnto Ge- B deon: the people are yet to many, bryng them downe vnto the water, and I wyll trye them vnto the there. And of whom I say vnto the, this shal go with the, the same shall go with the. And of whom soeuer I say vnto the, this shall not go with the, the same shall not go. So he brought downe the people vnto the water, and the Lorde sayde vnto Gedeon: as many as lappe the water with their tonges as a dogge doth, them put by them selues, & so do them that knele down vpon their knees to drincke. And the nombre of them that put their handes to their mouthes and lapped, were .iij. hundred men. But al the remnaunt of the people kneled downe vpon their knees to drincke water. And the Lorde said vnto Gede- B. on: By these thre hundred men that lapped water, wyll I saue you and deliuer the Madianites into thine hand. And let al the other people go euery man vnto his place. Then

the lorde of the people, lokeyng vnder fro
and their trompettes. And he sent all the rest
of Israell, euery man vnto his tent and com-
forted them. Sir. with hym: And the hoste of
Madian, was beneth hym in a valley. And it
fortuned that the same nyght, the Lorde saied
vnto hym: Aryse, get thee downe vnto the hoste,
for I haue deliuered it, into thyne handes. But
and if thou feare, to go downe, then go thou
Phurah thy lad, downe to the hoste, and thou
shalt herken what they say, and so shall thyne
handes be strong, to go downe vnto the hoste.
Then went he downe, and Phurah his lad, e-
uen vnto the men of armes, that were in
the hoste. And the Madianites, the Amalekites
and all they of the East lay along in the
valleye, like a multitude of Grashoppers, and
their Camelles, were without nomber, euen
as the sand by the sea side, in multitude. And
when Gedeon was come: behold, there was a
man, that told a dreame vnto his neighbour,
and saied: behold, I dreamed a dreame, and me
thought, that a lofe of Barley bread tombled
into the host of Madian, and came vnto a tent
and smote it, that it fell, and ouer turned it,
that the tent lay along. And his fellowe an-
swered and saied: This is nothyng else, saue
the sworde of Gedeon, the sonne of Joas, a
man of Israell: for into his handes, hath God
deliuered Madian, & all the hoste. When Ge-
dion heard the telling of the dreame, and the
interpretation of the same, he worshipped, and
returned vnto the hoste of Israell: and saied,
vp, for the Lorde hath deliuered into youre
handes, the hoste of Madian. And he deuided
the .iij. C. men into three companies, and gaue
euery man a trompet in his hande, with an
emptie pitcher, and lampes therein, and saied
vnto them: loke on me, and vse like wise, that
when I come to the side of the hoste, euen as
I do, so do you: when I blowe with a trom-
pette, and all that are with me, blowe ye with
trompettes also, on euery side of the host, and
saie: here is the sweard of the Lorde, and of
Gedeon. And so Gedeon, and the .iij. C. men
that were with hym, came vnto the side of the hoste
in the beginnyng of the middle watche, and
exited vp the watch men. And they blew with
their trompettes, and brake the pitchers that
were in their handes. And all the .iij. companies
blewe with trompettes, and brake their pit-
chers, and held the lampes in their left han-
des, & the trompettes in their right, to blow
withal. And they cried: the sweard of the lorde
and of Gedeon. And they stode still, euery man
in his place, rounde about the hoste: and they
within the hoste, ran and cried, and fled. And
the .iij. C. blewe with trompettes, and the Lorde
set euery mannes sweard vpon his neighbour
throughout all the hoste. And the hoste fled
to Beth Sitha in Zererath. And to the edge of
the valley of Meholah, vnto Tabath. And the
men of Israell beyng gathered together out
of Nephthalim, & out of all Manasses, followed after the Madianites.
And Gedeon sent messengers, vnto all mount
Ephraim, saying: come wone against the Ma-
dianites, & take before them the waters, vnto
Bethbarah, and to Jordan. Then all the men
of Ephraim gathered together, & toke the wa-
ters vnto Bethbarah, & to Jordan. And they
toke .ij. capitaines of the Madianites. Oreb
and Zeb, and slewe Oreb, vpon the rocke Ore-
reb, and Zeb, at the pitte Zeb, & followed after
Madian. And brought the heddes of Oreb &
Zeb, to Gedeon, on the other side Jordan.

¶ The. viij. Chapiter.

AND the men of Ephraim, saied vnto hym: A. Euen so.
Why hast thou serued vs thus? That
thou calledest vs not, when thou wentest to
fight with the Madianites: And they chode
with hym a good. And had almoste ben him
violence. And he said vnto them: what deede
haue I doen, like vnto yours? is not a cluster
of Ephraim better, then the wine harueste of
Abiezer? God hath deliuered into your han-
des, the lordes of Madian, Oreb and Zeb. And
what was I able to doo, like as you haue
doen? And then their spirites abated, from of
hym, whe he had said that. And Gedeon came
to Jordan to passe ouer, he and the .iij. C. me
that were with hym, very faint, and yet folo-
wed the chace. And he saied vnto the men of B.
Socoth: gene I praie you, cakes of breade,
vnto the people that folowe me: for they be
faynte, that I may folowe after Zebah and
Zalmona, Kynges of Madian. And the Lor-
des of Socoth saied: are the handes of Ze-
bah and Zalmona, now in thyne handes, that
we should gene bread vnto thine armie? Ge-
dion saied therefore, when the lorde hath de-
liuered Zebah and Zalmona, into myne hand,
I will teare thy flesh of you, with the thor-
nes of the wildernesse, and with briers. And
he went vp thence to Phanuel, and spake vn-
to them likewise. And the men of Phanuell
answered hym, as did the menne of Socoth. C.
And he saied also vnto the men of Phanuell,
when I come again in peace, I will breake
downe this Towre. Zebah and Zalmona were
in Carkar, and their hostes with them, vpon
a .xv. M. men, whiche were all that were left,
of all the hostes of them of the East: for
there was slain an. C. and .xx. M. men, that
drewe sweardes. And Gedeon went through
them, that dwelt in the Tabernacles, on the
East side of Nobah and Jebahah, and smote
the hoste: for the host did cast no perils. And
when Zebah and Zalmona fled, he followed af-
ter them, and toke the .ij. Kynges of Madian
Zebah and Zalmona, & discomfited all the host.
And Gedeon the sonne of Joas, returned fro
battell, afore the sonne was downe, & caught D.
a lad, of the men of Socoth, and inquired of
him.

hym. And he wrote hym, of the ladies and lordes of Socoth .lxvij. men. And he came vnto the men of Socoth, and saied behold, here I haue Zebath and Salmona, with whiche ye did cast me in the teethe, saiyng: are the handes of Zebath & Salmona, already in thine hand, that wee should geue breade vnto thy faintie men? And he toke the elders of the citee, and thornes of the wildernesse and briers, and made the men of Socoth to feele therin. And
i. Reg. xij. c. he brake downe the towre of Phanuel, & slew the men of the citee. And then saied he vnto Zebath and Salmona, what maner of men were thei, whom ye slew at Thabor? And thei answered: the likenesse of thee and them, is all one, euen after the fashion, of the children of a kyng. And he saied, thei were my brethren, euen my mothers children. As truely as the Lorde liueth, if ye had saued their liues, I would not slay you. And he saied vnto Jether his eldest sonne: vp and slay them: but the lad drewe not his sweard, for he feared, because he was yet yong. Then Zebath and Salmona saied: rise thou, and fall vpon vs: For as the man is, so is his strength. And Gedeon arose and slewe Zebath & Salmona, and toke awaie the ornamentes, that were on their camelles neckes. Then the men of Israell saied vnto Gedeon: reigne thou ouer vs, bothe thou, thy sonne, and thy sonnes sonne, for thou hast deliuered vs out of the hande of Madian. And
f. Gedeon said vnto them: I will not reigne ouer you, neither shall my childe reigne ouer you, but the lorde shall reigne ouer you. And
Exod. xxxij. a again Gedeon said vnto them: I would desire a certain request of you, euen that you would geue me euery mā the[e] earynges of his praie. For thei had golden earynges, because thei were Ismaelites: and thei answered: we will geue them. And thei spred a mantell, and did cast therin, euery mā the earyng of his praie and the weight of the golden earynges, that he required, was a .M. vij. C. sicles of gold, beside cheines, pommaunders, and purple raiment, that was on the kynges of Madian and beside the cheines, that were about their camelles neckes. And Gedeō made an Ephod thereof, & put it in his citee of Ephrah. And
Exe. xxij. a. and. xx. a. all Israell went a[n] whoryng after it, in the same place, whiche thyng became a ruin vnto Gedeō, and to his house. Thus was Madian brought low, before the children of Israel, so that thei lift vp their heddes no more.
g. And the countree was in quietnes .xl. yeres in the daies of Gedeon. And Jerobaall the sonne of Joas went, and dwelte in his awne
Iud. Reg. x. a. house. And Gedeon had[e] .lxx. sonnes, of his body begotten, for he had many wiues. And his concubine that was in Sichem, bare him a sonne also, whose name he called Abimelech. And Gedeō the sonne of Joas died in a good age, and was buried in the sepulchre of Joas his father, euen in Ephrah, that perteined vnto the father of the Ezrites. But it fortuned, that assone as Gedeon was ded, the children of Israel turned vnto, and went a whoryng after Baalim, and made a couenant with Baal, to be their God, and the children of Israell, thought not on the Lorde their God, which had deliuered them out of the handes of all their enemies, on euery side. Neither shewed thei mercy, on the house of Jerobaal otherwise called Gedeō, according to all the goodnes, whiche he had shewed vnto Israel.

The .x. Chapter.

Abimelech the sonne of Jerobaal went to Sichem, vnto his mothers brethren, and commoned with them, and with all his mothers fathers kynred, saiyng: Loke I praie you, in the eares of all the inhabitors of Sichem: whether is better for you, that all the sonnes of Jerobaal (whiche are .lxx. persones) reigne ouer you, either that one reigne ouer you? Remember, that I am of your bone, and of your flesh. And his mothers brethren spake of hym, in the audience of the men of Sichē all these wordes, and their hartes were moued to folowe Abimelech. For thei said: he is our brother. And thei gaue him .lxx. peces of siluer, out of the Temple of Baal Berith, wherewith Abimelech hired vaine and light persones, whiche went with him. And he went vnto his fathers house at Ephrah, and slew
Iud. xxi. a. all his brethren, the sonnes of Jerobaall: euen .lxx. persones, with one stone. Notwithstanding, yet Joathan the yongest sonne of Jerobaal escaped, for he hid himself. And all the men of Sichem gathered togither, and all the house of Mello, and cameand made Abimelech kyng, in the plaine, where the greate stone was by Sichē. And when thei told it to
B. Joathan, he went a lode in the top of mount Garizim, and lift vp his voice, and cried, and said vnto thē: herken vnto me, you men of Sichem, that God maie herken vnto you. The
iij. Esd. iij. b trees went furth, to anoynt a kyng ouer thē, and said vnto the olyue tree: reigne thou ouer vs. But the olyue tree said vnto them: should I leaue my fatnes, whiche bothe God and men praise in me, and go to be promoted ouer the trees? And the trees said to the Figge tree: come thou, & be kyng ouer vs. The figge Tree answered them: should I forsake my swetenesse, and my good fruite, and go to be promoted ouer the trees? Then said the trees vnto the Vine: come thou and be kyng ouer vs. The vine said vnto them: should I leaue my wine, wherby I cheere bothe Godes and men, and go to be promoted ouer the Trees? Then said al the trees vnto the Fitze bushe: come thou and reigne ouer vs. And the fitze bushe said vnto the Trees: if it be true, that ye will anoynt me kyng ouer you, then come, and put your trust vnder my shadowe. If not,

the fire come out of the fire bushe, and wast
C. the Cedre trees of Libanon. Now therefore
if ye wt truely and uncorruptly, to make Abi-
melech kyng, and if ye have dealte well with
Jerobaal, and his house, and have wo̱ken unto
hym, accordyng to the deservyng of his han-
des, iudge ye. For euen he (my father) fought
for you, and aduentured his life, and rid you
out of the hande of Madian. And ye are risen
vp against my Fathers house this daie, and
have slain his children, euen lxx. persones,
with one stone, and have made Abimelech the
sonne of his maide seruaunt, kyng ouer the
men of Sichem, because he is your brother:
if ye then have dealte truly and purely, with
Jerobaal, and with his house this daie, then
reioyce ye with Abimelech, and let hym re-
ioyce with you. But if ye have not dealt tru-
ly, then I praie God, a fire maie come out
of Abimelech, and consume the men of Si-
chem, and the house of Mello. And that there
may come a fire from among the men of Si-
chem, and out of the house of Mello, and con-
sume Abimelech. And Jonatham ran away,
and fled, and went to Beer, and dwelte there,
for feare of Abimelech his brother. When
Abimelech had reigned three yeres, God sent
a spirite of hate, betwene Abimelech, and the
men of Sichem. And the citezens of Sichē
railed vpon Abimelech, and wished, that the
wickednesse wer to the lxx. sonnes of Jero-
baal, might come on him, and that God would
laie the bloud of theim, vnto Abimelech their
brother, whiche slewe them, and vpon the o-
ther men of Sichem, whiche aided hym in the
killyng of his brethren. And the citezens of
Sichem, sett men to laye awaite for hym, in
the toppe of the mountaines: whiche meane
while thei taried for his comming, robbed
all that came a long the waie by them. And it
D. was told Abimelech. And Gaall the sonne of
Abed, came with his brethren, and thei gatte
thē to Sichem. And the men of Sichem put
their confidence in hym. And thei went out
into the fieldes, and gathered in their Vea-
per, and trode them, and made merie: and went
into the house of their Goddes, and did eate
and drinke, and cursed Abimelech. And Gaal
the sonne of Abed saied: what is Abimelech?
And what is Sichem? That we should serue
hym? Is he not the sonne of Jerobaall? And
zebull is his officer? Serue rather the men
Ge. xxxiij. 2. of Hemor, the father of Sichem, for what
reason is it, that we should serue him? Would
God this people were vnder my hande, then
would I take Abimelech out of the way. And
he spake against Abimelech: make thine host
greater: and go out. And when zebull the ru-
ler of the citie, hard the wordes of Gaall the
sonne of Abed, he was wrothe, and sent mes-
sengers vnto Abimelech priuily, saiyng: Be-
hold, Gaal the sonne of Abed & his brethren
be come to Sichem: And behold, thei stre the
citee against thee. Now therefore vp by nyght
thou and al the people that is with thee, and
lie in waite in the field. And rise early in the
morning, assone as the Sonne is vp, & fall
vpon the citee. And if he and the people that
is with hym, come out against thee, vse to hym
what thyne handes shalbe able. And Abime-
lech rose vp, and al the people that wer with
E. hym by nyght. And thei laied awaite against
Sichē, in iiij. cōpanies. And Gaal the sonne
of Abed went out, and stode in the entryng of
the gate of the citee. And Abimelech rose vp,
and the folke that were with him, out of lying a-
waite. And when Gaall sawe the people, he
saied to zebul: behold, there come people mune
out of the top of the mountaines. And zebul said
vnto him: the shadowe of the hilles seme men
vnto thee, and by that error art thou deceiu-
ed. And Gaal answered again, and saied: se,
there come folke mune by the middell of the
land, and another cōpany come a long by the
plain of the Thurmars. Then said zebul vn-
to him: where is now thy mouthe that saied:
what felow is Abimelech, that we should serue
hym? Is not this the people, that thou haste
despised? go out now & fight with them. And
Gaal went out before the citezens of Sichē
and fought with Abimelech. And Abimelech
chased him, that he fled before him: & he drou
him into the citee: & many wer ouer throwen
& wounded, euen vnto the entryng of the gate.
And Abimelech dwelt at Arumah. And zebul
thrust out Gaal & his brethrē, that thei should
not dwel in Sichē: & suffred thē not to tary
therin. And on the morowe, it happened that
F. the people went out into the field. And thei told
Abimelech. And he toke the people, & deuided
them into iij. cōpanies, & laied awaite in the
fieldes, and loked, and behold, the people wer
come out of the citee, and he ran vpon them, &
smote them. And Abimelech, & the companies
that wer with him, reched further, and stode
in the entryng of the gate of the citie. And the
ij. other cōpanies ran vpon al the people that
wer in the fieldes, & slew thē. And when Abi-
melech had fought against the citee all that
day, he toke it, and slew the people that was
therin, and destroied the citee, and sowed salt
through it. And whē al the men of the toure
of Sichem hard that, thei entred into a strō
hold, of the house of their God Baal Berith,
where thei made a bonde with hym: & there-
of did the place take the name, whiche place
was exceding strong. And it was told Abi-
melech, that all the men of the toure of Si-
chem wer gathered together, and Abimelech
gat hym to mount Zelmon, both he and all the
people that were with hym, and toke axes
in his hande, and cut vnto bowes of trees, & tolde
them, & bare them on his shulder, & saied vnto Iudic. ix.
the folke that were with hym: what ye have
G.

G. ... and all the people ... [illegible] ... out. And all the men that were among the people, and dwelt in the tower, fled unto Thimelech, and ... [illegible] ... and set fire upon them: so that all such smoke and fire fell the men of the toure of Sichem were slain, to the .M. men and women. Then went Abimelech to Thebez, and besieged it, and took it. But there was a strong toure within the citie, and thither ran all the men and women, and all the chiefe that were in the citie, & shut to them, and gat them vp to the toure. And Abimelech came vnto the toure, & fought against it and wet hard vnto the doze of the toure, to set it on fire. And a certain woman cast a piece of a milstone vpon his hed, and all to brake his braine pan. Then Abimelech called hastily vnto the yong man that bare his harnes, and said vnto him: draw thy sweard, and slay me, that men saie not of me: a woman slewe hym. And his lad thrust hym through, and he died. And when the men of Israell saw that Abimelech was ded, they departed euery man into his owne houle. And thus the wickednes of Abimelech, which he did vnto his father, in slaying his .lxx. brethren, and therto all the wickednesse of the men of Sichem, did God bring vpon their hedes. And vpon the came the curse of Joathā the sonne of Jerobaal.

¶ The .x. Chapiter.

After Abimelech there arose, to defende Israell, one Thola the sonne of Phuah his Uncles sonne, a man of Issakar, which dwelte in Samir, in mount Ephraim. And he Judged Israell .xxiij. yere, and died, and was buried in Samir. And after hym arose Jair, a Gileadite, and Judged Israell .xxij. yere. And he had .xxx. sonnes, that rode on .xxx. asse colues, and they had .xxx. cities, which are called the tounes of Jair vnto this daye and are in the lād of Gilead. And Jair died, and was buried in Kamon. And the children of Israel wrought wickednes yet again in the sight of the lorde, and serued Baalim and Astaroth, and the goddes of Syria, the goddes of Sidon, and the goddes of Moab, the goddes of the children of Ammō, and the goddes of the Philistines, and forsoke the lorde, and serued not him. And the lord was wroth with Israell, and sold hym into the handes of the Philistines, and into the handes of the children of Ammon: which from that yere forth vexed & oppressed the children of Israel .xviij. yere, all that were on the other side Jordan in the land of the Amorites, which is in Gilead. Moreouer, the children of Ammon went ouer Jorde, to fight against Juda, Beniamin & the house of Ephraim: so that Israel was sore vexed. And the children of Israel cried vnto the lorde, saying: We haue synned against thee, for we haue forsaken our God, and serued Baalim. And the lorde said vnto the children of Israel: Did not the Egyptians, the Amorites, the children of Ammon, the Philistines, the Sidonians, the Amalekites, and the Moabites oppresse you? And ye cried to me, and I deliuered you out of their handes. And for all that ye haue forsaken me, & serued straunge goddes, therefore I will help you no more. Go & cry vnto the goddes which ye haue chosen, and let them saue you in the tyme of your tribulacion. And the children of Israel said vnto the lorde: we haue synned: vnto vs, whatsoeuer pleaseth thee, deliuer vs onely this day. And they put away the straunge goddes from them, and serued the lord. And his soule had pitie on the misery of Israell. Then the children of Ammō gathered to gether, and pitched in Gilead. And the children of Israell gathered the to gether, and pitched in Maspa. And the lordes of Gilead, said eche to other: whosoeuer will begin the battell against the children of Ammon, the same shalbe hed ouer all the inhabiters of Gilead. ¶ The .xi. Chapt.

And there was one Jephthah a Gileadite a strong man, the sonne of an harlot: and Gilead begat Jephthah. And Gileads wife bare hym sonnes, which, when they were come to age, thrust out Jephthah, & said vnto hym thou shalt not inherite in our fathers houle, for thou art the sonne of a straunge woman. Then Jephthah fled from his brethren, and dwelt in the land of Tob. And there gathered idle and theuish men to Jephthah, and went out with hym. And it chaunced in procesle of time, that the children of Ammon made war against Israel. And when the children of Ammō fought thus against Israel, the elders of Gilead went to fet Jephthah out of the land of Tob, to help them, and said vnto hym: come and be our capitain, that we maie fight with the children of Ammon. Jephthah answered the elders of Gilead: did not ye hate me, and expel me out of my fathers houle? Wherfore come ye vnto me now, in tyme of your tribulacion? And the elders of Gilead said vnto Jephthah: therefore we turne again to thee now, that thou maiest go with vs, & fight against the children of Ammon, and bee our hed ouer all the inhabiters of Gilead. And Jephthah said vnto the elders of Gilead: if ye bring me home again, to fight with the children of Ammon, then if the Lorde deliuer them before me, shall I be your hed? And the elders of Gilead said to Jephthah: the lorde be witnesse betwene vs if we do not according to thy wordes. Then Jephthah went with the elders of Gilead, And the people made hym hed and ruler ouer them. And Jephthah rehersed all his wordes before the lorde in Maspa. And Jephthah sent messengers vnto the king of the children of [illegible] ... with me

Deute.

Num.

Num. 21 Deut.

Iere. 7. e. 10.

The first dea. A. Wattins.

B.

C.

D.

E.

F.

Ex. 23. a. Deut. 7. a. Iud. 3. a. Iud. 6. a. 1. Reg. 11. b. 1. Reg. 12. b. 1. Reg. 31. b. 1. Para. 5. a. Iudi. 9. c. Iudi. 10. c. Deuteron. 21. Iud. 8. d. Iud. 9. d. 10. a. Iud. 13. a. vi. 16. g and. 18. a.

that thou art come against me, to fight in my
landes? The kyng of the children of Ammon
answered vnto the messengers of Iephthah
Because Israell toke awaie my lande, when
thei came out of Egipt: euen from Arnon vn-
to Jabok, and vnto Jordan. Now therefore,
restore those landes again, with faire mea-
nes. And Iephthah sent messengers again
vnto the kyng of the children of Ammon: and
sayed vnto hym: thus saieth Iephthah: * Is-
rael toke not awaie the lande of Moab, nor
the land of the children of Ammon. But whē
Israell came out of Egipt, and walked thor-
owe the wildernesse, euen vnto the red sea,
and came to Cades, and sent messengers vn-
to the kyng of Edom, saiyng: let me I praie
thee, go through thy lande. But the kyng of
Edom would not agree thereto. And in like
maner thei sent vnto the kyng of Moab, but
he would not consent. And so Israell abode
still in Cades. And then thei wente along
through the wildernesse, and compassed the
lande of Edom, and the lande of Moab, and
came along by the East side of the lande of
Moab, and pitched on the other side of Ar-
non, and would not come within the coast of
Moab: * for Arnon was the vttmoste border
of Moab. And then Israell, * sent messen-
gers vnto Sehon, kyng of the Amorites,
and kyng of Hesbon, and saied vnto hym: Let
vs passe through thy lande, vnto oure awne
countree. But Sehon consented not to Is-
rael, that he would go through his coaste:
but gathered all his people together, & pit-
ched in Jahah, and fought with Israel. And
the lorde God of Israell, deliuered Sehon
and all his folke, into the handes of Israel.
And so Israell smote them, and conquered al
the lande of the Amorites, the inhabiters of
those saied countres: and thei conquered all the
Coastes of the Amorites, from Arnon vnto
Jabok, and from the wildernesse vnto Jor-
dan. So now, seyng the lorde God of Is-
rael, hath caste out the Amorites, before his
people Israell, shouldest thou possesse the
land? Nay, but what people Camos thy God
driueth out, that lande possesse thou. Euen
so, whatsoeuer nacion, the Lorde oure God,
expelleth, that lande ought we to inioye. And
* art thou better then Balac the sonne of Se-
phor, kyng of Moab? Did he striue with Is-
rael, or fight against them, al the while Is-
rael dwelt in Hesbon, and her townes, in Ar-
oer and her townes, & in all the cities, that
be along by the coastes of Arnon three C.
yeres? Why diddest thou not recouer theim
in al that space? Wherefore, I haue not sy-
ned against thee. But thou doest me wrong,
to warre against me. The Lorde therefore,
which is a iudge, be iudge this daie, betwene
the children of Israell, and the children of
Ammon. Howbeit, the kyng of the childrē of

Ammō harkened not vnto the wordes of Ie-
phthah, whiche he sent hym. Then the spirit
of the lorde came vpō Iephthah. And he pas-
sed ouer vnto Gilead, & to Manasses, and came
to Mizphah, that lieth in Gilead, and from
thēce vnto the children of Ammon. And Ie-
phthah vowed a vowe vnto the lorde and said: F.
if thou shalt deliuer the children of Ammon, Num.vi.a.
into my handes, then that thyng, that cōmeth
out of the doores of my house against me, whē
I come home in peace, from the children of
Ammon, shalbe the lordes, and I will offer it
vp for a burnt offryng: and so Iephthah went
vnto the children of Ammon to fight with thē.
And the lorde deliuered thē into his handes.
And he smote them from Aroer, till thou come
to Menith, euen. xx. cities: and so vnto the
plain of the Vineyardes, with an exceadyng
great slaughter. And thus the children of Am-
mon were brought vnder, before the children of
Israell. When Iephthah came to Mizphah,
vnto his house, lo, his daughter came against
hym, with timbrelles & daunces, which was
his onely child: so that beside her, he had ne-
ther sonne nor daughter. And whē he saw her
he rent his clothes, & said: alas my daughter G.
thou hast brought me low, and art one of thē
that trouble me: For I haue opened my mouth
vnto the Lorde, and cannot go backe. And she
said vnto hym: my father, if thou haue opened
thy mouthe vnto the lorde, then do with me,
according to it that proceaded out of thy
mouthe, for asmuche as the lorde hath auen-
ged thee of thine enemies, the children of Ammon. And she said vn-
to her father: do this muche for me: let me a-
lone. ij. monethes, that I may go mune to the
moūtaines, and bewaile my virginitie. I and
my felowes. And he said, go, and he sent her a
waie. ij. monethes. And so she went with her
companions, and lamēted her maydenhed, vpō
the mountaines. And after the ende of. ij. mo-
nethes, she turned again vnto her father, whi-
che did with her, according to his vow, whi-
che he had vowed, and she had knowen no mā.
And it grewe to a custome in Israell. The
daughters of Israell, came yerely by yere, to
lament the daughter of Iephthah the Gili-
adite, iij. daies in a yere. ¶ The xij. Chapi.

AND the men of Ephraim, gathered them- A. Euen tong
selues together, and went Northward, & Judic.viij.a.
said vnto Iephthah: wherfore * wentest thou
to fight with the children of Ammon, & diddest
not call vs to go with thee? We will therfore
burne thyne house vpon thee with fire: and
Iephthah said vnto them: I and my people
were at great strife, with the children of Am-
mon. And when I called you, ye deliuered me
not out of their handes. And whē I sawe that
ye deliuered me not, I * put my life in my han- Iob.xiij.a.
des, and went vpon the children of Ammon.
And the lorde deliuered them into my handes.

Wherefore then are ye come vpon me now, to
fight with me? Iephthah therefore gathered
together all the men of Gilead, and fought
B. with the Ephraites. And the men of Gilead
smote the Ephraites, because they said: Ye
Gileadites, are but runnagates of Ephraim
among the Ephraites, and the Manassites.
Moreouer, the men of Gilead tooke their pas-
sages of Iordan, before the Ephraites. And
whē those Ephraites that were escaped, said
let vs go ouer, then the men of Gilead said
vnto them: art thou an Ephraite? They said:
C. naye. Then said they vnto him: Then say:
Schibboleth: who che is by interpretation,
an eare of corne. And he said: Sibboleth:
for he could not so pronounce. And then they
tooke him, and slewe him at the passages of
Iordan. And there were ouerthrowen at that
time of the Ephraites. xlij. M. And Iephthah
iudged Israel. vi. yere, and died, and was bu-
ried in one of the cities of Gilead. After this
man, iudged Israel one Abezan of Bethlehē
and he had. xxx. sonnes, and. xxx. daughters,
whom he sent out, and toke. xxx. other in, for
his sonnes. And whē Abezan had iudged Is-
D. rael. vij. yere, he died, & was buried at Beth-
lehem. After him, Elon a Zabulonite iudged
Israel. x. yere, and Elon the Zabulonite died
and was buried in Aialon, in the countree of
Zabulon. After him, Abdon the sonne of Hil-
lel a Pharathonite iudged Israel. And he had
xl. sonnes, and. xxx. nephewes, that roade on
lxx. Asse colttes. And whē Abdon the sonne of
Hillel the Pharathonite, had iudged Israel
viij. yere he died, and was buried in Pharathō
in the lande of Ephraim, in the mount of the
Amalekites. ¶ The. xiij. Chapiter.

The. 6. date. Iudic. ij. a.

AGayne the children of Israell began again
to commit wickednesse, in the sight of the
lorde. And the lorde deliuered them into the
handes of the Philistines. xl. yere. And there
was a man in Zarah, of the kynred of Dan
named Manoah, whose wife was barren, and
bare not. And the Angell of the lorde, appe-
red vnto the woman: And said vnto her: Be-
hold, thou art barren, & beareste not: But thou
Num. vi. a. shalte conceiue, and beare a sonne. And now
beware, that thou drinke no wine, nor strōg
drinke, neither eate any vncleane thyng: For
I. Reg. i. b. lo, thou shalt conceiue, and beare a sonne. And
Num. vi. a. there shall no rasor come on his hedde. For
the lad shalbee an abstainer vnto God, euen
from his infancie, and from his birthe. And
he shall begin to deliuer Israell, out of the
handes of the Philistines. Then the wife
came, and told her husbande, saying: a man of
God came vnto me, & the fashion of him was
like the fashion of the Angell of God, exce-
ding fearfull. But I asked him not, whence
B. he was, neither told he me his name, but said
Gene. xvi. c. vnto me: Behold, thou shalt be with child and
Luke i. c. beare a sonne, and nowe drynke no wine, nor
strōg drinke, neither eate any vncleane thyng
for the lad shalbee an abstainer to God, euen
from his infancie, and from his birth, to the
daie of his death. Then Manoah made inter
cession to the Lorde, and said: I praie thee
my Lorde, lette the man of God, whiche thou
sendest, come once more vnto vs, and teache
vs what we shall do vnto the lad, when he is
borne. And God heard the voyce of Manoah
and the Angell of God came again, vnto the
wife, as she sat in the field. But Manoah her
husbād, was not with her. And the wife made
hast and ranne, and shewed her husbande, and
said vnto him: behold, the man appered vnto
me, that came vnto me to daie. And Manoah
arose, and wēt after his wife, and came to the
man, and said vnto him: art thou the man that
spakest vnto my wife? And he said: Iam. Ma-
noah said: now, when thy saying is come to
C. passe: what shalbe the maner of the child, and
what shall he be? And the Angell of the lorde
said vnto Manoah: thy wife must abstein frō
all that I said vnto her: she maie eate of no-
thyng, that commeth of the Vine Tree, nor
drinke Wine or strong drinke, nor eate any
vncleane thyng: but muste obserue all that I
bad her. Manoah said vnto the Angell of the
lorde: we will kepe thee still, vntill we haue
Toby. xij. made redy a Kid, and haue set it before thee.
And the Angell of the lorde, said vnto Ma-
noah: though thou make me abide, I will not
Gene. xviij. a. eate of thy bread: And if thou wilte offer a
Toby. xij. b. burnt offryng, thou muste offer it vnto the
lorde. For Manoah wist not, that it was an
Angell of the lorde. And Manoah said again
vnto the Angell of the Lorde: What is thy
name, that when thy saying is come to passe,
we maie do thee some worshipe? And the An-
gell of the lorde said vnto him: why askest
Gen. xxxij. f. thou after my name, whiche is secrete. And
so Manoah toke a Kid, with a meat offryng
D. and offered it vpon a Rocke, vnto the lorde.
And the Angell did wōderously. Manoah and
his wife lokyng vpon. And when the Flame
came vpward, euen from the Altar, the Angell
of the Lorde ascended vp, in the flame of the
Altar. And Manoah and his wife, loked vp
it, & fell flat on their faces, vnto the ground.
But the Angell of the lorde, did no more ap-
pere, vnto Manoah and his wife. Then
Manoah knewe, that it was an Angell of the
lorde, and said vnto his wife, we shall surely
Exo. xxxiij. dye, because we haue seen God. But his
Iudic. vi. c. wife said vnto him: if the Lorde would kill
vs, he would not haue receiued a burnt offe-
ryng, and a meate offeryng of oure handes,
neither would he haue shewed vs, all these
thynges, nor would nowe haue tolde vs any
suche. And the wife bare a sonne, and called
his name Samson. And the ladde grewe, and
the Lorde blessed him. And the spirite of the
lorde, began to moue him in the hoste of Da-

betwene Zarah and Eschaoll.

¶ The. xiiij. Chapiter.

Euangel. M. SAmson wente doune to Thamnath, and saw a woman in Thamnath, of the daughters of the Philistines, and he came vp, and tolde his father and his mother, and saied: I haue seen a woman in Thamnath, of the daughters of the Philistines. And nowe gene me her to wife. Then his father and mother said vnto hym: Deut. vij. a. * Is there neuer a woman, emong the daughters of thy brethren, and emong all my people, but that thou muste go, and take a wife, of the vncircumcised Philistines? And Samson saied vnto his father: gene me this woman for she pleaseth me well. But his father and mother wist not, that it was the lorde doyng, and that he sought an occasion, against the Philistines, for at that tyme, the Philistines raigned ouer Israel. Then wet Samson, and his father & his mother, doune M. to Thamnath, and came to the vineyardes of Thamnath. And behold, a yong wood Lion roared vpon hym. And the spirite of the lord came vpō hym. And he tare hym, as he would haue rent a kidd, and yet had nothyng in his hande, neither tolde his father and mother, what he had doone. And he went doune, and talked with the woman, whiche semed well fauored, in the sight of Samson. And within a whyle space after, as he went thether again to take her to wife, he turned out of the waie to se the carcasse of the Lion. And behold, there was a swarme of Bees and hony, in the carkasse of the Lion. And he toke of the hony in his handes, and went eatyng, and came to his father and mother, and gaue them also. And thei did eate. But he tolde not theim, that he had taken the Hony, out of the carkasse of the Lion. And to his father came vnto the woman, and Sāson made there a feast for so vsed the young men to doo. And when thei C. the citezens of that place saw hym, thei brought thirtie companions to be with hym. And Samson said vnto theim: I will now put furthe a riddle vnto you: And if you can declare it me within seuen daies of the feast, and finde it out, I will gene you thirtie shirtes, and thirtie chaunge of garmentes: but and if you cannot declare it me, then shall ye gene me thirtie shirtes, and. xxx chaunge of garmentes. And thei answered hym: putte furthe thy riddle, that wee maie heare it. And he said vnto theim: Out of the eater came meate: and out of the strong came swetnesse. And thei could not in three daies expound the riddle. And when the seuenth daie was come, thei said vnto Samsons wife: Flatter thyne husbande, and persuade hym, that he maie declare vs the riddle, least we burne thee and thy fathers house with fire. Haue ye called vs hether, to make vs beggers? And Samsons wife wept before him, complained and said: Surely thou hatest me, and louest me not: for thou hast putte furthe a riddle: vnto the children of my folke, and hast not told it me. And he said vnto her: behold, I haue not told it my father and my mother, and shall I tell it thee? And Samsons wife, wept before hym seuen daies, while the feast lasted. And the seuenth daie he told her, because she laie so sore vpon hym. And she told it the children of her folke. And the men of the citee, said vnto hym the seuenth daie, before the Sonne went doune. What is sweter then Hony, and what is stronger then a Lion? Then said he vnto theim: If ye had not Plowed with my Calfe, ye had not founde out my riddle. And the spirite of the Lorde came vpon hym. And he went doune to Ascalon, and slewe thirtie menne of theim, and spoyled theim, and gaue chaunge of garmentes vnto them, which expounded the riddle. And he was wroth, and went vp to his fathers house. But Samsons wife, was geuen to one of his companions, that he had taken vnto hym.

¶ The. xv. Chapiter.

BUT it chaunced within a while after, The. iij. daie Haruest. in the tyme of Wheate Haruest, that Samson visited his wife with a Kidde, saying: I will go into my wife, into the Chamber: But her father would not suffer hym to go in. And her father said: I thought that thou hadest hated her, and therefore gaue I her, vnto one of thy companions. Is not her younger sister, fairer then she? Take her in stede of the other. Samson said vnto them: Now am I more blameles, then the Philistines, and therefore, will I do them displeasure And Samson went out, and caught. iij. hundred Foxes, and tooke fire brandes, and fastened taile to taile, and putte a fire brande in the middes, betwene twoo tailes. And whē he had set the brandes of fire, he sent theim out, that thei might runne abrode, whiche went immediatly into the standyng Corne of the Philistines, and burnt vp bothe the reaped Corne, and also the standyng, with the Vineyardes and Olives. Then the Philistines said: who hath done this? And it was B. tolde theim, that Samson the sonne in lawe of the Thamnite, because he had taken his wife, and geuen her to his companion. And the Philistines came vp, and burnt her, and her father with fire. And Samson said vnto theim: Though ye haue doone this, yet will I bee auenged of you, and then I will cease. And he smote theim legge and thigh, with a mightie plague. And then he went, and dwelte in the Caue, of the Rocke Etam. Then the Philistines came vp, and pitched in Juda, and laye in a place, that was afterward called Lehi, that is a iawe bone, where their host was scatered abrode. And the meane of Juda said, why are ye come vp

vnto vs? Then answered they to hym: Samson, we come vp, and to do to hym, as he hath
C. doone to vs. Then .iij. M men of Iuda, went downe to the rocke Etam, and said to Samson: wotest thou not that the Philistines are rulers ouer vs? wherefore then hast thou wrought thus vnto vs? He answered them, as
Leui. xxiiij. c. Iudic. i. b. they did vnto me, so haue I done vnto them. And they said vnto hym again: we are come downe to binde thee, to deliuer thee into the hande of the Philistines. And Samson said vnto them, sweare vnto me, and promise me that ye shal not fal vpō me your selues. They answered hym, saying: no, but we will binde thee, and deliuer thee vnto their handes. But we will not kil thee. And they bound hym with .ij. newe cordes, and brought hym from the rock. And when he came to Lehi, the Philistines shouted against hym. And the spirit of the lord came vpon hym, and the cordes that were vpō his armes, became as flax that was burnt with fire, so the bandes loosed from of his handes. And he found a rotten iawbone of an Asse, & put furth his hand, and caught it, &
D. slew a .M. men therwith. And Samson said: with the iaw of an asse, haue I made heapes of them: with the iawe of an asse, haue I slain a M. men. And whē he had left speking: he cast awaie the iaw bone out of his hand, & called the place: Ramath Lehi. That is by interpretation: the lifting vp of the iawe bone. And he was sore a thirst, & called on the lord and said: thou hast geuen this great victory, in the hād of thy seruant. And now I must die for thirst, & fall into the handes of the vncircumcised. But God brake a greate tothe, that was in the iawe, and there came water therout. And when he had dronke, his spirit came again, and he was refreshed, wherefore the name therof, is called vnto this day, the well of the caller on, which he came of the iaw. And he iudged Israell, in the daies of the Philistines twentie yeres.

The .xvi. Chapiter.

Euensong A. * Otherwise called Gazah

THen went Samson to Azah, and * saw ther an harlot, and went in vnto her. And it was tolde the Azathites, saying: Samson is come hether. And they went about, & laied waite for hym there all night, in the gate of the citee, and were still all the night, saying: in the morning, when it is daie, we shall kill hym. And Samson tooke his rest til midnight and rose at midnight, and tooke the dooores of the gate of the Citee, and the .ij. side postes, and rent them of, with the barre and all, and put them vpon his shulders, and caried them vp, to the toppe of an hill, that is before Hebrō. And after this it fortuned, that he loued a woman called Dalila: vnto whom came the lordes of the Philistines, and said vnto her: Perswade hym, and see, wherein his greate strength lieth, and by what meane we may ouercome hym, that we maie bind hym, to bring hym vnder: and euery one of vs, shall geue thee a .xi. C. siluerlynges. And Dalila said to Samson, tell me, where thy greate strength lieth, and how thou mightest be bound, and brought vnder. Samson answered vnto her: if they bynde me with .vij. greene withes, that were neuer dried, I shalbee weake as other menne. And then the Lordes of the Philistines, brought her seuen withes, that were yet greene, and neuer dried, and he bound him therwith. Notwithstanding, he had menne lying in waite with her in the chamber. And she said vnto hym: the Philistines be vpon thee Samson. C. And immediatly he brake the withes, as a tryng of Towe (that is twined) breaketh, when it feleth fire. And so his strength was not knowen. And Dalila said vnto Samson see, thou hast mocked me, and tolde me lies. Now therefore, tell me wherwith thou mightest be bound. He answered her: if they bynde me with newe ropes, that neuer were occupied, I shalbe weake, and as another manne. Dalila therefore toke newe ropes, and bound hym therewith, and said vnto hym: the Philistines be vpon thee Samson. And ther were liers of waite in the Chamber, and he brake them from of his armes, as they had been but
D. a threde. And Dalila said to Samson, hetherto thou hast begiled me, and told me lies yet tell me how thou mightest be bounde. He said vnto her: If thou plattest the seuen lockes of my hed, with an heere lace. And she fastened them with a Nayle, and said vnto hym the Philistines be vpon thee Samson. And he awoke out of his sleepe, and plucked awaie the Naile, that was in the platting, with the heere lace. And she said vnto hym again: How canst thou saie, that thou louest me, when thyne harte is not with me? Behold thou hast mocked me this three tymes, & hast not told me, wherein thy great strength lieth. And as she laie vpon hym with her wordes, continually vexing of hym, his soule was in combred, euen vnto death. And so he told her all his harte, and said vnto her: * there neuer Num. vi. a Iudic. xiij. a came Rasour vpon my hedde, for I haue been an abstciner: (that is to saie, consecrate) vnto GOD, euen from my mothers wombe: therefore, when I am shauen, my strength will go from me, and I shal ware weake, and bee like all other menne. And when Dalila sawe, that he had tolde her all his harte, she sent, and called for the lordes of the Philistines, saying: come vp yet this once, for he hath shewed me all his harte. Then the lordes of the Philistines, came vp vnto her, & brought the money in their handes. And she made him sleepe vpon her knees, & to laie his hed vnne in her lap, and she sent for a man, and he did shaue of the .vij. lockes of his hed, and began

to vexe him, and his strength was gone from him. And she saide: the Philistines be vpon the Samson. And he awoke out of his sleepe, and said: I will go out now as at other times before, & shake my self, & he wyst not that the lord was departed from him. But the Philistines toke hym, and put out his eyes, and brought him down to Azath, and bound hym with two fetters of brasse. And he did grind in the prison house: howbeit the heare of his heed began to growe again after that he was shaven. Then the lordes of the Philistines gathered them togyther for to offre a solempne offrynge vnto Dagon their God, and to reioyce: for thei said: our God hath delivered Samson our enemie into our handes. And when the people sawe him, they prayed their god, for thei said: our god hath delivered into our handes our enemy and destroyer of our country, which slew many of vs. And when their hartes were merye, it fortuned, that thei said: sende for Samson, that he may make vs laugh. And thei set Samson out of the prison house, and he played before them, & thei set him between the pilleres. And Samson saide vnto the ladde that led hym by the hande: set me that I may touche the pilleres that the house stande vpon, that I maye leane to them. And the house was ful of men and women. And there were all the lordes of the Philistines. And there were vpon the roofe a three thousande men and women that beheld while Samson played. And Samson called vpon the lord, and sayd: O lorde God thynke vpon me, and strengthen me, at this time only: O God that I may be auenged of the Philistines for my .ij. eyes. And Samson caught the two middle pilleres on which the house stode, and on whiche it was borne vp: the one in his right hande, and the other in his left, and said: my soule shal dye with the Philistines, & bowed the with all his might. And the house fel vpon the lordes & vpon all the people that were therein. And so the dead whiche he slewe at his death were mo then thei which he slew in his life. And then his brethren and al the house of his father came downe and toke hym vp, and brought him and buried hym betwene Zarah and Eschaol, in the buryinge place of Manoah his father. And he iudged Israel twentye yeres.

Of Gaza.

The .iiij. day of Nouember.

¶ The .xvij. Chapiter.

THere was a man in mount Ephraim named Micah, & he saide vnto his mother: the leuen hundred siluerlynges that were taken from the about which thou cursedest and spakest it in mine eares. Beholde, the siluer is with me, I toke it awaye. And his mother said: blessed be thou my sonne in the lorde. And when he had restored the leuen hundred siluerlynges to his mother againe, his mother saide I vowed the siluer to the lord of myne

hande for the my son, that thou shuldest make a grauen image and an ymage of metal. Now therefore I wil gene it the againe. And when he restored the money again vnto his mother, his mother tooke .ij. hundred siluerlynges, & gaue them to a goldsmith, which made therof a grauen image, and an image of metal, and it was in the house of Micah. And the man Micah had a temple of goddes, and made an Ephod and Theraphim: that is to saye a garment for the priest, and goods. And filled the hand of one of his sonnes which bare him Priestes. In those dayes there was no kyng in Israell, but euery man did that which him good in his own eyes. And there was a yonge man out of Bethlehem Juda, of the kynred of Juda, whiche yonge man was a Leuite, and soiorned there. And the man departed out of the citie of Bethlehem Juda, to goo dwell where he could finde a conuenient place. And he came to mount Ephraim to the house of Micah as he iourneyed. And Micah saide vnto hym: Whence comest thou? The Leuite answered hym: I am of Bethlehem Juda, and go to dwel where I may finde a place. And whence I may espie it to be for my profit. And Micah sayd again vnto hym: dwell with me and be vnto me a father and a priest. And I wil gene the ten siluerlynges by yere, two garmentes, and thy meate & drinke. And the Leuite was content to dwell with the man, & was vnto hym as one of his owne sonnes. And Micah consecrated the hande of the Leuite, and the yonge man became his priest, and was in the house of Micah. Then said Micah: now I am sure that the lord wil be good vnto me, seyng I haue a Leuite to my priest.

Jud. xviij. a. and. xxi. d.

¶ The .xviij. Chapiter.

IN those dayes there was no kyng in Israel. And in those dayes the tribe of Dan sought them an inheritaunce to dwel in, for vnto that time there fel none inheritaunce vnto them amonge the tribe of Israell. And the childre of Dan sent of their kynred .v. actiue men in feates of warre out of their coostes, euen out of Zarah and Eschaol, to vewe the lande and searche it out, and sayde vnto them: go, and searche out the lande. Whiche when thei came to mounte Ephraim euen to the house of Micah thei lodged there. And when thei were in the house of Micah, thei knewe the voyce of the yong mā the Leuite: & when thei turned in thither, thei saide vnto hym: who brought the hyther? what makest thou in this place? and what halte thou here? And he answered them thus & thus dealeth Micah with me, and hath hyred me, and I am become his priest. And thei said vnto him again: Aske counsaile now of God, that we maye know whether the way which we go shall be prosperous or no. And the priest saide vnto them:

Jud. xx. d.

the gaue peace, for the lorde guideth your way which ye go. Then the fyue men departed & came to Laish, and sawe the people that were therein, howe they dwelte careleslie, after the maner of the Sidonims, still and without care, lyke of peril: & that no man made any trouble in the lande, or vsurped any dominion, but were farre from the Sidonims, and had no businesse with other men. And they came vnto their brethren to Zarah and Eshtaol. And their brethren saide vnto them: what haue ye done? And they answered: Arise, that we may go vp against them, * for we haue sene the lande: surely a very good one. And do ye yet still? be not slouthfull to depart, But come to conquere the lande. It shalbe no labour. When ye will go ye shall come vnto a people that feareth no perill, and it is a very large countrye, which God hath geuen into your handes. It is also a place where doeth lacke nothyng that is in the worlde. And there departed thence of the kynred of the Danites, euen out of Zarah & Eshtaol, sixe hundred men appointed with instrumentes of warre. And they went vp & pitched in Kiriath Iarim which is in Iuda. Wherefore they call the place, the host of Dan vnto this daye: and it is on the backeside of Kiriath Iarim. And they went thence vnto mounte Ephraim, and came to the house of Micah. Then answered the fyue men that went to spye out the countrye of Laish and saide vnto their brethren: wot ye not, that there is in these houses an Ephod, Theraphim, a grauen image and an image of metall? Now therefore consider what ye haue to do. And they turned thether warde & came to the house of the yong man the Leuite, euen vnto the house of Micah and saluted him peaceably. And the sixe hundred men gyrded with weapons of warre whiche were of the children of Dan, stode by the entryng of the gate. And the fyue men that went to spie out the lande, went in thether and tooke the kerued image & the Ephod, Theraphim and the image of metal. And the priest stode in the entryng of the gate with the. vi. hundred men that were armed vnto battail, while the other went into Micahs house, & fet the kerued image, the Ephod, Theraphim & the image of metall. Then saide the priest vnto them: what do ye? They answered him: holde thy peace, lay thine hand vpon thy mouth, and come with vs to be our father and priest. Is it better for the to be a priest vnto the house of one man, then to be a priest vnto a tribe or kynred in Israel? And the priests hart was glad & tooke the Ephod and Theraphim, and the grauen image, & went with the people. And they turned and departed, and put the children, the catel and their other substaunce before them.

And when they were a good waye from the house of Micah, the men that were in the houses nye to Micahs house, made an out rode, and followed after the children of Dan, and called vnto them. And they turned their faces, and saide vnto Micah: what ayleth the, that thou makest an outcrye? And he sayde: ye haue taken away my goddes which I made, & also the priest, and go youre wayes with them. And what haue I more? howe then saye ye vnto me: what ayleth the? And the children of Dan saide vnto him: let not thy voyce be heard among vs, lest angrye felowes runne vpon the, and thou lose thy lyfe with the lyues of all thyn houshold. And so the children of Dan wente their wayes. And when Micah sawe that they were to stronge for him, he turned, and went backe vnto his house againe. And they take the thinges which Micah had made, and the priest which he had, and came vnto Laish, euen vnto a people that were at rest and without mistrust, and smote them with the edge of the swearde, and burnt the citie with fyre. And there was no man to helpe, because Laish was farre from Sidon, and they had no meddlyng with any other man. And the citie stode in the valleye that lyeth by Bethrehob. And they built them there a citie, and dwelte therein. * And called it Dan after the name of Dan their father which was borne vnto Israell. Howbeit, in very dede the name of the citie was Laish at the beginnyng. And the children of Dan set them vp the grauen image. And Ionathan the sonne of Gerson the sonne of Manasses and his sonnes were the priestes in the tribe of Dan * vntyll they were caried awaye oute of the lande captiue. And they set them vp the kerued image which Micah made, all the whyle that the house of God was in Silo.

¶ The xix. Chapiter.

IT chaunced in those dayes, whē there was no kyng in Israell, that a certayne Leuite soiourninge on the syde of mounte Ephraim: toke to wyfe a concubine out of Bethlehem Iuda, and his concubine playde the whore by hym, and went awaye from hym vnto her fathers house to Bethlehem Iuda, and there continued foure monethes. And her husbande arose and went after her, to speake friendly vnto her, and to bringe her home again, hauing his seruaunt with hym: and a couple of asses. And she brought hym into her fathers house, and when the father of the damosel sawe him, he reioyced of his commyng. And his father in law the damoselles father kepte hym. And the Leuite abode with hym three dayes, and so they ate and dranke, and lodged there. The fourth daye when they arose early in the morning, the man rose vp, to departe. And the damoselles father sayde vnto his sonne in lawe: comforte thine harte with a morsell of breade, and then go youre

C. Num. xiij. n.

D.

E.

F.

G.

Iosu. xix. h.

Iosu. xviii. g

The. v. daye at mattyns. A.

Gen. xviij. c.

waye. And they satte downe, and dyd eate and
drincke bothe of them together. And the ta-
merels father layd vnto the man: Be content
I praye the, and tarye al night, and let thine
hart be merye. And when the man rose vp
to departe, his father in lawe compelled
hym to returne again, and tarye al nyght ther.
And he arose vp early the xxth daye to de-
parte, and the damcels father saide: comfort
thine hart: and thei taried vntil after mid day.
C. And they did eate bothe of them together.
And when the man arose to departe with his
concubine and his lad, his father in law the
damcelles father sayde vnto hym: beholde,
the daye goeth fast awaye and draweth to-
warde euen, tarye all nyghte: at the leest waye
tarye this daye here, that thyne hart may be
merye. And to morowe get you yearlye vpon
youre waye, that thou mayest get the to thy
tent. Neuertheles, the man wolde not tarye,
but arose and departed, and came ouer as
Iebus (whyche is at Jerusalem) and his ij.
asses laden, and his concubine and his ladde
with hym. And when they were nere by Je-
bus the daye was fore spent, and the yonge
man sayd vnto his master: come I praye the,
D. and let vs turne in, into this citie of the Je-
busites, and lodge all nyghe there. His mai-
ster answered him: we wyll not turne in to a
straunge citie that are not of the children of
Israell: we wyll go forth to Gibea. And he
sayde vnto his lad: go forewarde, and we shal
come to one of these places, to lodge al nyght
eyther in Gibea or in Rama. And thei wente
forewarde vpon their waye, and the sunne
wente downe vpon them, when they were nere
by Gibea which belongeth to them of Ben-
jamin. And thei turned thether warde to go
in and lodge al nyght in Gibea. And when he
came he sat him downe in a strete of the citie,
for there was no man that tooke them to lod-
ging. And behold there came an old man from
his worke out of the feld at euen, which was
E. also of mount Ephraim, and dwelt as a stran-
ger in Gibea. But the men of the place were
the children of Jemini. And when he had lift
vp his eyes, he sawe a wayfaring man in the
stretes of the citie. And the olde man sayde:
whether goest thou? And where comest thou?
We answered hym: we came from Bethlehem
Juda, towarde the side of mounte Ephraim:
from thence am I, and I went to Bethlehem
Juda, and go now to the house of the Lord.
And there is no man that receiueth me to
house. We haue straw and prouander for
our asses, and bread and wyne for me and thy
handmayde, and for the lad that is with thy
seruant: we lacke nothyng. The olde man
sayde: peace be with the, all that thou lackest
F. shall thou fynd with me: only abide not in the
strete al nyght. So he brought him into his
house, and gaue fodder vnto his asses. And
thei washed their fete, and did eat and drinke.
And as they were makyng their hartes merye,
beholde the men of the citie which were wic-
ked, beset the house round about, & thruste
at the doze and spake to the wan of the house,
the olde man, saiyng: bryng forthe the man
that came into thyne house that we may know
hym. And the man of the house, the olde Gene. xix. b.
man went out, and sayde vnto them: Oh nay
my brethren do not so wickedly, seyng that
this man is come into mine house: do not so
vnmete a thyng. Beholde, here is my daugh-
ter, a mayden, and this mans concubine, them
wyll I bryng out nowe vnto you, and humble
them, and do with them what semeth you
good: but to this man do not so abhominable
a thyng. But the men wold not her ken to him.
And the man toke his concubine, and brought
her out vnto them, which knewe her and a-
bused her all the nighte, euen vnto the mor-
ning. And when the day began to spryng, they G.
let her go. And then came the woman in the
dawnyng of the daye, and fell downe at the
doze of the mans house where her lord was
till it was day. And her lorde arose vp in the
morning, and opened the dores of the house
and went out to go his waye. And behold, the
woman, euen his concubine laye along before
the doze of the house, and her handes stret-
ched out vpon the thresholde. And he thin-
king her to haue bene a slepe, sayd vnto her:
vp and let vs be going. But she answered not.
Then the mā perceiuing that she was dead
toke her vp vpon an Asse, and rode vp, & gate
him vnto his owne home. And when he was
come to his house, he toke a knyfe & caught
his concubine and deuided her with the bo-
nes into twelue peces, and sente her into all
quarters of Israell. And all that sawe it said:
there was no such deed done or seene syns
the children of Israell came out of Egipte
vnto this daye, consyder the matter, take ad-
uisement and say your myndes.

The xx. Chapiter.

Then all the children of Israel went out, A Quen tong.
and the congregation was gathered to-
gether as it had bene but one man, euen from
Dan to Beersaba, and vnto the lande of Gi-
lead vnto the Lorde in Mispa, and there
stode folke out of all quarters and of all the
tribes of Israell, in the congregation of the
people of God foure hundred thousand foote-
men that drewe swordes. And when the chil-
dren of Ben Jamin herde that the children of
Israel were gone vp to Mispa, and had said,
O ye children of Israell, tell vs howe this
wickednesse happened. And the Leuite the
womans husband that was slayne, answered
and said, I came into Gibea that is in Ben-
Jamin with my concubine to lodge al night,
and the men of Gibea arose against me, & be-
set the house rounde about vpon me by night
and

and thought to haue slayne me: & my concubine haue they forced that she is dead. And I toke my concubine, & cut her in peces, and sente her throughout all the landes of the inheritaunce of Israell. For they haue committed abhominacion and folye in Israel. Beholde, ye are all children of Israell. Yeue this matter, and geue your counsell in the case.

8. And all the people arose as it had ben one man, saying: there shall not a man of vs go to his tente, neither turne into his house. But this shalbe it that we will do to Gibea. We will go vp by lotte against it. And we will take ten men of the hundred throughout all the tribes of Israell, and an hundred of the M. and a thousand out of .x. M. to set victuals for the people to make that they may go against Gibea Ben Jamin, because of all the abhominacio, that they haue wrought in Israel. And so all the men of Israell gathered together against the citie, knit together, as it had ben but one man. And the tribes of Israell sent men throwe all the tribe of Ben-
Josu. xxii. a. Jamin, saynge: what wickednesse is this that is happened amonge you? Nowe therefore deliuer vs the men, those children of Belial whiche are in Gibea, that we maye slay them, and put away euil from Israel. Neuerthelater, the children of Ben Jamin wold not herken vnto the voyce of their brethren the children of Israell: but gathered them selues together out of the cities vnto Gibea, to come out and fight against the children of Israel. And the children of Ben Jamin were nombred at that time out of the cities .xxvi. thousand men that drue swordes, beside the inhabitours of Gibea, whiche were nombred seuen hundred chosen men. And amonge all these folke were seuen hundred lefte handed men, which euery one could sling stones at an heer breadth, and not misse. And the children of Israel beside Ben Jamin, were nombred foure hundred thousand men that drewe
C. swordes, and were all men of warre. And the children of Israel arose, and went vp to Bethel, and asked counsell of God who shulde begyn the battaill against the children of Ben Jamin. And the Lorde sayde: Juda shall begin. And the children of Israell rose vp early and besieged Gibea. And the men of Israel went out to battail against Ben Jamin, and the men of Israel put them selues in araye to fight against them, beside Gibea. And the children of Ben Jamin came out of Gibea, and destroyed of the Israelites that day .xxii. thousand men, and brought them to the grounde. And the folke of the children of Israell pluckede vp their hartes, and wente to againe, and made battail in the same place where they did the first day. And the children
D. of Israel went vp and wepte before the lord vnto euen, and asked of the lord, saynge: Shall we go againe to battaile against the children of Ben Jamin oure brethren? And the Lorde sayde: go vp against them. And the children of Israell came onto against the children of Ben Jamin the seconde daye. And the children of Ben Jamin went against them out of Gibea the seconde day, & destroyed to the grounde of the children of Israell once agayne .xviii. thousande men that drewe swordes euery man of them. Then the children of Israell and all the people wente vp and came vnto Bethell, and wepte and satte there before the Lorde, and fasted the same daye vnto euen, and offered burnte offringes and peace offeringes before the Lorde. And the children of Israell asked the Lorde: for there was the arke of the appointemente of God in those dayes. And Phinehes the son of Eleazar, the sonne of Aaron waytyng vpon it at that time, sayde: Shall I get me vp to go oute any more to battaill against the
E. children of Ben Jamin my brethren, or shall I ceasse? The Lord sayde: go, for to morowe I will deliuer them into youre handes. And Israell set liers alwaye rounde about Gibea. And the children of Israell went vp against the children of Ben Jamin the thyrde tyme, and put them selues in araye against Gibea, as twyce before. And the children of Ben Jamin came out against the people, and were drawen alwaye from the citie. And they began to smite of the people dead (as twyce before, by .x. high wayes of which one goeth vp to Bethell and the other to Gibea throwe the felde) vpon a thirty men of Israel. And the children of Beniamin sayde: They are fallen before vs, as at the tyrste. But the children of Israel sayde: let vs flye and pluche them away from the citie vnto the high wayes. And all the men of Israell rose vp oute of their places, and put them selues in araye at Baal Thamar. And likewyse the lyers in wayte of Israell came forth oute of their places, euen oute of the medowes that were aboute Gibea, and came against Gibea ten thousande chosen men out of all Israell, and there was a sore battaill. But the other wyst not that so great euil was to vpe them. And the Lord plaged Ben Jamin before Israel, and the children of Israel destroyed
F. of the Beniamites the same days .xxv. thousande and an hundred men, that drewe swordes euerye one of them. And when the children of Ben Jamin sawe that they were put to the worse, the men of Israell gaue rowme to the Beniamites, because they trusted vnto the lyers in wayte whiche they had before Gibea. And the lyers in wayte hasted, and runne vpon Gibea, and went and smote all the Citie with the edge of the sworde. And an appointemente had the men of Israell from the lyers in wayte, that they shulde make

a greate smoke rise vp out of the citie. And
when the men of Israel fled in the batel: Ben
Jamin began to smit dead of the children of
Israel, about .xxx. persounes, and sayde:
the other are put to the worse before vs, as
in the firste batel. But whan there began to
aryse oute of the citie a piller of smoke, the
Beniamites loked backe: & behold, the waste-
yng of the hole citie began to accende vp to
heauen. When the men of Israel also turned
again, the men of Ben Jamin were abashed,
for they sawe that euell approched them. And
therfore they turned their backes before the
men of Israell vnto the waye that leadeth to
the wyldernesse, but the men of warre ouer-
toke them. And beyonde that, they which came
out of the citie, destroyed them in the middle
of them. And thus they compassed the Beni-
mites about, and chased them to Menuha, and
ouer ranne them to Gibea on the eastsyde: and
ther wer slayne of Ben Jamin, .xviii. thousand,
which wer all men of warre. And they turned
and fled to the wyldernesse ward, and vnto the
the rocke of Rimmon. And the other slew by
the waye of the rest of them, fyue thousande
men, and stycked vnto them, vntil they came to
Gibeon, and slew two thousand men of the.
So that all that wer slayne that same daye
of Ben Jamin were. .xxv. thousande men that
drue swordes, whiche were al men of warre:
only .vi. hundred men turned & fled to the wil-
dernes, vnto the rocke of Rimmon, & abode
there. iiii. monethes. And the men of Israell
turned backe again vnto the children of Ben
Jamin, and smote them with the edge of the
swearde in the cities, both man and beast and
all that came to hande, and set on fyre al the
cities that they could come by.

The. xxi. Chapiter.

The. bi. day. Mattyns.

A Nd every man of Israel sware in Miz-
pa, saying: ther shall none of vs geue his
doughter vnto any of Ben Jamin to wyf. And
the people came to Bethel & abode there tyl
euen before God, and lifte vp their voyces, &
wepte sore, and said. O lord God of Israel,
why is this chaunced in Israell, that there
shuld be this day one tribe lacking in Israel?
And on the morow the people rose vp be-
time, & made ther an aulter and offered burnt
offrynges and peaceoffrynges. And the chil-
dren of Israel asked, who are they among al
the tribes of Israell, that came not vp with
the congregacion vnto the lorde? for they had
made a greate othe concernyng hym that ca-
me not vp to the Lorde to Mizpa, saying: he
shal surely die. And the children of Israel had
pite on Ben Jamin their brethren, & sayde:
there is one tribe cut of fro Israel this day:
what shall we do vnto the remnaunt of them,
that they may haue wyues? we haue sworne
by the lord: that we wil not geue them of our
doughters to wyues. And they said: Is ther
any of the tribes of Israel, that came not vp
to Mizpa to the Lorde? And behold, there came
none of the inhabitours of Jabes Gilead
vnto the hoole congregacion. For the people
wer vewed, and behold: there wer none of the
inhabiters of Jabes Gilead there. And they
sent thither a multitude, euen .xii. thousande
men of the stoutest of them, and commaun-
ded them, saying go & smit the inhabiters of
Jabes Gilead with the edge of the sworde,
both wemen & children. * And this is it that
ye shal do, vtterly destroye all the males, & al
the wemen that haue lyen by men. And they
found among the inhabiters of Jabes Gi-
lead foure hundred damoselles, virgins, that
had knowen no man by lyeng with any male.
And they brought them vnto the hoole to Si-
lo, which is in the lande of Canaan. And the
hole congregacion sente and spake with the
children of Ben Jamin that wer in the rocke
of Rimmon, & called peaceably vnto them:
and Ben Jamin came again at that time, and
they gaue them wyues whiche they had saued
alive of the wemen of Jabes Gilead. But
they sufficed them not. And the people had
compassion on Ben Jamin, because that God
had made a gappe in the tribes of Israel. And
then the elders of the congregacion, sayde:
what shall we do to the remnaunt of them, to
get them wyues, seyng all the wyues of Ben
Jamin are destroyed? And they said: ther must
be an inheritaunce for them that be escaped
of Ben Jamin, that a tribe be not destroyed
out of Israel, howbeit, we may not geue the
wyues of oure doughters. For the children
of Israel had sworne, saying: cursed be he,
that geueth a wife to Ben Jamin. Then they
said: behold, there is a feast of the lord yerly
in Silo, whiche is on the northsyde of Be-
thel, and on the eastsyde of the way that goeth
from Bethel to Sichem and south from Li-
banon. Therfore they commaunded the chil-
dren of Ben Jamin, saying: go & lye in wayte
in the vineyardes. And whan ye se that the
doughters of Silo come out to daunce in a
row, then come ye out of the vineyardes, and
catche you every man a wyfe of the dough-
ters of Beniamin. And whan their fathers
or brethren come vnto vs to complayne, we
wyl say vnto them: haue pitie on vs for their
sakes, because we reserued not to eche man
his wyfe in time of warre. Neither haue ye
geuen vnto them, that ye shuld be giltie at this
time. And the children of Ben Jamin dyd euen
so: and toke them wyues accordyng to the
nombre of them that daunced, whome they
caught. And they went, and returned vnto
their inheritaunce, and repayred the cities
and dwelt in them. And the children of Israel
departed thence at that time, and went every
man to his tribe, and to his kynred, and went
oute from thence every man to his inheri-
taunce.

cannes. ¶ In those dayes there was no kyng in Israell: but every man dyd that whiche semed right in his owne eyes.

¶ The ende of the boke of Iudges.

¶ The booke of Ruth.

¶ The .i. Chapiter.

Euensong. A

IT fortuned that (in the dayes of a certaine Iudge) when the iudges iudged, there fell a darthe in the lande, and a certaine man of Bethlehem Iuda wente for to soiorne in the countrey of Moab: he and his wyfe, and his .ij. sonnes. The name of the man was Elimelec, and the name of his wyfe, Naomi and the names of his .ij. sonnes were, Mahlon and Chilion, and they were Ephraites, oute of Bethlehem Iuda. And when they came into the land of Moab, they continued there. And Elimelec Naomies husband dyed, and she remayned with her two sonnes whiche tooke them wyues of the nacions of the Moabites: the ones name was Orpha, and the others Ruth: And they dwelled there about a ten yere. And Mahlon and
.v. Chilion dyed also euen both of them, and the woman was lefte desolate of her two sonnes and of her husbande. Then rose she vp with her doughters in law, and returned from the countrey of Moab: for she had hard saye in the countrey of Moab, how that the Lorde had visited his people, and geuen them bread. Wherefore she departed oute of the place where she was, and her two doughters with her. And they wente on their way to returne vnto the lande of Iuda. And Naomi said vnto her two doughters in lawe: go and returne eche of you vnto your mothers house: and the Lorde deale as kyndly with you, as ye haue dealte with the dead, and with me. And the Lorde geue you, that you may finde rest, either of you in the house of her husbande. And when she kyssed them, they lyft vp their
.x. voyce, and wepte, and said vnto her: we will go with the vnto thy folke. And Naomi said turne againe my doughters: for what cause will you go with me? are there any mo children in my wombe, to be your husbandes? Turne againe my doughters, and go: for I am to old to haue an husbande. And if I said, I haue hope, if I toke a man also this nyght ye and thoughe I had already borne sonnes, wolde ye tary after them, till they were of age? for wolde ye for them so longe refrayne fro takyng of husbandes? Not so my doughters: for it greueth me much for your sakes that the hande of the Lorde is gone oute against me. And they lyfte vp their voyces, and wepte againe, and Orpha kyssed her mother in law but Ruth abode still by her. And Naomi said vnto her, thy sister in lawe is gone backe again vnto her people and vnto her goddes: returne thou after her. And Ruth answered entreate me not to leaue the, and to returne from after the: for whither thou goeste, I will go also, and where thou dwellest, there I will dwell: thy people shalbe my people, and
.xvj. thy god my god. Where thou dyest there will I dye, and there will I be buried. The Lorde do so and more vnto me, if ought but death only depart the and me a sonder. When she saw that she was stedfastly minded to go with her, she lefte speakyng vnto her. And so they went both, vntil they came to Bethlehem. And when they were come to Bethlehem, it was noysed of them throwe all the citie, and the women said: is not this Naomi? And she answered them: call me not Naomi (that is to say, beautiful) but call me Mara, (that is to saye, bytter.) For the almighty hath made me verye bytter. I went out full and the Lorde hath brought me home againe empty. Why then call ye me Naomi seyng the lord hath humbled me, and the almighye hath brought me vnto aduersite? And so Naomi with Ruth the Moabitesse her doughter in law returned oute of the countrey of Moab and came to Bethlehem in the beginnynge of Barley haruest.

¶ The .ij. Chapiter.

The .vj. day at matyns.

AND Naomies husbande had a kynsman of
.i. strengthe and myght (whiche was of the kynred of Elimelec) named Booz. And Ruth the Moabitesse saide vnto Naomi: let me go to the felde, and gather eares of corne (eche as the reapers leaue) after any man in whose sight, I fynde grace. And she said vnto her: go my doughter. And she went and came to the felde, and gathered after the reapers, and her chaunce was, that the same felde pertayned vnto Booz, whiche was of the kynred of Elimelec. And beholde, Booz came from Bethlehem, and said vnto the reapers: the Lorde be with you. And they answered him: the Lorde blesse the. Then sayde Booz vnto
.v. his yong man that stode by the reapers. Whose damosell is this? And the yonge man that stode by the reapers answered, and said: it is the Moabitish damosel, that came with Naomi out of the countrey of Moab, and she said vnto vs: Oh let me leale and gather after the reapers the eares that remayne: and so she came, and hath continued euen from the morowe vnto now, saue that she tarried a
.vij. little in the house. Then sayde Booz vnto Ruth: hearest thou my doughter? go to no nother feld to gather, neither go from hence: but abide here by my maydens. Let thine eyes be on the felde that they mape reape, and go thou after the mayden. Haue I not charged the yong men, that they shall touche the no harme

Moabiter, when thou art a thirste, go vnto
the vessellan and drinche of that whiche the
lardes yonge men haue drawen. When she fell on her face
xxxiij. a and bowed her selfe to the grounde, and said
vnto him: how is it that I haue found grace
in thine eyes, and that thou shuldest knowe
C. me, seyng I am an alian? And Booz answe-
red and saide vnto her: all is told and shewed
me, that thou hast done vnto thy mother in
lawe, since the death of thyne husband, howe
thou hast left thy father and thy mother, and
the lande where thou wast borne, and art co-
me vnto a nacion whiche thou knewest not in
time passed. The Lorde quite thy worche,
and a full rewarde be geuen the of the Lorde
God of Israell: vnder whose wynges thou
art come to abide. When she said: let me finde
fauour in thy sight my Lorde, thou that hast
comforted me, and spoken pitefully vnto thy
mayd, whiche yet am not like vnto one of thy
maydens. Booz saide vnto her againe: in ti-
me of refection come thou hyther, and eate of
the breade, and dyp thy soppe in the vineger.
And she satte downe by the reapers, and he
reached her parched corne: of the whiche
she did eate, and was satisfied, and lefte parte.
And when she was risen vp to gather, Booz
commaunded his yonge men, saiyng: let her
gather euen among the heapes, and forbyde
her not. And leaue her some of the sheues for
the nonce and let it lye, that she maye gather
it vp, without shame! and rebuke her not
And so she gathered in the felde, vntill euen,
and threshed that she had gathered, and it was
in measure vpon an Ephat that is three bush-
D. ells of barley. And she toke it vp, and wente
into the citie: and when her mother in lawe
had seene what she had gathered, she plucked
out also, and gaue to her that she had reser-
ued, when she had eaten enough. And her mo-
ther in lawe said vnto her: where hast thou
gathered to day? and where wroughtest
thou? blessed be he, that knewe the. And she
shewed her mother in lawe howe she had
wrought with hym and said: the mannes na-
me with whom I wrought to day is Booz.
And Noemi said vnto her doughter in lawe:
blessed be he of the Lorde, for he ceaseth not
to do good vnto the liuynge and to the deade.
And Noemi said againe vnto her: the man is
nye vnto vs, and of oure nerre kynne. And
Ruth the Moabite saide: he sayde vnto me
also. Thou shalte be with my yonge men, vn-
til they haue ended all my harueste. And Noe-
mi answered vnto Ruth her doughter in
lawe: it is best my doughter that thou go out
with his maydens, that they fall not vpon the
in any other felde. And so she kepte her by the
maydens of Booz, to gather, vnto the ende
of barley harueste, and of wheate harueste also:
and dwelt with her mother in lawe.

C The .3. Chapitre.

AND Noemi her mother in lawe said vn- I Cuntcous
to her: my doughter, shall I not seke
restes for the, that thou mayste prospere?
And is not Booz oure kynsman, with whose
maydens thou wast? Beholde, he winnoweth
barley to night in the threshyng floure: wash
thy selfe therefore, and anoynte the, and put
thy rayment vpon the, and get the downe to
the barne. But lette not a man knowe of the,
vntyl he haue leafte eatynge and drynckyng.
And when he goeth to sleape, marke the pla-
ce where he layeth hym downe, and then go
and lifte vp the clothes, that are on his fete,
and laye the downe there, and he shall tell
the what thou shalte do. And she answered
B. her: all that thou hydest me, I wyll do. And
so she wente downe vnto the barne, and dyd
accordynge to all that her mother in lawe
bade her. And when Booz had eaten and dron-
cken, and made hym merry, and was gone in,
to lye downe beside the heape of corne, she
came softly, and lifte vp the clothes of his
fete, and layde her downe. And at midnight
the man was a frayde and groped. And be-
holde: a woman laye at his fete. And he saide:
what art thou? she answered, I am Ruth
thyn handmayd, spreade thy wyng ouer thine
handmayd, for thou art the nexte of the kynne.
He sayde: blessed be thou in the Lorde my
doughter, for thou hast shewed more good-
nesse in the later ende, then at the begyn-
nynge, in as muche as thou folowedest not C.
yonge men, whether they were poore or ri-
che. And nowe my doughter feare not, I wyll
do to the all that thou requyrest, for all the
Citie of my people dothe knowe, that thou
art a woman of vertue. And it is true that I
am of thy nexte kynne, howbeit, there is one
nyer than I. Tary this nighte. And when
morynge is come, yf he wyll mary the, it is
good, let hym do. But and yf he wyll not
haue the, as sure as the Lorde lyueth I wyll
haue the: lye styl vntyll the morynge. And so
she laye at his fete vntyll the morynge. And
she arose vp before one could knowe ano-
ther. And he sayde: lette no man knowe, that D.
there came any woman into the barne. And he
said again, bryng the mantell that thou hast
vpon the, and holde it vp. And when he helde
it vp, he mette in three measures of barley,
and layde it on her. And she gat her into the
Citie, and when she came in to her mother in
lawe, she said howe is it with the my dough-
ter? And she tolde her all that the man had
done to her. And sayde also: these three mea-
sures of barley gaue he me, and sayde: thou
shalte not come emptye vnto thy mother in
lawe. When saide she, my doughter, lye styl,
vntyll thou knowe howe the matter wyll
chaunce. For the man wyll not be in rest, vn-
til he haue finished the thing this same dare.

C The .iij. Chapitre.

Then

Then went Booz vnto the gate and
sate him downe there: and beholde the kynſ-
man of whiche Booz ſpake, came by. Vnto
whome he ſayde: come and ſyt downe here and
called hym by hys name. And he turned in, and
ſat downe. And he toke ten men of the elders
of the citie, and ſayde: ſyt ye downe here. And
they ſat downe. And he ſayde vnto the kyns-
man: Noomi that is come ayen out of the
countrey of Moab, wil ſel a parcel of lande
which he was owte brother Elemeleck. And I
thought to do the to wete, and bid the bye it
before the inhabitoures & elders of my peo-
ple. Yf thou be diſpoſed to redeme it, do: but
and ſe thou wilte not purchase it, then tell me,
that I may knowe. For there is none to cha-
lenge it, ſaue thou, and I nexte the. And the o-
ther answered, I wyl purchase it. Then ſaid
Booz, what daye thou byeſt the felde of the
hande of Noomi, thou muſte take also Ruth
the Moabite the wyfe of the dead, to reyſe vp
the name of the deade vpon his inheritaunce.
The kynſman answered: I can not purchase
it, for marryng of mine owne inheritaunce:
take thou my ryghte to the, for I can not
purchase it. Now this was the maner of olde
tyme in Iſraell concernyng purchaſſe and
chaungynge, for to eſtabliſhe all thyng: that a
man muſt plucke of his shoe and geue it his
neyghbour, and this was a ſure witneſſe in
Iſrael. Therfore the kynſman ſayde to Booz:
Wye it thou: and ſo drue of his shoe. And
Booz ſayde vnto the elders and vnto all the
people: ye are witneſſes this day, that I have
bought all that was Elimeleks, and all that
was Chilions and Mahlons, of the hande
of Noomi. And moreouer, Ruth the Moa-
bite the wyfe of Mahlon, have I purchaſed
to be my wyfe, to reyſe vp the name of the
dead vpon his inheritaunce, that his name
be not put out from among his brethren, and
from the gate of his place: ye are witneſſes
this day. And all the people that were in the
gate, and the elders ſayde: we are witneſſes:
the Lorde make the woman that is come into
thyne houſe, like Rachel and Lea, whiche
twayne dyd build the houſe of Iſrael: be thou
alſo valeauntie in Ephrata, and be renoume
in Bethlehem. Thy houſe be like the houſe
of Pharez, whom Thamar bare vnto Iuda,
eben of the ſede which the Lorde shal geue
of this yong woma. And ſo Booz toke Ruth
and she was his wyfe. And when he went in
vnto her, the Lorde gaue, that she conceyued,
and bare a ſonne. And the women ſayde vnto
Noomi: bleſſed be the Lorde, the whiche hath
not left the without a kynſman, to haue a name
in Iſrael, and that he shal bryng the life ageyn,
and cherysshe thine olde age. For thy doughter
in law hath loued the, which is better vnto
the, then ſeuen ſonnes. And Noomi toke the chyld, and layed
it in her lappe, and became nurſe vnto it. And
her neyghboures gaue it a name, and ſayde: there
is a child borne to Noomi, and called it Obed,
the same is the father of Iſai, the father
of Dauid. These are the generations of Pha-
rez: Pharez begat Hezron, Hezron be-
gat Ram, Ram begat Aminadab, Aminadab
begat Nahaſon, Nahaſon begat Salmon,
Salmon begat Booz, Booz begat Obed, O-
bed begat Iſai, Iſai begat Dauid.

Leu. xxv. d.
Iere. xxxii. h
Deut. xxv. b.
Gen. xxiv. and xxv.
Ge. xxviii. e
Ruth. iiii. a
1. Par. ii. f
Matth. i. a

¶ The ende of the boke of Ruth.

The firſt boke of Samuel called the firſte booke of the kynges.

¶ The firſt Chapiter.

There was a man of one of the
two Ramathes (of the kynde
of Zophim, of mount Ephraim
named Elkana the ſonne of Je-
roham the ſonne of Elihu, the
ſonne of Thohu, the ſonne of
Zuph, an Ephrathite: which had two wiues,
the one called Hanna, and the other Phe-
nenna. And Phenenna had children, but Han-
na had none. And the ſame man went vp out
of his citie euery yeare, to prayse and
to offre vnto the Lorde of hoſtes in Silo,
where were the .ii. ſonnes of Eli (Hophni and
Phinehes) the lordes prieſtes. And vpon
a ſolempne day, that Elkana offered, he gaue
to Phenenna his wyfe and to all her ſonnes
and doughters a portion. But vnto Hanna he
gaue a portion with a good cheare (for he lo-
ued Hanna, and the Lord had made her barren.
And her enemye Phenenna vexed her ſore
continually, to moue her, because the Lorde
had made her barren. And ſo did he yeare
by yeare as often as she went vp to the house of
the Lord. And ſo chafed her, which wept, and
eate not. Then ſaid Elkana her husbande
to her: Hanna, why weepeſt thou? and why
eateſt thou not? & why is thyne harte trou-
bled? am not I better to the, then ten ſonnes?
So Hanna rose vp after that she had eaten
& dronke in Silo. And Eli the prieſte ſate
vpon a ſeate by one of the poſtes of the
temple of the Lorde. And she was troubled in
her minde, and prayed vnto the Lorde, & wept
ſore, and vowed a vowe, and ſayde: O Lorde
of hoſtes, if thou wilte loke on the trouble of
thyne handmaid & remember me, and not
forget thine handmaid, but geue vnto thine handmaid a
manchilde: I will geue him vnto the
Lorde all the dayes of his life, & there shall
no rasor come vpon his head. And as she
continued prayeng before the Lorde, Eli marked
her mouth. For Hanna ſpake in her harte,
and only her lippes moued, but her voyce was

B.

Deut. xxv. b.

Exod. xxiii.
Deut. xvi.

Iud. xiii. a
Nume. vi. a

C. onely, but her voice was not harde: and therefore Eli thought she had been dronken. And Eli said unto her: How long wilte thou be dronken? put away from thee thine wine that thou hast. Anna answered and said: not so my lorde. I am a woman of a sorowfull herte. I have dronke neither wine nor strong drinke, but have powred out my soule before the Lorde. Count not thine handmaide for a daughter of Belial, for out of the abundaunce of my heuines & griefe have I spoken hitherto. Eli answered her again, and said, go in peace: the God of Israell graunt thee thy petition that thou hast asked of him. She said: let thine handmaid finde grace in thy sight. And so the woman went her way, & ate, and looked no more so sad. And they rose early, and worshipped before the Lorde, & then returned & came to their house to Ramath. And when Elkana knewe Anna his wife, the Lorde remembred her: for in processe of time it came to passe, that she conceyued, and bare a sonne, and called his name Samuel (saying) because I have asked him of the Lorde. And Elkana and all his house went up to offer unto the Lorde the offering due to the feast, and to his vowe. But Anna went not up but said unto her husband: I will tary untyll the lad be weaned, & then I will bring him that he may appeare before the Lorde, & there abide for ever. Elkana her husbande answered her: do what semeth the best to thee, tary at home, untill thou hast weaned him, and I beseche the Lorde, to make good his saying. And so the woman abode, & gaue her sonne sucke untill she weaned him. And when she had weaned him she toke him with her, with three bullockes & an Ephi of flour, and a bottle of wine, and brought him vnto the house of the Lorde in Silo, and the childe was yet but tender of age. And they slue a bullocke, and brought in the lad to Eli & the said: Oh my lord: as truly as thy soule liueth my lorde, I am the woman that stode before thee here praying vnto the Lorde. For this ladde I prayed, and the Lorde hath geuen me my desire which I asked of him: & therefore I have geuen him vnto the Lorde for longe as he is mete for the Lorde. And they worshipped the Lorde there.

The. 1. Chapiter.

Anna prayed and said: mine herte reioyceth in the lorde, and mine horne is exalted in the Lorde. My mouthe is wide open ouer mine enemies, for I reioyce in thy saluation. There is none so holy as the lorde for without thee, is nothyng: neither is there any so strong as is our God. Talke not so much proudely, lette not thy tongue depart out of your mouthes: for the Lorde is a God of knowledge, & by him purposes come to passe. The bowe of the mighty are broken: & they that were weake, have gyrde them selues with strength. They that were full, have hyred out them selues for bread, and they that were hungry, ceased: so that the barren hath borne seuen and she that hath many children is waxed feble. The Lorde killeth, & maketh alyue: bringeth downe to the graue and fetcheth up again. The lorde maketh poore and maketh riche: bringeth lowe, & lifteth up. He lifteth up the poore out of the dust and lifteth vp the beggar from the dounghill to set them amonge princes, and to endowe them with the seate of glory. For the pilleres of the earth are the Lordes, and he hath set the round worlde vpon them. He will kepe the feete of his saintes, and the wicked shall kepe silence in darcknesse, for in his owne myghte shall no man be strong. The Lordes aduersaries shall be destroied of him: and one of heuen shall he thonder vpon euery one of them. The Lorde shall iudge the endes of the worlde, and shall geue myght vnto his kyng, and exalte the horne of his anoynted. And Elkana went to his house to Ramath, and the ladde did minister vnto the Lorde before Eli the priest. Now the sonnes of Eli were children of Belial, and knewe not the Lord. And the priestes vsed it also for the people that whensoeuer any man offered any offering, the priestes lad came, while the flesse was a sodyng, and a fleshhoke with three tethe in his handes, and thrust it into the panne, kettle, caldron or potte. And all that the fleshhoke brought vp, that the priest toke away vnto him self. And so they did vnto all the Israelites, that came thither to Silo. Yea, and there also, before they burnt the fatte, the priestes lad came and said to the man that offered: geue flesse that I may rooste it for the priest, for he will not have sodden flesh of the, but raw. And ye any man said vnto him, let them burne the fat accordyng to the day, & then take as much as thine herte desireth: the lad wold answere him, yea, thou shalt geue it me now: and if thou wilt not, I will take it with violence. And the sinne of the young men was very great before the Lord. For men abhorred the offering of the Lord. But the child Samuell ministred before the Lorde, girded about with a linen Ephod. Moreouer his mother made him a litle cote, & brought it to him from yere to yere, when she came vp with her husband, to offer the yearely offering. And Eli blessed Elkana & his wife, and said: the Lord graunt the seed of this woman, for the petition that she asked of the Lord. And they went home to their owne home. And the Lorde visited Anna, so that she conceiued, and bare three sonnes and two daughters. And the child Samuel grew before the Lorde. [illegible] and yeare all the dayes of his life, and

G. howe they lye with the women that watch at the dore of the tabernacle, and he said vnto them: whie do ye suche thinges? For of all these people I heare euil reported of, you my sonnes, for it is no good report that I heare howe that ye make the Lordes people to trespasse. If one man sinne against an other, iudges men may be ingreat, but yet man sinne against the Lord, who will be his daysman? Notwithstanding they hearkened not vnto the voice of their father, because the Lord wold slay them. And the childe Luke.2.c. Samuell prospred * and grewe and was in fauour both with the Lorde, and also with men. And there came a man of God vnto Eli, F. and said vnto him: thus saieth the Lord: did not I appeare vnto the house of the father, whe they were in Egypt, subiect vnto Pharaos house? And I chose the father out of all the tribes of Israel to be my priest, to go vp vpon mine aultar, to burne incense, to weare an Ephod before me. And I gaue vnto the house of thy father all the burnt offerynges of the children of Israel. Wherfore treade you downe my sacrifice and mine offerynge, which I commaunded to be made in the tabernacle, and honourest thy children aboue me, to make your selues fat of the first fruites of all the offerynges of Israell my people? Wherefore, the Lord God of Israell saieth: Leuit.2.d. Deut.33.b. I saide that thy house and the house of thy father should walke before me for euer. But now the Lord saieth: that be farre fro me: for them that worship me, I will worship: & they that despise me, shall come to name. Behold, G. the daies come, that I will cut of thine arme and the arme of thy fathers house that there shall not be an elder in thine house. And thou shalt se thyne enemy in the tabernacle (of the Lord) and in all the wealth which (God) shall geue Israell, and there shall not be an elder in thine house for euer. Howbeit I will not destroy all the males that come of the fro mine aultar. But to make thine eyes pale, and to make thine hert melte. And all they that be multiplied in thine house * shall die yet they be men. And this shalbe a signe vnto the, that shall come vpon thy two sonnes * Hophni & Phinehes: euen in one day they shal dye both. And 1.Mac.2.b. 1.Reg.2.g. I will stere me vp a faithfull Priest, that shall do accordyng to my herte and mind. And I will builde him a sure house. And he shall walke before mine anoynted for euer: and they that are left in thine house, shall come and crouche to him for a litle pece of siluer and a cake of bread, and shall say: put me (I praye the) in one office or other among the Priestes, that I may eat a morsell of bread.

The.iij. Chapiter.

Enenlong. AND the childe Samuel ministred vnto the Lord before Eli: & the word of the Lord was precious in those dayes, neither was there any open vision. And it chanced at that time, that Eli lay in his place, & his eien 1.Reg.3.a. begunde to waxe dym, so that he could not se. And yer the lampe of God went out, Samuell laie in the temple of the Lord, where the Arke of God was. And the Lord called Samuell, and he said: here I am, and he ran vnto Eli & said: here am I, for thou diddest call me. Then said he: I called the not, go again and lye downe. And he went and laid him downe to sleape. And the Lord called once again: Samuell, and Samuell arose and went to Eli, and said: I am here: for thou diddest calle me. And he answered: I called the not my sonne, Go again and take thy rest. Samuel knewe not yet the Lord, neither was the worde of the Lord yet opened vnto him. And the Lord called Samuell the thirdtime. And he rose and went to Eli, and said: I am here, for thou hast called me. Then E. perceaued Eli that the Lorde had called the childe. Wherfore Eli said vnto Samuell: go and lie downe and ye he call the again, then saye: speake on Lorde, for thy seruaunte heareth. So Samuell went, and laid him downe in his place. And the Lord came, and stode and called as before: Samuel Samuell. Samuell. Samuell answered: speake on, for thy seruaunte heareth. And the Lord said to Samuell: beholde, I will do a thyng in Israell, that both the eares shall many an one heareth of, shall tingle. In that day I will raise vp against Eli, all thinges which I haue spoken concernyng his house from the beginnyng to 1.Reg.3.b. the endyng. I haue told him that I will iudge his house for euer. For the wickednes C. which he knoweth. For when the people cursed his sonnes for the same wickednes, he hath not corrected them. And therfore I haue sworne vnto the house of Eli, that the wickednesse of Elies house, shal not be put away with sacrifice nor offerynge for euer. Samuell laye till the morowyng, and opened the doores of the house of the Lord. And Samuell feared to shew Eli the vision. Then Eli called Samuell, and said: Samuell my sonne. And he answered: here I am. He said: what is it that the Lord hath said vnto the? I pray the hide it not from me. * God do so Rut.1.c. and so to the, yf thou hide any thyng fro me D. of all that he said vnto the. And Samuell told him euery whit, and hid nothyng from him. And he said: it is the Lorde, let him do what semeth him best. And Samuell grewe, & the Lorde was with him, and lette none of his wordes vnperformed. And all Israell from Dan to Berlabe wist that faithful Samuel was made the Lordes Prophete. And the Lord appeared again in Silo: for the Lorde opened him selfe to Samuell in Silo, throw the worde of the Lord.

The.iv. Chapiter.

And Samuell spoke vnto al Israell. And
the Philistines gathered them together to fight against Israell. And
when Israell went out against the Philistines to battaile,
and pitched beside the stone of helpe, and the
Philistines pitched in Aphek. And set them
selues in araye against Israell. And when
they ioyned the battel, Israell was put to the
worse before the Philistines: and the Philis-
tines slue in araie in battaile by the fielde, a-
bout foure thousand men. And when the peo-
ple were come into their tentes, the elders
of Israell said, wherefore hath the Lord smit-
ten vs this day before the Philistines? let vs
fetche the arke of the couenant of
the Lord out of Silo vnto vs, that when it
commeth among vs, it may saue vs, out of the
hand of our enemy. And so the people sente
to Silo, and fetche from thence the arke of the ap-
pointment of the Lord of hostes, which dwel-
leth betweene the cherubyns. And there were
the two sonnes of Eli, Hophni & Phinehes
with the arke of the appointment of God. And
it fortuned, that why the arke of the appoint-
ment of the Lord came into the host, al Israell
howled a mighty howte, so that the earth
clouen againe. And when the Philistines
heerde the noise of the howte, they said: what
meaneth the sounde of this mighty howte in
the host of the Ebrues? And they vnderstode,
how that the arke of the Lord was come into
the host. And the Philistines were afraid, and
said: God is come into the host. And they said
again: Wo vnto vs, for it was neuer so be-
fore this. Wo vnto vs, who shall deliuer vs
out of the hande of these mighty Goddes?
these are the Goddes that smote the Egyp-
cians with so many plagues in the wildernes.
Be strong & quite your selues like men, O ye
Philistines, that ye be not seruantes vnto
the Ebrues, as they haue bene to you. Be
ye manly, fight & fight. And the
Philistines fought, & Israell was put to the
worse and fled euery man into his tente. And
there was an exceeding great slaughter, for
there were ouerthrowen of Israell .xxx. M.
footemen. And the arke of God was taken, &
the two sonnes of Eli, Hophni & Phinehes
were dead. And there ran a man of Benjamin
out of the araie, & came to Silo the same day
with his clothes rent & earth vpō his head.
And when he came, Eli sate vpon a stole, &
looked towarde the waye, for his harte trem-
bled for the arke of God. And when the man came
into the citie, & told it, all the citie cried. And
when Eli hearde the noise of the crying, he
said: What meaneth this noise of the crying?
And the man came in hastely, & told Eli. Eli
was .xcviii. yere old, & his eyes stode so
that he could not see. And the man said vnto
Eli: I am he that came out of the araie, and
I am this day come out of the araie. And he said

W.

C

W.

The glory is gone.

Euensong.

B.

C.

vpon thyng is it, my sonne? & the messen-
ger answered & said, Israell is fled before
the Philistines, & there is a great slaughter
among the people. Thy sonnes also
Hophni & Phinehes are dead, & the arke of
God is taken. And it fortuned that when he
made mention of the arke of God, Eli fell
of his stole backward vpō the side vnto the
dore of the gate, & his necke brake, & he died for
he was an olde man & heuy. And he iudged Israell
fourty yeres. And his daughter in law Phi-
nehes wife was with child & ape the bierthe.
And when she heard the tidynges that the
arke of God was taken, & that her father in
law, & her husband were dead, she bowed
her selfe, & trauelled, for her paines came vp-
on her. And about the time of her death, the
women that stode about her, said vnto her:
feare not, for thou hast borne a sonne. But he
answered not nor regarded it. And he named
the child Ichabod, saying: the glory is de-
parted from Israell. Because the arke of God
was taken, & because of her father in laws &
her husband. And she said again: the glory
is gone from Israell, for the arke of God is
taken.

The .v. Chapiter.

And the Philistines tooke the arke of God
and caried it out of the helpe stone vnto Ash-
dod, against the Philistines tooke the arke of
God, and brought it into the house of Da-
gon, and set it by Dagon. And when they of
Asdod were vp in the next daye in the mor-
nyng, behold, Dagon lay vpon the earth
before the arke of the Lorde. And they tooke
Dagon, and set him in his place againe. And
whē they were vp early in the next morning
behold, Dagō lay vpō the ground before the
arke of the lord, & his head, & his two handes
cut of vpon the threshold, that only the wayte
of a fish was left on him. And therefore is it,
that the Priestes of Dagon (neither any man
that cometh into Dagons house) treade not on
the threshold of Dagon in Asdod, vnto this
day. But the hand of the Lord was heuy vpō
them of Asdod, & he destroied them, & smote
them with emerodes, both Asdod and all the coastes
thereof. The villages also & the fieldes in the
middes of the coastes were full, & there came vp
mice, ether was a confusion of great death in
the citie. And when the men of Asdod sawe that it
was so, they said: the arke of the God of Is-
rael shal not abide here with vs, for his hand
is heuy vpō vs & vpon Dagō our God. Ther-
fore they sente & gathered all the lordes of the
Philistines vnto them, & said: what shall we
do with the arke of the God of Israell? They
answered: let the arke of the God of Israell be
caried about vnto Gath. And they caried the arke
of the God of Israel about. And it fortuned,
that whether they had caried it about, there was a
the hand of the Lord a mighty great noise in
the citie, & he smote the men of the citie both

cunsell and gyue them boy secrete instruccyon. Then the Princes toke counsell, and made vp a cofered offrynge of thynnes. Wherefore they sent the Duke of Gad to Thamna. And before all the seke of God came to Thamna, the Philistines cried and sayd: they have brought the seke of the God of Israell to vs: to slee vs and our people. And so they sent and gathered to gether all the Lordes of the Philistines and sayd. Sende away the seke of the God of Israell, to go againe to his owne place, that it slee vs not and our people. For there was great lamentacion ouer the hole cheyse out all the cytie, and the hand of God was exceedyng sore there. And the men that died not, were smitten with the Emerodes: and the crie of the cytie went vp to heauen.

The.vi. Chapiter.

The.vi. day of Marygns.

And the seke of the Lorde was in the countree of the Philistines seuen moneths. And the Philistines called for the Priestes and the Southsayers, sayng, what shall we do with the seke of the Lorde? tell vs where with we shal send it home again? They sayd. If ye send the seke of the God of Israell home again, send it not empty. But reward it with the trespasse offeryng and then ye shalbe hole, and it shalbe knowen to you, why his hand departeth not fro you? Then sayd they: And what shalbe the trespasse offeryng, which we shall reward him with? They answered: Fyue golden ares and fyue golden mice, according to the nombre of the Lordes of the Philistines. For ye and one maner of plage on you all, and on your lordes. Wherefore ye shal make ymages like to your ares and ymages like to your mice that corrupt the land, and ye shall geue glory vnto God of Israel that he may take his hand from of you, and from of your goddes, and from of your land. Wherefore do ye harden your hertes as the Egyptias & Pharao hardened their hertes? which when he toke on against them, did they not let the people go, & they departed? Now therefore make a newe carte, and take two milche kine on whose neckes there hath come no yocke. And tye the kyne to the carte, and bryng the calues home from them. And take the seke of the Lord, & laie it vpon the carte, and put the iewels of gold which ye reward him with for a trespasse offeryng in a cofre by the side thereof, and send it away, that it may go. And se ye that he go vp by the waye of his owne coaste to Bethshames, for he it is that did vs this great euell. And we shall knowe then, that it was not his hand that smote vs: but it was a chaunce that happened vs. And the men did so, and toke two milche kine and bounde them to the carte, & shut the calues at home, and they laide the seke of the Lord vpon the carte & the cofre with the mice of golde and with the ymages

of there ares. And the kyne toke the right way to Bethshames, and went on the streight waye and cried, lowed, and turned not ther to the right hande nor to the left. And the Lordes of the Philistines went after them, vnto the borders of Bethshames. And they of Bethshames were reapyng there wheate in the valey. And they lifte vp their eyes, and spied the seke. And reioyced when they sawe it. And the carte came into the feld of one Iehosua a Bethshamite, and there stode there. There was also a great stone, and they clane the wood of the carte & offred the kine a burntofferyng vnto the Lord. And the Leuites toke downe the seke of the Lorde & the cofre that was by it, wherein the iewels of golde were, and set it on the great stone. And the men of Bethshames sacrificed burntsacrifice, and offred sacrifices the same day vnto the Lorde. And when the Lordes of the Philistines had sene it, they returned to Ekron the same day. And these are the golden ares which the Philistines gaue for a trespasse offeryng to the Lord. For Asdod one, for Gaza one, for Askalon one, for Gath one, and for Akaron one. And golden mice, according to the nombre of all the cities of the Philistines, euen of fenced cities to the fine Lordes both of walled townes & of townes vnwalled, and vnto the great stone of lamentacio, whereon they layed the seke of the Lord: which stone remaineth vnto this day in the feld of Iehosua the Bethshamite. And he plaged the men of Bethshames, because they had sene the seke of the Lorde. And he slue among the people fifty thousand & three score & fyuemen. And the other people lamented, because the Lorde had slayne the people with so great a slaughter. Wherefore the men of Bethshames sayd: who is able to stande before the Lord to holy a Worde? to who shall he go from vs? And they sent messengers to the inhabiters of Kiriath Iarim, sayng: the Philistines have brought again the seke of the Lord, come ye downe therefore, and fetche it vp vnto you.

The.vii. Chapiter.

Deuteron. 8.

And the men of Kiriath Iarim came, and fetched vp the seke of the Lorde, and brought it into the house of Aminadab in Gibea, and sanctified Eleazar his son, to kepe the seke of the Lord. And while the seke abode in Kiriathiarim the time was multiplied, & there was lamentacion made vnto all the house of Israell. And Samuell spake vnto all the house of Israell, sayng: If ye be come again vnto the Lord with all your hertes, then put away the straunge goddes & Astaroth from among you, and prepare your hertes vnto the Lord, and serue him only: so he shall rid you out of the hande of the Philistines. Then the children of Israell put away Baalim and Astaroth, and

Ex. xxii. Deut. x. Mat. iiij. b.

8. reuen the Lord vnto vs, and Samuell vnto
vs? gather all Israell to Mizpa, & I will praye
for you vnto the Lorde. And they gathered to-
gether to Mizpa, and drewe water and pow-
red it out before the Lorde, and fasted the
same daye and saide there: We haue sinned a-
gainst the Lorde. And Samuell iudged the
children of Israell in Mizpa. When the Phi-
listines heard that the children of Israell
were gathered together to Mizpa, the lordes
of the Philistines went vp against Israell.
And when the children of Israell hearde that
they were afeared of the Philistines, the
children of Israell said to Samuell: Cease
not to crie vnto the Lorde oure God for vs,
that he maye saue vs out of the hande of the
Philistines. And Samuell toke a sucking
lambe, and offered it altogether for a burnt
offring vnto the Lord, & cried vnto the Lord
for Israell, and the Lord heard him. And as
Samuell offered the burntoffring, the Phi-
listines came to fight against Israell. But
the Lord thonred a great thonder that same
day among the Philistines, & terrified them,
that they fell before Israell. And the men of
Israell went out of Mizpa, and pursued the
Philistines, and followed vpon them vntill
the place that is vnder Bethcar. And then
Samuell toke a stone & pitched it betwene
Mizpa and the marke of the rocke, & called
the name thereof, the Stone of helpe, saying:
Hytherto hath the Lorde helped vs. And so
the Philistines were brought vnder, & they
came nomore into the coastes of Israel: and
the hand of the Lord was against the Phi-
listines all the daies of Samuell. Where-
fore the cities which the Philistines had taken
from Israell, were restored again to Israel,
euen from Ekaron to Gath: with the coastes
of the same, and Israell pluckte them out of
the handes of the Philistines. And there was
peace betwene Israell & the Amorites. Sa-
muell iudged Israel all the daies of his life
& went about yere by yere to Bethell, Gil-
gal and Mizpa, & iudged Israel in all those
places, and came againe to Rama: for there
was his house, & there he iudged Israell also
and there he built an altare vnto the Lorde.

The.viij. daye of Matins.

¶ The.viij. Chapiter.

1. WHen Samuell was olde, he made his
sonnes iudges ouer Israel. The name
of his eldest sonne was Joell. And the name
of the seconde Abiah: and they were iudges in
Beersheba. And his sonnes walked not in his
wayes: but turned aside after lucre, & toke
rewarde, and perverted the right. Then all
the elders of Israell gathered them toge-
ther, and came to Samuel vnto Rama, & said
vnto him: Beholde thou art old, & thy sonnes
walke not in thy wayes. Nowe therefore make
vs a kynge to iudge vs as all other nacions
haue. But the thinge displeased Samuell,
when they saide: giue vs a kynge to iudge vs. Deu. xvij. c
And Samuell praied vnto the Lord. And the Act. xiij. b.
Lord saide vnto Samuell: heare the voice of 10.
the people in all that they saye vnto thee, for
they haue not cast the away, but me: that I
shulde not raigne ouer them. And as they
haue euer done since I brought them out of
Egypte vnto this day: and haue forsaken me,
and serued other goddes, euen so do they vn-
to thee. Nowe therefore heerken vnto their
voice: howbeit, yet solemne vnto them & shewe
them the authorite of the kynge that shall
raigne ouer them. And Samuell tolde all the Deu. xvij. c
wordes of the Lorde vnto the people that
asked a kynge of him and he saide: This shalbe C.
the authorite of the kynge that shall raigne
ouer you: he will take youre sonnes & putte
them to his charettes and make them horse-
men of them, to runne before his charet and
will make him of them, rulers ouer thou-
sandes and ouer fiftes, and will set them to
eare his grounde, and to gather in his har-
uest, and to make instrumentes of warre, and
apparell for his charettes. And he will take
youre doughters and make them apoticaries
cookes and bakers. And he will take the best
of youre eelde, & of youre vineyardes, & 14. Me. xxi. d.
of youre olive trees, and geue it to his ser-
uauntes. And he shall take the tenth of youre
seede, and of youre vineyardes, and geue it to
his chamberlaines, and to his seruauntes.
And he shall take the beste of youre men seruauntes
and mayde seruauntes and younge
men, and of youre asses, and put them to his
worke. And he shall take the tenth of your
sheepe, & ye shalbe his seruauntes. And ye shall Dc
crie out all that time vpon your kyng, which
ye shall haue chosen you, and the Lorde will
not heare you at that day. Neuertheles, the
people wold not heare the voice of Samuel,
but they saide: nay, not so. But there shalbe a
kyng ouer vs, that we may be like other na-
cions, and that our kynge may iudge vs, and
go out before vs, and fight our battailes
for vs. Wherefore, when Samuell hearde
all the wordes of the people, he rehearsed
them in the eares of the Lorde. And the Lord
saide to Samuell: herke vnto their voice, and
make them a kyng. And Samuell said vnto the
men of Israell: go euery man vnto his citie.

¶ The.ix. Chapiter.

THere was a man of Benjamin named Cueuenog.
Kis the sonne of Abiel, the sonne of Ze- 1. Me. xiij. c.
ror, the sonne of Bechorath, the son of Aphiah, ij. Para. viij. b
the sonne of a man that was a Jemmite, a man
of strengthe and might: and the same had a
sonne called Saul, a goodly younge man
and a faire: so that amonge the children of
Israell there was none goodlyer then he.
For from the shoulders vpwarde, he was
higher then all the other people. And the Asses
of Kis the father of Saul, were lost: and

Cis caule to Saull his sonne: take one of the
landed with the, and go vp, & seke the asses.
And he went thorowe mount Ephraim, and
thorow the lande of Salisa: but they found
them not. Then they went thorowe the land
of Salim, where they were not. When they
went also thorow the londe of Iemini, they
found them not. At the last when they were
come to the land of Zuph, Saul said vnto his
lad that was with him: Come let vs returne,
lest my father leue caring for the asses, & take
thought for vs. He answered vnto him: behold,
there is in this citie a man of God, and he is
a worshipful man, all that he saieth commeth
surely to passe. Now then let vs go thither,
peraduenture he shall shewe vs what waye
we may go. Then said Saull to his lade:
If we will go, what shal we bring the man?
For our bread is all spent out of our vessels,
and there is none other present to bring the
man of God: what haue we? And the lad an-
swered Saul againe, and said: I haue found
about me the fourth part of a sicle, that will
I geue the man of God, to tell vs our way.
(Before time in Israell when a man went
to seke an answere of God, thus wise he
spake: come, and let vs go to the seare: for
he that is now called a Prophet was in the old
time called a seare.) Then said Saull to his
lade: well said of thee: come, let vs go. And
so they went vnto the citie where the man
of God was. And as they were going vp
into the citie, they mette with damsels that
came out to drawe water, and said vnto them:
is there here a seare? And the maydens an-
swered them: yea, here is one. Beholde,
he is before you. Make haste now, for he
came thes day to the citie, for there is an of-
fering of the people this daye in the hyll.
When ye become into the citie ye shall finde
him straight waye ere he go vp to the hill
to eate: for the people will not eate vntill he
come, because he doth bleste the offring. And
then eate they that be bidden to the feast.
Go now therfore get you vp, for this daye
shall ye finde him. And they went vp into the
citie. And when they were come into the
middes of the citie: beholde, Samuell came
out against them, for to go vp to the hill. But
the Lord had told Samuell in his eare (a
day before Saull came) saying: Tomorowe
this time I will sende the a man out of the
land of Ben Iamin, him shalte thou annoynte
to be captaine ouer my people Israell, that
he may saue my people out of the handes of
the Philistines: for I haue loked vpon my
people, and their crie is come vnto me. When
Samuell therfore saw Saull, the Lorde
answered him: se, this is the man whom I
spake to the of. Even he shall reigne ouer
my people. Then went Saull to Samuell in
the middle of the gate, & said: tell me I pray
the where the seare house is. Samuell ans-
wered Saull and said: I am the seare, go vp
before me vnto the hill, for ye shall eate with
me to daye. And tomorowe I will let the go,
and will tell the all that is in thine hart. And
as for thine asses that were lost thes daies
agoo, care not for them, for they are founde.
Moreouer whose shall the beautifull thinges
of Israell be? Belonge they not to the and
to all thy fathers house? Then Saull ans-
wered and said: Am I not the sonne of a Ie-
minite of the smallest tribe of Israell? & my
kynred is the least of all the kynredes of the
tribe of Ben Iamin. Wherfore then speakest
thou so to me? And Samuell toke Saull and
his lad, and brought them into the parlour,
and made them sit in the chefest place among
them that were bidden: which were vpon a
thirtie personnes. And Samuell said vnto
the coke: bring forth the portion which I
gaue the, and of which I said vnto the: kepe
it with the. And the cooke toke vp the shoul-
der, and that which was vpon it: and set it
before Saull. And Samuell said: behold that
which is left: out it before the and eate: for
hetherto hath it ben kept for the, of purpose
when I called the people. And so Saull ate
with Samuell the daye. And when they
were come downe from the hill into the ci-
tie, Samuell communed with Saull vpon the
toppe of the house. And whil they arose ear-
ly about the spring of the daye, Samuell
called Saull vpo the toppe of the house, cry-
ing: vp, that I may sende the awaye. And
Saull arose. And they went out at the doores
both he and Samuell. And when they were
come all out of the towne, Samuell said
to Saull: bid the lad go before vs (as he must
before) but stand thou still a while, that I may
shew the what God saith.

The. x. Chapiter.

The. xij. de Matting.

Then Samuell tooke a bottell of oyle
and powred it vpon his head, and kissed
him, and said: hath not the Lorde annoynted
the to be captaine ouer his enheritaunce?
And thou shalt deliuer his people out of the
handes of their enemies which are rounde
about them. And this token shalt thou haue,
that the Lorde hath annoynted the to be
prince. When thou arte departed from me
this day, thou shalt finde two men by Rachels
sepulchre in the borders of Ben Iamin,
euen at Zelzah. And they will say vnto the:
the asses which thou wentest to seke, are
found. And lo, thy father hath left the care of
the asses, & soroweth for you, saying: What
shall I do for my sonne? Then shalt thou go
forth from thence, & shalt come to the plaine
of Thabor. And there shall mete the thre men
going vp to God to Bethell: one carying
thre kiddes, and an other carying thre loues
of bread, and an other carying a bottell of

Act. xij. d.

Gen. xxxv.c.

1. Reg. xv. a.

wine. And they will salute the and geue the two loaues of breade, which thou shalt receiue at their handes. After that shalt thou come to the hil of God, where the Philistines kepe their watch. And when thou art come thither to the citie, thou shalt meete a company of prophetes comming downe from the hil with a psalter, a tymbrell, a pipe, and an harp before them: and they shall prophesy. And the spirite of the Lorde will come vpon the, and thou shalt prophesy with them, and shalt be turned into an other man. Therfore when * these signes are chaunced the, do what thou hast to do, for God is with the. And thou shalt go before me to Gilgal: and I also will come downe vnto the, to sacrifice burntsacrifices, & to offre peaceoffrynges. * Tarye, tyl seuen daies, till I come to the and shewe the what thou shalt do. And he drue his face to go from Samuell, God gaue him an other maner of heert: and all those tokenes came to passe that same day. And when they came to the hil: behold, the company of prophetes with him: & the * spirite of God came vpon him also, and he prophecied among them. And all that knewe him before, when they saw that he prophecied among the prophetes, they said eche to other: what is this that is happened vnto the son of Cis? is Saull also among the prophetes? And one of the same place answered and said: who is their father? And there of came the prouerbe, what is Saul also among the prophetes? And when he had made an ende of the prophetying, he came to the hil. And Sauls fathers brother said vnto him, & to his lad: whither went ye? He said: to seke the asses, & when we saw that they were no where, we came to Samuel. And Sauls vncle said: tell me what Samuel said vnto you. Saull answered his vncle: he told vs plainely, that the asses were found. But of the kyngdo whereof Samuel spake, told he him not. And Samuell called the people together vnto the Lorde to Mizpe, and said vnto the children of Israell, thus saith the Lorde God of Israell. I brought Israell out of Egipt, and deliuered you out of the hand of the Egyptians, & out of the handes of all kyngdomes that troubled you. And ye haue this day cast away your God that helpes you out of all your aduersities and tribulacions. And ye haue said vnto him: make a king ouer vs. Now therfore stande ye before the Lord by your tribes and your thousandes. And when Samuell had brought all the tribes of Israel, the tribe of Benjamin was taught. And he had brought the tribe of Benjamin by their kynredes, the kynred of Matri was taught: and at the last Saull the son of Cis was caught. And when they sought him he

Lord further, ye the man should come thither. And the Lorde answered: behelde, he hath hidden hym selfe among the stuffe. And they ranne and fet him thence. And when he stode among the people, he was higher then all the people from the shoulders vpward. And Samuell sayed to all the people: se ye not him, who the Lord hath chosen? how there is none like him among all the people. And all the people shouted and cried: God saue the kyng. Then Samuell tolde the people the duty of the kyngdom, & wrote it in a booke, & laied it vp before the Lord, & sent all the people away, euery man to his house. And Saull also went home to Gibea, & there folowed him strong men, whose hartes God had touched. But the children of Belial said: how shall he saue vs? and they despised him, and brought him no presentes. And he helde his tonge.

The. xi. Chapitre.

Then the Ammonite came, & besieged Jabes in Gilead. And all the men of Jabes said vnto Nahas: make a couenaute with vs, & we wilbe thy seruauntes. And Nahas the Ammonite auntwered them. In this will I make a couenaunt with you, ye I may thrust out al your right eien, and brynge that shame vpon al Israell. To whom the elders of Jabes said: geue vs seuen dayes respite: that we may sende messengers vnto all the coastes of Israell. And then ye there be no man to helpe vs: we will come out to the. Then came the messengers to Gibea vnto Saull, & told this tidynges in the eares of the people. And all the people lift vp their voices & wept. And behold, Saull came folowynge the catteil out of the felde, and Saull said: what ayleth the people, that they wepe? And they tolde him the tidynges of the men of Jabes. And the spirite of God came vpon Saull, when he heerde those tidynges, and he was exceding angry, and toke a yoke of oxen: and hewed them in peces, and sent them thorow out all the coastes of Israell by the handes of messengers, saying: Whosoeuer commeth not forth after Saull & after Samuel, to him yoxen be serued. And the feare of the Lorde fell on the people, and they came out as it had ben but one man. And when he * nombred them in Bezeck, the children of Israell were three hundred thousand men: and the men of Juda thirty thousand. And they said vnto the messengers that came: so say vnto the men of Jabes in Gilead: to morowe be ye shall haue helpe, when the sonne be hote. ye shall haue helpe. And the messengers came and shewed the men of Jabes, which were glad. Therfore the men of Jabes said: to morowe we will come out vnto you, and ye shal do with vs all that pleaseth you. And on the morowe it so fell out, that Saul put the people in three parters, and they

Deu. xvj. b.

Iud. xij. b.

Euensong. a.

b.

c.

i. Reg. xv. a.

C.

UMI

came in vpon the host in the morninge watche and slue the Ammonites vntill the heate of the day. And they that remained were scatered abrode, so that no two of them remayned together.

Then said the people vnto Samuell: Who is he that sayde: Shall Saul raigne ouer vs? bringe those men, that we may slaye them. And Samuell sayde: There shall no man die this daye, for to daye the Lorde hath caused Israell to fight. Then said Samuel vnto the people: Come that we maye go to Gilgall, and renue the kyngdom there. And all the people went to Gilgall, and made Saull kyng there before the Lord in Gilgall. And there they offred peace offringes before the Lorde. And there Saull and all the men of Israell reioyced exceedingly.

The. xj. Chapitre.

Samuell sayde vnto all Israell: Beholde, I have herkened vnto your voice in all that you saide vnto me, and have made you a kyng. Now therefore, your kyng walketh before you. And I am old and graie headed, and behold, my sonnes are with you, and I have walked before you from my childehode vnto this daye. Beholde, here I am: beare recorde of me before the Lord & before his annoynted. Whose oxe have I taken? whose asse have I taken? whom have I done wronge to? whom have I hurte? of whose hande have I receyued any bribe, to blinde mine eies therwith, and I will restore it you againe. And they said: thou hast done vs no wronge, nor hurte vs, neither hast thou take ought of any mans hande. He said vnto them againe: the Lorde is witnesse against you, and his annoynted is witnesse this day, that ye have founde nought in my handes. And they answered: he is witnesse. And Samuel said vnto the people: it is the Lorde that made Moses and Aaron, and that brought your fathers out of the land of Egypt. Now therfore stand stil, that I maye reason with you before the Lord, according to all the righteousnesse of the Lord, which he shewed both you and your fathers. After that Iacob was come into Egypt, & your fathers cried vnto the Lord, the Lord sent Moses and Aaron which brought your fathers out of Egypt, and made them dwell in this place. And when they forgat the Lord their God, he deliuered them into the hande of Sisara captaine of the hoste of Hazor, & into the hand of the Philistines, & into the hand of the kyng of Moab, and they fought against them. And they cried vnto the Lord, and said: we have sinned, because we have forsaken the Lorde, and serued Baalim and Astaroth. Now therfore deliuer vs out of the handes of our enemies, and we will serue the. Then the Lord sent Jerobaal, Dauid, Samuell, and deliuered you out of the handes of your enemies on

euery side, & ye dwelled safe. And when ye saw that Nahas the kyng of the children of Ammon came against you, ye said vnto me: nay, but a kynge shall reigne ouer vs, when yet the Lorde your God was your kynge. Now therfore behold the kynge whom ye have chosen, and whom ye have desired, the Lord hath set a kynge ouer you. If ye will feare the Lord and serue him, and heare his voice, and not disobey the mouthe of the Lord: both ye and the kyng that raigneth ouer you, shall followe the Lorde your God: but if ye will not herken vnto the voice of the Lorde, but disobey the Lordes mouth, then shall the hand of the Lord be vpon you, and on your fathers. Stande also & beholde this great thyng which the Lord will do before your eyes: Is it not now wheate harueste? I will call vnto the Lorde, and he shall sende thunder and raine, that ye may perceiue and se, how that your wickednesse is great, which ye have done in the sight of the Lorde in asking you a kyng. And so Samuell called vnto the Lorde, and the Lord sent thunder & raine the same day. And all the people feared the Lord and Samuell exceedingly. And all the people said vnto Samuell: Praye for thy seruantes vnto the Lord thy God, that we dye not: for we have synned in asking vs a kyng before all the synnes that euer we did. And Samuell said vnto the people: feare not. Ye have done all this wickednesse, yet departe not from followyng the Lord. But serue him euen with all your hertes. Neither turne ye after vaine thynges which are not able to profite you, for they are but vanitie. For the Lorde will not forsake his people, because of his great name, sithe it hath pleased the Lord to make you his people. Moreouer, God forbid: that I should synne against the Lord, & cease praying for you, but to teache you the good & right way. Therfore feare you the Lord, and serue him in the truthe, and with all your hertes, and consider how great thinges he hath done for you. But and ye be wickedly, then shall ye perish, both ye and your kyng.

The. xij. Chapitre.

Saul had raigned one yeare (whe his thynges came to passe:) and he raigned two yeares ouer Israell. And Saull chose him three thousande men of Israell. Two thousande were with Saul in Michmas & in mount Bethell, and a thousand with Jonathe in Gibea Ben Iamin. And the rest of the people he sent euery man to his owne house again. And Jonathe smote a hold of the Philistines, that was in the hill: and it came to the Philistines eares. And Saull blewe the trompette throughout all the lande, saying: Let the Hebrues heare. And all Israell

Ephe. xiij. day as Matthye. A.

Deut. xiij. c. Actes. xx. g.

D.

Gene. xlvi a. Exod. c. d. Deut. xx. b. Psal. xciij. b.

Exod. xiij. a.

Exod. xiij. a.

Exod. xiij. b.

C.

Exod. xiij. b. Num. xxi. a. 1. Reg. xij. b.

i. Reg. viij.

D.

Exp. xxxiij. b. Deut. xx. c. Iosue. vij. b.

Eccluse. 2. Reg.

herde saye how that Saul had destroyed an
holde of the Philistines, wherefore Israel
was become odious vnto the Philistines. And the peo-
ple gathered them together after Saul to Gilgal.
D. The Philistines also gathered themselues to-
gether to fight with Israel, thirty thousand
charettes, and syx thousand horsemen, with
other people like the sande by the sea syde
in multitude, and came vp, & pitched in Bich-
mas eastwarde from Bethaven. And when the
men of Israel sawe it, they were in a straite,
and feare came vpo the people, & they hid them-
selues in caues, and in thicke holes, and in
rockes, and in high places, and in pittes. And
some of the Hebrues went ouer Iordan to go
into the land of Gad and Gilead. And Saul
was yet in Gilgal, and all the people that fo-
lowed hym were astonnied. And he targed se-
uen dayes, euen vnto the time that Samuel
had apointed. But Samuel came not to Gil-
gal: and the people were therefore scattered
from hym. And Saule sayde: bring a burnt
sacrifice to me and peace offeryngs. And he
offered burnt sacrifice. And assone as he had
made an ende of offeryng the burnt sacrifice,
beholde, Samuel came. And Saul went a-
gainst him, to bidde him. And Samuel sayd:
what hast thou done? Saul sayde: because I
sawe that the people scattred from me, and
that thou camest not within the dayes apoin-
ted, and that the Philistines gathered them-
selues together to Michmas: therefore sayde
I: the Philistines shall come downe vpon
me to Gilgal, and I haue not made supplica-
C. tion vnto the Lorde. And when I had ouer-
come my selfe, I offered a burnt
offeryng. And Samuel sayde to Saul: thou
hast become a foole, thou hast not kept the co-
mmaundement of the Lorde thy God, which he
commanded the. For at this time would the
Lorde haue stablished thy kyngdome vpon
Israel for euer. But nowe thy kyngdom shal
not continue. The Lorde hath sought hym a
man after his owne harte, and the Lorde hath
commanded hym to be captayne ouer his
people because thou hast not kept that which
the Lorde commaunded the. And Samuel a-
rose, and gat hym vp from Gilgal to Gibea
Ben Iamin. And the remnaunt of the folke
went vp after Saul, to mete the people which
fought against them, as they were comming
from Gilgal to Gibea in the hille of Ben-
D. Iamin. And Saul nombred the people that
were founde with hym, and they were about
syx hundred men. And Saul & Ionathas his
sonne, and the people that were founde with
them, dwelte in the hill of Ben Ia-
min. But the Philistines pitched in Bich-
mas. And there came out of the host of the
Philistines thre companies to destroye: one
company turned vnto the waye that leadeth
to Ophra vnto the lande of Saul. And an o-
ther company turned the waye to Bethoron.
And the third company turned to the way of
the coast that is ouer ahoue the valey of Ze-
boim toward the wilderneß. There was no
smyth founde throughout all the lande of Is-
rael. For the Philistines sayde: Lest the
Hebrues make them swordes & speares.
But all the Israelites went downe to the
Philistines, to amende euery man his share,
his mattocke, his axe and his pecke axe, & coo-
lers. And then the edges of the shares, mattoc-
kes, dongforkes, and axes were blunt, and al
to the forkes were to be set in. And so in ty-
me of battaile there was neyther sworde nor
speare founde in the hande of any of the peo-
ple that were with Saul and Ionathas. But
with Saul & Ionathas his sonne was there
ynough founde. And the watche of the Phi-
listines came out to go ouer vnto Bichmas.

The xiv. Chapter.

AND it fortuned the same time, that Ionas The.xiv. chap.
Athas the sonne of Saul sayde vnto the Matthias.
yong man that bare his harneß: come, and
let vs go ouer to the Philistines watche,
that are yonder on the other syde. But he tolde
not his father. And Saul taried in the vtter-
moste parte of Gibea vnder Rimmon, which
is in Migron, and the people that were with
hym were vpon a syx hundred men. And Ahia
the sonne of Ahitob, Ichabods brother, the
sonne of Phinehes, the sonne of Eli, was
the Lordes priest in Silo and ware an Ephod.
And the people wist not that Ionathas
was gone. And in the mydes of the passage B.
thy whiche Ionathas sought to go ouer to
the Philistines watche, were there two
sharpe rockes, euen one on the one syde, and
the other on the other syde: the one called
Bozez, and the other Senne. The foreffront
of the one leaned northwarde toward Bich-
mas, and the other southward toward
Gibea. And Ionathas sayde to the yonman
that bare hys harneße: come, and let vs
go ouer vnto the watche of these vncircum-
cysed, peraduenture the Lorde wyll worke
with vs: for it is no hinderaunce with the Lorde
to saue either in many or in fewe. And his ii. Par. xiiii. c.
harnesbearer sayde vnto hym: do all that
is in thyne harte: Wo where it pleaseth the. Be-
holde, I am with the as thyne harte desyreth.
Then sayde Ionathas beholde, we go ouer
vnto these men, and shal be vn our selues vnto
them: yf they saye on this wyse to vs, tary
vntyl we come to you, then we wyll stand stil
in our place and not go vp to them. But yf
they say: come vp vnto vs, then we will go vp
for the Lorde hath delyuered them into
our handes. And this shalbe a token vnto vs. i. mac. iii. b.
And they both shewed themselues vnto
the watche of the
nes sayde: Beholde the Hebrues creepe out of the
holes where they had hyd themselues.

the men of the watche aunswered Jonathas and his harnesbearer, and sayde: come vp to vs, and we wyll shewe you a thyng. And Jonathas sayde vnto his harnesbearer: come vp after me, for the Lorde hath delyuered them into the hande of Israel. And Jonathas clame vp vpon handes and fete, and his harnesbearer after hym. And so when they had slayne Jonathas and his harnesbearer slew them after hym. And the first slaughter which Jonathas and his harnesbearer made, was vpon a twenty men, within a compasse as it were about an half acre of lande. And there was a feare in the hoost in the fielde, and among all people: into muche that they that were gone out of the watche to robbe, were afraged also: and the yearth trembled for the feare that was sent of God. And the watchemen of Saul in Gibea Ben Jamin sawe. And beholde, the people of the Philistines were scattered and were smitten as they went. Then sayde Saul vnto the people that were with him. Searche ye, who is gone away fro vs. And whe they had nombred, behold, Jonathas and his harnesbearer were not there. And Saul sayde vnto Ahia: bryng hither the arke of God. For the arke of God was at that tyme with the chyldren of Israel. And it fortuned that while Saul talked vnto the priest, the noyse that was in the hoost of the Philistines spred farther abrode, and encreased by litle and litle, and gaue a more clear sounde: Saul sayde vnto the priest, withdrawe thyne handes. And Saul ioyned himselfe vnto all the people that were with hym, and they came to the battayle. And behold, * euery mans sword was against his felow, and ther was a very great tumult. Moreouer, the Hebrues that were with the Philistines before that time, and were come with them into all parties of the hoost, turned to be with the Israelites that were with Saul and Jonathas. And al the men of Israel also which had hid themselues in mount Ephraim, as soone as they heard, howe the Philistines were fled, they followed after them in the battayle. And so God holpe Israel that daye. And the battayle continued vnto Bethauen. And when the men of Israel were kept down with hunger that daye, Saul charged the people with an oth, saying: Cursed be the man that eateth any foode tyll nyght, tyll I be auenged of myne enemies. And so none of the people tasted any sustenaunce. And all the enhabiters of the lād came to a wood, where hony laye vpon the ground. And the people came into the wood. And behold, the hony dropped, & no man moued his hande to his mouthe, for the people feared the oth. But Jonathas herde not whe his father charged the people with the oth, wherfore he put forth the end of the rod that was in his hand, and dipt it in an hony combe and put his hande to his mouthe, and his eyen receiued light. Then aunswered one of the people, & sayd: thy father adiured the people saying: Cursed be the man that eateth any sustenaunce this daye. And the people were faynty. The sayd Jonathas, my father hath troubled the lande: how mine eyen haue receiued light, because I tasted a litle of this hony, howe muche more then to daye if the people had eaten of the spoyle of their enemies which they founde? And had there not bene then a much greater slaughter among the Philistines? And they layed on the Philistines that daye, fro Michmas to Aialon. And the people were exceding faint. And the people gat vnto the spoyl, & toke shepe, oxen, and calues, and slew them on the grounde, and the people did eate them with the bloud. Then men tolde Saul, saying: Behold, the people synne against the lorde, in that they eate with the bloud. And he sayde: ye haue trespassed. Rolle a great stone vnto me this daye. And Saul sayd again. Go abrode among the people, and bid them bryng me euery man his oxe, & euery man his shepe and slaye them here, and synne not against the lorde in eatyng with the bloude. And the people brought euery man his oxe in his hande by night and slewe them there. And Saul made an aultar vnto the lord. And that was the first aultar that he made vnto the lord. And Saul sayde: let vs go down after the Philistines by night, and spoyle them vntill it be daye in the morning, and let vs not leue one man of them. And they sayde: do whatsoeuer thou thinkest best. Then sayd the priest: let vs come hether vnto God. And Saul asked of God: shal I go downe after the Philistines? Wilt thou deliuer them into the handes of Israel? But he aunswered him not at that tyme. And Saul sayde: let the people come hither out of all quarters, and know and se by whom this sin is chaūced this day. For as truly as the lord liueth which hath saued Israel, though it be in Jonathas my son, he shall dye the death. But there was no man among all the people that aunswered him. Then he said vnto all Israel: be ye on one syde, & I & Jonathas my sonne will be on the other syde. And the people said vnto Saul: what thou thinkest best, that do. Therfore Saul sayde vnto the lorde God of Israel: geue a perfect lot. And the lorde God gaue thou the iudgement. Howe happeneth it, that thou geuest thi seruaunt no aunswere to day? If this sin be in me or in Jonathas my sonne, geue it, or if this iniquite be in thy people. And Saul & Jonathas were caught, but the people escaped free. And Saul sayde: cast lotes betwene me and Jonathas my son. And Jonathas was caught. Then Saul sayde to Jonathas: tell me what thou hast done. And Jonathas tolde hym, and sayde: I tasted a litle hony

And. vii. f.
ii. Mac. xv. c.

Leuit. vii. c. and. xix. d.

with the ende of the rodde that was in myne
hande: to, I must die. Saul answered* God
do so, and so to me, thou shalt die the death. Jo
nathas* And the people sayde vnto Saul: Shal
Jonathas die whiche hath so mightely help
ed Israel? God forbid. As truely as the lord
liueth* there shal not one heere of his head fal
to the ground, for he hath wrought with god
this day. And so the people delyuered Jona
thas, that he died not. And the Saul departed
vp from folowyng the Philistines: And the
Philistines went to their own place. And so
Saul held the kyngdō ouer Israel, & fought
against all his enemies on every side, against
Moab, against the children of Ammō, against
Edom, against the kynges of Zoba, & against
the Philistines. And whether soeuer he turn
ed himselfe, there he wan. and he gathered
his hoast together and smote the* Amalekites,
and rid Israel out of the handes of them
that spoyled them. The sonnes of Saul were
Jonathas, Jesui, and Melchisua. And his .ii.
doughters were thus named. the elder was
called Merob, and the younger Michol. And
the name of Saules wyfe, was Ahinoa the
doughter of Ahimaas. And the name of his
chefe captain was Abner, the sonne of Ner,
Saules vncle. And* Cis was Saules father.
And Ner the father of Abner, was the son of
Abiel. And there was soze warre against the
Philistines al the days of Saul. And whom
soeuer Saul sawe to be a strōg man, and mete
for the warre, he toke him vnto him.

¶ The. xv. Chapiter.

Samuel sayd vnto Saul: * the Lorde sent
me to anoynt the, to be kyng ouer hys
people Israel. Now therfore hearken thou
vnto the voyce of the wordes of the Lorde.
Thus sayth the lorde of hoastes: I remēbre
that whiche Amalek did to Israel, * how thei
layed wayte for them in the waye, as they
came out of Egipt. Go nowe therfore go, and
smite Amalek, and destroye ye all that pertay
neth vnto them, and let thou haue no compas
sion on them. And couete nothyng that they
haue, but slay both man and woman, infante and
suckelyng, oxe and shepe, camel, and asse. And
Saul gathered the people together, and nom
bred them in Telaim, C. C. thousand fotemen,
and .x. thousand men of Juda. And Saul came
to a citie of Amalek, and set watch in the val
ley. And Saul sayd vnto the Kenites, go, and
departe, and get you downe from among the
Amalekites, least I destroye you with them:
for ye shewed mercy to all the children of Is
rael, when they came out of Egipt. And so the
Kenites departed from among the Amaleki
tes. And Saul smote the Amalekites from Ha
uila as thou commest to Sur, that lyeth be
fore Egypte, and toke Agag the kyng of the
Amalekites aliue, and vtterly destroyed all
the people with the edge of the swearde.

But Saul and the people spared Agag, and
the best shepe, and the fatter oxen, and the
lambes and all that was good, and would not
destroye them. But all that was foule and
nought worth, that they destroyed vtterly.
Then came the worde of the Lorde vnto Sa
muel, saying: it * repenteth me that I haue
made Saul kyng. For he is turned fro me,
and hath not performed my commaundemen
tes. And Samuel was euyll apayed, and cried
vnto the Lorde all nyght. And when Sa
muel arose early to mete Saul in the mor
ning, it was tolde Samuel, that Saul was
come to Carmel: and beholde, he hath made
hym there a place, and is turned, and depar
ted, and gone downe to Gilgal. And Samuel
came to Saul, and Saul offered burnt sacri
fice vnto the Lord of the first of the spoyles
whiche he had brought from Amaleth: and
when Samuel was come vnto Saul, Saul
sayde vnto hym: Blessed be thou in the Lord.
I haue fulfilled the cōmaundemēt of the lord.
Samuel sayd: what meaneth thē the bleating
of the shepe in mine eares, & the noyse of the
oxen whiche I heare? Saul answered: they
haue brought them fro the Amalekites. For
the people spared the best of the shepe and of
the oxen, to sacrifice them vnto the Lord thy
God. And the remnaunt haue we destroyed vt
terly. Samuel sayde to Saul: let me tell the
what the Lorde hath sayde to me this nyght.
And he sayde vnto hym: saye on. Samuel
sayde.* When thou wart lytle in thyne owne
sight, wart thou not made the head of the tri
bes of Israel? And the Lorde anoynted the,
kyng ouer Israel. And the Lorde sent the on
a iourney, and sayde: Go, and vtterly destroye
those synners, the Amalekites, and fyght a
gainst them, vntil they vtterly destroy them.
And wherfore hast thou not herkened vnto
the voyce of the Lorde but hast turned to the
praye, and hast done that whiche is wycked
in the syght of the Lorde. And Saul sayd vn
to Samuel: yea, I haue herkened vnto the
voyce of the Lorde: and haue gone the waye
whiche the Lorde sent me vnto, and haue
brought Agag the kyng of Amalek, and haue
vtterly destroyed the Amalekites. But the
people take of the spoyle, shepe, oxen, and
the chefest of the thynges which should haue
bene destroyed, to offer vnto the Lorde thy
God, in Gilgal. And Samuel sayde: hath the
Lorde as great pleasure in burnt sacrifices
and offerynges, as when the voyce of the
Lord is obeied? Behold, to obey is better the
sacrifice, & to herken is better then the fat of
rams. For rebellion is as the synne of witch
craft, and stubburnes is as the wickednes of
idolatrye. Because thou hast cast away the
worde of the Lorde, therfore hath the Lorde
cast away the also from beyng kyng. And
Saul sayde vnto Samuel: I haue synned.

for I haue gone further then the saying of the Lorde and thy wordes, because I feared the people, and obeyed their voyce. Nowe therefore take awaye my synne, and turne a-gayn with me, that I may worshyp the lord. And Samuel sayde vnto Saul: I will not returne with the: for thou hast cast away the worde of the Lorde, and the Lorde hath cast awaye the, that thou shalt not be kyng ouer Israel. And as Samuel turned hymselfe to go awaye, he caught the lappe of his coote, and it rent. And Samuel sayde vnto hym: the Lorde hath rent the kyngdome of Israel frō the this daye, and hath geuen it to a neyghbour of thyne, that is better then thou. The strength of Israel will not begylen nor repent: for he is not a man that can repent. He sayde: I haue synned. But nowe honoure me before the elders of my people, and before Israel and turne agayne with me, that I maye worshyp the Lorde thy God. And so Samuel tourned again, and followed Saul. And Saul worshypped the Lorde. Then sayd Samuel: Bryng ye hether to me Agag the kyng of the Amalekites. And Agag came vnto hym delicately. And Agag sayde: truely thy bytter death commeth on. And Samuel sayd: as thy swerde hath made women childlesse, so shall thy mother be childlesse aboue other women: And Samuel hewed Agag in peces before the Lorde in Gilgal. And then Samuel departed to Rama. And Saul wēt home to his house to Gibea Saul. And Samuel came nomore to se Saul vntil the day of his death. Neuertheles Samuel mourned for Saul, & the Lorde repented, that he had made Saul kyng ouer Israel.

The. xvi. Chapiter.

The Lorde sayde vnto Samuel: How long wilt thou mourne for Saul, sying I haue cast hym away from raygning ouer Israel? Fyll thyne horne with ointment, and come, that I may sende the to Iesse the Bethlehemite, for I haue prouyded me a kyng among his sonnes. And Samuel sayde: howe can I go? For if Saul heare it, he wyl slyt me. The Lorde answered: Take an heyfer with the, and saye: I am come to offer to the Lorde. And call Iesse to the offeryng, and I wyll shewe the, what thou shalt do: and thou shalt anoint hym whom I name vnto the. And to Samuel did as the Lorde had bym, and came to Bethlehem. The elders of the towne were astonied at his commyng, and sayde: Commest thou peaceably? He answered: yea, I am come to offer vnto the Lorde. Sanctifie your selues, and come with me to the offeryng. And he sanctified Iesse and his sonnes, and bad them to the offeryng. And when they were come he loked on Eliab, and sayde: Surely the Lordes anoynted is before hym. But the Lord sayde vnto Samuel: loke not on his fashion, or on the heyght of his stature, because I haue refused hym: For God seeth not as man seeth. For man loketh on the outwarde appearaunce: but God beholdeth the hart. Then Iesse called Abinadab, & made hym come before Samuel. And he sayd: neither hath the Lorde chosen this. Then Iesse made Samma come, and he sayde: neyther yet hath the Lorde chosen him. Agayne Iesse made seuē of his sonnes to come before Samuel: and Samuel sayde vnto Iesse: the Lorde hath chosen none of these. And Samuel sayde vnto Iesse: are here all thy children? He sayde: there is yet a litle one behynde that kepeth the shepe. And Samuel sayde vnto Iesse: sende and fet hym, for we will not yet downe, tyll he be come hyther. And he sent, and brought hym in. And he was brown and of an excellent beauty, and welfauoured in syght. And the Lorde sayde: Aryse, and anoynt hym, for this is he. Therefore Samuel toke the horne with the ointment, and anoynted hym in the midder of his brethren. And the spirite of the Lorde came vpon Dauid from that daye forewarde. And Samuel rose vp, and went to Rama. But the spirit of the Lorde departed from Saul, and an euell spirite sent of the Lord vexed hym. And Saules seruauntes sayde vnto hym: Behold, an euell spirite sent from God vexeth the, let our Lorde therfore commaunde his seruauntes (that are before the) to seke a man, that is a conning player with an harpe: that when the euell spirite sent of God commeth vpon the, he may playe with his hande, and thou shalt be eased. Saul sayde vnto his seruauntes: prouide me a man then that can playe well, & bring him to me. Then answered one of his seruauntes, and sayde: Behold, I haue sene a sonne of Iesse a Bethlehemite, that can playe vpon instrumentes, and is an actiue felowe, & a man of warre and prudent in tonge of feates and well made, and the Lorde is with hym. Wherfore Saul sent messangers vnto Iesse, and sayde: sende me Dauid thy sonne, which is with the shepe. And Iesse toke an asse laden with breade, a bottell of wyne, and a kyd, and sent them by Dauid his sonne vnto Saul. And Dauid came to Saul, and stode before hym, and he loued him very well, and he was made his harnesbearer. And Saul sent to Iesse, saying: let Dauid remayne with me, for he hath found fauoure in my sight. And it came to passe, that when the euell spirite sent of God came vpon Saul, Dauid toke an harp and played with his hande, and so Saul was releued, and was amended, and the euell spirite departed from hym.

The. xvii. Chapiter.

The Philistines gathered their hoste to gether, and came to gether to Soccoth which is in Iuda, and pitched betwene

zeth and Ekkah, in the coast of Dammim. And Saul and the men of Israel came together, and pitched in the vale valley, and put them selues in a raye to fyght against the Philistines. And the Philistines stode on an hyll on the one syde, and Israel stode on an hyll on the other syde, and there was a valley betweene them. And there came a man betweene them both out of the tentes of the Philistines, named Goliah* of Gath, vj. cubytes & an handebredeth long, and had an helmet of braste vpon his head and a cote of mayle about him. And the weight of his cote of mail was fyue thousand syckles of braste. And he had bootes of braste vpon his leggres, and a shild of braste vpon his shoulders. And the staff of his speare was lyke a weauers beame. And his speare head weyed six hundred syckles of yron. And one bearyng a shilde went before him. And he stode & cried against the hoast of Israel, and sayd vnto them, Wherfore are ye come out in a raye to battayle? am not I a Philistine and you seruauntes to Saul? chose you a man from among you, and let him come downe to me. And if he be able to fyght with me, and to beate me: then wyl we be your seruauntes. But if I can ouercome hym and beate hym: then shall ye be our seruauntes, and serue vs. And the Philistine sayde: I defy the hoast of Israel this daye, geue me a man that we maye fyght together. When Saul and all Israel heard those wordes of the Philistine they were discouraged, and greatly afrayed. Dauid was the sonne of an Ephrathite, of whom mention is made afore, of Bethlehem Juda, named Isai which he had eyght sonnes. And was an olde man in the dayes of Saul, and came to age among men. And the three eldest sonnes of Isai went, and followed Saul to the battayl. And the names of his three sonnes that went to battayll were: Eliab the eldest, and the next Abinadab, and the third Samma. And Dauid was the least. And the three eldest went after Saul. Dauid also went, and returned from Saul to feede his fathers shepe at Bethlehem. And the Philistine came forth in the mornyng, and euenyng, and continued fourty dayes. And Isai sayd vnto Dauid his sonne: take for thy brethren an Epha of this parched corne, and these ten loues, and bring it vnto the host to thy brethren. And cary these ten cheses vnto the capitayne: and loke how thy brethren fare, & fet out their pledge. Now Saul and they, and all the men of Israel were in the vale valley, fyghtyng with the Philistines. And Dauid rose vp early in the mornyng, and left the shepe with a kepar, and toke and went as Isai had commaunded hym, and came within the compasse of the hoast. And the hoast went out in a raye, and mounted to the battayle: for Israel and the Philistines set them selues in a raye, the one against the other. And Dauid put downe his gere from hym, and put them vnder the handes of the kepar of the barrelles, and ran into the hoast, and came and saluted his brethren. And as he talked with them: Beholde, there rose a man (in the middes) Goliah the Philistine by name of Gath, out of the araye of the Philistines, & spake on the maner afore rehersed, that Dauid heard it. And all the men of Israel, when they saw the man, ran away from hym, and were sore afrayed. And euery man of Israel sayd: Sawe ye this man come forth? for to reuile Israel is he come. And to hym that beateth hym wyll the kyng geue great ryches, and wyl geue hym his daughter therto, yea and make his fathers house free in Israel. And Dauid spake to the men that stode by, and sayde: What shalbe done to the man that beateth this Philistine, and taketh away the shame from Israel? for what is this vncircumcised Philistine, that he shold reuyle the hoast of the lyuyng God? And the people answered him after this maner, sayng: so shall it be done to the man, that beateth him. And Eliab his eldest brother heard when he spake vnto the men, and Eliab was angry with Dauid, and sayde: why camest thou downe hither? and with whom hast thou left those fewe shepe in the wylderneße? I know thy pryde and the malice of thine hart, that thou art come downe to se the battayle. And Dauid sayde: And what haue I nowe done? is there not a worde? And he departed from hym into the presence of an other, and spake of the same maner, & the people answered hym agayn as before. And they that herd the wordes which Dauid spake, repeated them before Saul, which he caused hym to here. And Dauid sayde to Saul: Let no mans hart fayle hym because of hym. Thy seruaunt wyll go, and fyght with yonder Philistine. And Saul sayde to Dauid agayne: thou art not able to go against yonder Philistine to fyght with hym. For thou art but a chylde, but he is a man of warr, euen from his youth. Dauid answered vnto Saul: Thy seruaunt kept his fathers shepe, & there came a lyon, and lykewyse a beare, and toke a shepe out of the flocke. And I went out after him & smote hym, and toke it out of his mouth. And when he arose against me, I caught hym by the beerde, and smote hym and slue hym. And thy seruaunt slue the lyon, and the beare (also) hath thy seruaunt slayne. And seyng this vncircumcised Philistine shalbe as one of them, I owe will I go and take away the rebuke of the people, for what is this vncircumcised Philistine? seyng he hath rayled on the hoast of the lyuyng God. And Dauid spake moreouer: the Lorde that deliuered me out of the handes of the lyon, and out of the handes of the beare, he will deliuer me also out of

the lyfe of the Philistine, and Saul gaue vnto
Dauid the[m] and the Lorde shalbe with the. And
Saul put his armour vpon Dauid, & put an
helmet of braſſe vpon his heade, & put a rose
of mayle vpon hym, and girded Dauid with
his ſwoorde vpon his armour. And he
assayed to go. And because he neuer proued
it, Dauid said vnto Saul: I cannot go with
these, for I haue not vsed my selfe therto. And
Dauid put them of hym, and toke his staffe
in his hande, and chose hym fyue ſmothe ſtones
out of a broke, & put the in a shepeherdes bag
which he had, and in a ſlynge poke:
and his ſlynge was in his hande, and he went
to the Philistine. And the Philistine came
and drue nere against Dauid, & the man that
bare the shylde went before hym. And when
the Philistine loked about and saw Dauid,
he disdayned him, for he was but young, and
well coloured, and goodly to loke vpon. And
the Philistine sayde vnto Dauid: am I dog,
that thou commest to me with a staffe? And the
Philistine cursed Dauid in the name of his
goddes. And the Philistine sayd to Dauid:
come to me, and I wil geue thy flesh vnto the
foules of the ayre, and to the beastes of the
fielde. Then sayde Dauid to the Philistine:
thou commest to me with a ſwoorde, a ſpeare
and a shylde: But I come to the in the name
of the Lorde of hoastes, the God of the hoste
of Israel, whom thou hast railed vpon. This
daye shall the Lorde deliuer the into my hande,
and I shall smyte the, and take thyne head fro
the, and will geue the carkasses of the hoast
of the Philistines this daye vnto the foules
of the ayre, and to the beastes of the yearth,
that all they whiche be in the worlde maye
knowe that there is a God in Israel. And all
this congregation shall knowe that the Lorde
saueth not with ſwoorde & ſpeare. For the bat-
taile is the Lordes, & he shall geue you into our
handes. And when the Philistine arose to
come & drawe nie vnto Dauid, Dauid hasted
and ran into the battaile ouer against the Phi-
listine. And Dauid put his hand in his bag,
and toke out a stone, and slange it & smote the
Philistine in his forehead, that the stone
sonke into his forehead, & he fell groueling
to the yearth. And so Dauid ouercame the
Philistine with a slyng and a stone, & smote
the Philistine and slue him, euen when Dau-
id had no ſwoorde in his hande. But Dauid
ran, and stode vpon the Philistine, and toke
his ſwoorde and drue it out of his sheth, and
slue hym, and cut of his head therwith. And
when the Philistines ſawe that their cham-
pion was dead, they fled. And the men of Is-
rahel & Iudah arose, and shouted, and followed
after the Philistines, vntyl they came to the
valley, and vnto the gates of Akaron. And the
Philistines fell downe wounded by the waye
to Shaaraim, euen vnto Gath and Akaron.
And the children of Israel returned fro chas-
ing after the Philistines, and spoyled their
tentes. And Dauid toke the head of the Phi-
listine, and brought it to Ierusalem. But he
put his armour in his tent. When Saul saw
Dauid go forth against the Philistine, he
sayd vnto Abner the captayne of his hoast: i. Reg. xiiii.
Abner, whose sonne is this young man? Abner
answered: as truely as thy soule liueth,
(O king) I cannot tel. And the king sayd: en-
quire thou whose sonne the youngling is. And
when Dauid was returned from the slaugh-
ter of the Philistine, Abner toke hym, and
brought him before Saul, with the head of
the Philistine in his hand. And Saul sayd to
him: whose sonne art thou, thou yong man?
Dauid answered: I am the sonne of thi ser-
uaunt Iesse the Bethlehemite.

The. xviii. Chapiter.

AND when he had made an ende of speaking The. xviii. hea
vnto Saul, the soule of Ionathas was ding Matthias,
knit with the soule of Dauid, and Ionathas B.
loued hym as his owne soule. And Saul toke
hym that daye, and would let him go no more
home to his fathers house. And Ionathas
made a couenaunt with Dauid, because he lo-
ued him as his owne soule. And Ionathas
put of his owne coat that was vpon him and
gaue it Dauid, and therto his clothe, his
ſwoorde, his bowe and his girdle. And Da-
uid went out whether soeuer Saul sent hym,
and behaued hymselfe wiſely. And Saul set
him ouer his men of warre, & he was accep-
ted in the ſyght of all the people: and in the
ſight of Saules seruauntes. And it happened B.
as they went, when Dauid was returned
from the slaughter of the Philistine, the wo-
men came out of all cities of Israel, singing &
daunsing against king Saul, with tymbrels,
with ioye, & with instrumentes of mu-
ſycke. And the women aunſwered one another
in their playe, and sayde: Saul hath slayne i. Reg. xviii.
his thousand, & Dauid his ten thousand. And and. xxi. k.
Saul was exceedyng wroth, and the ſaying
displeased hym, and he sayd: they haue ascri-
bed vnto Dauid x. M. & to me but a thousand
& what can he more haue, saue the kyngdome?
Wherefore Saul loked an yuel on Dauid fro
that daye forewarde. And it happened on the C.
morowe, that the euill spirite sent of God
came vpon Saul, & he prophecied in the mid-
dest of the house. And Dauid plaied with his
hande like as at other times, and there was
a launce in Saules hande. And Saul toke
the launce, and sayd: I will nayle Dauid to
the wall with it. But Dauid auoyded out of
his presence ii. times. And Saul was afraid
of Dauid, because the lorde was with him, &
was departed from Saul. Wherefore Saul
put him fro him, & made him a captayn ouer
a M. and he went out and in before the peo- M.
ple. And Dauid behaued himselfe wiſely in all

hys wyues, & the Lorde was with him. Wherfore when Saul sawe that he was so exceedyng wyse, he was afrayd of hym. But all Israel and Iuda loued Dauid, because he went out & in before them. And Saul saide to Dauid: Behold, my eldest doughter Merob, her I will geue the to wife. Only play the the man with me, & fight the lordes battayles. For Saul thought: mine hand shall not be vpon him, but the hand of the Philistines. And Dauid answered Saul: what am I? or what is my life, or the kinred of my father in Israel, that I should be sonne in lawe to the kyng? Now be it whē the time was come that Merob Saules doughter should haue bene geuen to Dauid, she was geuen vnto Adriel a Meholathite, to wyfe. Howebeit, Michol Saules doughter loued Dauid. And they shewed Saul, and the thyng displeased hym not. And Saul saide I will geue him her that she may be a snare to him, & that the hād of the Philistines may be against hym. Wherfore Saul saide to Dauid: thou shalt this day be my sonne in law in the other doughter. And Saul cōmaūded his seruauntes to cōmen with Dauid secretly, & to say: Behold, the kyng hath a fauour to the, and all his seruauntes loue the, be now therfore the kynges sonne in lawe. And Saules seruauntes spake these wordes in the eares of Dauid. And Dauid sayde, semeth it to you a lyghte thyng to be a kynges sonne in lawe. I am a poore man & of smal reputatiō. And the seruauntes brought Saul worde again, saying: of this maner spake Dauid. And Saul sayde: this wyse shall ye saye to Dauid: the kyng desireth no other dowry, but cc. an hundred foreskinnes of the Philistines, to be auenged of the kynges enemies. But Saul thought to make Dauid fal into the hādes of the Philistines. And when his seruauntes tolde Dauid these wordes it pleased Dauid well, to be the kynges sonne in lawe. And or the dayes were expired, Dauid arose with his men, & went & slew of the Philistines. ii C. men, and Dauid brought their foreskins, and ratified the king therof, to be his sonne in lawe. Wherfore Saul gaue him Michol his doughter to wyfe. And Saul sawe & vnderstode how that the Lorde was with Dauid, & that Michol his doughter loued hym, and he was the more afrayed of Dauid, and Saul became alwaye Dauids enemy. The Lordes of the Philistines vsed to go forth. And it fortuned, that when they went forth Dauid behaued hymselfe wyselyer then all the seruauntes of Saul: so that hys name was muche set by.

The. xix. Chapiter.

And Saul spake to Ionathas his sonne, and to all his seruauntes, that they shoulde kyll Dauid. But Ionathas Saules sonne had a great fauour to Dauid, and Ionathas tolde Dauid, saying: Saul my father goeth about to slay the. Now therfore take hede to the selfe vntill the morowning, & abide in some secrete place, & hyde thy selfe. And I will go out & stande by my father in the field where thou art, & wil commune with my father of the, and what soeuer I se, I wil tell the. And Ionathas spake good of Dauid vnto Saul his father, & sayd vnto hym, let not the kyng syn against his seruaunt Dauid, for he hath not sinned against the, & his workes haue ben to the ward very good. For he did put his lyfe in his hande, & slue the Philistine, & the lord brought to passe a great health for al Israel. Thou sawest it, & thou reioycedest: wherfore then wilt thou sinne against innocent blood, and slaye Dauid without a cause? And Saul herkened vnto the voyce of Ionathas, and sware: as truely as the Lorde liueth, he shal not dye. And Ionathas called Dauid, & shewed hym all these wordes, and brought Dauid to Saul, and he was in his presence as in tymes past. And the warre began again, & Dauid went out and fought with the Philistines, and slue them with a great slaughter, and they fled from hym. And the euell spirite sent from the Lorde was vpon Saul as he sat in his house hauing a iauelyn in his hand and Dauid played with his hande. And Saul entended to nayle Dauid to the wal with the iauelyn. But he ryd himselfe out of Saules presence, as he smote the speare with a vayn stroke into the wall. And Dauid fled, & was saued the same nyght. Saul also sent messengers vnto Dauids house, to watche hym, and to slaye hym in the morowning. And Michol Dauids wife told it him, saying: if thou saue not thyselfe this nyght, to morowe thou wilt be slayne. And co Michol let Dauid downe thorowe a wyndowe, and he went and fled, & was saued. And then she toke an ymage and layed it in the bed, & put a pyllowe full with goates heere vnder the head of it, and couered it with a cloth. And when Saul sent messengers to fetche Dauid, she sayd he is sicke. And Saul sent the messengers agayne to se Dauid, saying: bryng hym to me, bed and all, that I maye slaye hym. And when the messengers were come in: Behold, there laye an ymage in the bed, with a pyllowe of goates heere vnder the head of it. And Saul said vnto Michol: why hast thou mocked me so, and sent awaye myne enemy, that he is escaped? Michol answered Saul: for he sayde vnto me: let me go, or els I wyll kyll the. And so Dauid fled, and escaped, and came to Samuel to Rama, and tolde hym all that Saul had done to hym. And he and Samuel went and dwelt in Naioth. And one tolde Saul, saying: Behold, Dauid is at Naioth in Rama. And Saul sent messengers to fet Dauid. And when they saw a company

10. Jud. xii. a. 1 Sam. xxiv. a.

enell. spirite.

C. Iosu. ii. c.

ymage.

D. 1 Sam. xx. a.

of prophetes prophecying, and Samuel standyng vpt by them, the spirite of God set vpō the messengers of Saul, & they prophecied. And when it was told Saul, he sent other messengers, and they prophecied likewyse. And Saul sent messengers yet agayne the third tyme, and they prophecied also. Then went he hymselfe to Rama, & came to a great well that is in Sechu, and he asked and sayd: where are Samuel and Dauid? And one said: behold, they be at Naioth in Rama, and he went thether, euen to Naioth in Rama, and the spirite of God came vpon hym also, and he went prophecying vntyll he came to Naioth in Rama. And he stripte of his clothes, and prophecied before Samuel like wise, & fell naked all that daye, and all that nyght. Wherefore it is, that they saye: Is Saul also among the prophetes?

*prophet.

1. Reg. ix. c.

The. xxii. daye. Mattins.

The. xx. Chapiter.

AND Dauid fled from Naioth beyonde in Rama, and came and sayde before Jonathas: what haue I done? wherin am I faultie? what is the cause that I haue committed before thy father, that he seketh my life? He sayde vnto hym: God forbyd, thou shalt not die. Beholde, my father will do nothyng either great or small, but that he wyll shewe it me. And howe should my father hyde this thyng from me? He wyll not do it. And Dauid made answere and sayde: thy father knoweth that I haue founde grace in thyne eyes, and therefore he sayeth: Jonathas shall not knowe it, least he be sory. And in very deede, euen as truely as the Lorde liueth, and as truely as thy soule liueth, there is but a step betwene me and death. Then sayde Jonathas vnto Dauid: whatsoeuer thy soule desireth, that I wyll do vnto the. And Dauid sayde vnto Jonathas: Behold, to morowe is the beginnyng of the moneth, and I should sit with the kyng at meate. But let me go that I may hyde myself in the fieldes vnto the third daye at euen. If thy father speake of me, then saye: Dauid asked leaue of me, that he might go to Bethlehem his owne cytie, for there is holden a yerely feaste for all the kynred. And if he sayeth: it is well done, then thy seruaunt shall haue peace. But and if he be angry then be sure, that wickednesse is vtterly concluded of hym. And then thou shalt shewe mercy vnto thi seruaunt, for thou hast made with me thy seruaūt a bonde in the lorde. Notwithstandyng, if there be in me any trespasse then slaye me thy selfe, and bryng me not to thy father. And Jonathas answered: God kepe that from the, for assuredly if it were full concluded of my father to come vpon the: thynkest thou, that I should not tell it the? Then sayde Dauid: who shall tell me, if thy father answere cruelly? And Jonathas sayde vnto Dauid, come, and let vs go out into the fielde. And then went out both of them into the fielde. And Jonathas sayde vnto Dauid: the Lorde God of Israel loke on it, when I haue groped my fathers mynde, one tyme or other within this three dayes, & if I finde well with Dauid, & I then sende not vnto the and shewe it the, the Lorde do so, and so, vnto Jonathas. But if my father haue any pleasure to do the euel, I will shewe the also, and sende the away that thou mayest go in peace. And the Lorde be with the as he hath bene with my father. And thou shalt performe vnto me the mercy of the Lorde, not only whyle I liue, but euen when I am dead, and pluckе not thy mercy away fro my house for euer: No, not whē the Lorde hath destroyed the enemies of Dauid, euery one from the face of the earth. And so Jonathas made a bonde with the house of Dauid, desyryng that the Lorde should seke it out by the hādes of Dauids enemies. (If it were broken.) And with other wordes dyd Jonathas sweare vnto Dauid, because he loued hym. For he loued hym as his owne soule. Then sayde Jonathas to Dauid: to morowe is the firste daye of the moone. And thou shalt be myssed, because the place where thou wast wont to sytt shalbe empty. Therefore this daye three dayes, come do warn any wyfe vnto the place where thou diddest hyde thy selfe, whē the busines was in hande: euen by the stone Ezel: And I wyll shoote three arrowes by the one syde therof, as though I shot them at a marke, and wyll sende a lad, and bydd hym go seke the arrowes. And if I saye vnto the lad: se, the arrowes are on this syde the: bryng them then come thou, for it is peace & no hurt, as sure as the Lorde liueth. But and if I saye vnto the lad: behold, the arrowes are beyonde the, then go thy way in peace: for the Lorde hath sent the away. And as touchyng that whiche thou and I haue spoken: behold, the Lorde be betwene the and me for euer. And so Dauid hyd himselfe in the fielde. And when the newe moone was come, the kyng sat hym downe to eate meate. And the kyng sat hym downe after the olde maner, in his seate by the walle. And Jonathas arose, and Abner sat by Saules syde, & Dauids place was empty. Neuertheles, Saul sayde nothyng at all that day. For he thought: some thyng hath chaunced hym, that he is not clene. But on the morowe whyche was the seconde daye of the newe moone, it happened, that Dauids place was empty agayne. Then Saul sayde vnto Jonathas his sonne: Wherefore cometh not that sonne of Isai to meate, neither yesterdaye nor to daye? And Jonathas answered vnto Saul: Dauid asked licence of me to go to Bethlehem, for he said: let me go, I praye the, for our kynred holdeth a sa-

1. reason.

2. Reg.

The. xxii. daye. Mattins.

1. Reg. xxii. a. and. xxiii. c.

kyng in the title, and my brother hath tolde me. And therefore yf I haue founde fauoure in thyne eyen: let me go, and se my brethren. This is the cause that he commeth not vnto the kynges table. Then was Saul angrye with Jonathas, and sayde vnto hym: Thou wicked rebel, do not I knowe, that thou haste chosen the sonne of Jesai vnto thyne owne rebuke, and vnto the rebuke and shame of thy mother? For as long as the sonne of Jesai liueth vpon the yearth, thou shalt not be stablished, nor yet thy kyngdom. Wherefore nowe sende and fetche him vnto me: for he is the childe of death. And Jonathas answered vnto Saul his father, and sayde vnto hym: Wherefore should he dye? what hath he done? Then Saul lifte vp a speare to thrust hym: whereby Jonathas vnderstode well that it was vtterly determined of his father to haue Dauid slayne. And so Jonathas arose from the table in a great angre, and dyd eate no meate the seconde daye of the moneth, for he was sorye for Dauid, because his father had done him shame.

On the nexte morninge Jonathas remembred vnto the fielde, at the tyme appointed with Dauid, and a lytle lad with hym. And he sayde vnto his boye runne, and fetche me the arowes which I shote: and as the boy ranne he shot an arrowe beyonde hym. And when the lad was come to the place whether Jonathas had shotte the arrowe, Jonathas cried after the lad, and sayde: Is not the arrowe beyonde the? And Jonathas cryed after the lad agayne, make spede, and tarde not. And Jonathas lad gathered vp the arrowes, and came to his maister. But the lad wist nothinge of the matter. Onely Jonathas and Dauid wyst it. And Jonathas gaue hys weapon vnto the lad that was with hym, and sayde vnto hym: go and carry them to the towne. And assone as the lad was gone, Dauid arose out of a place that was towarde the south, and fell on his face to the ground and worshipped thryse: and they kyssed eyther other, and wept together, longe, yet Dauid excedinge sore. And Jonathas sayde vnto Dauid: go in peace. And the tyrannes whyche we haue sworne both of vs in the name of the Lorde sayinge: the Lorde be betwene me and the, and betwene thy seed and myne, for euer more. And he arose and departed. And Jonathas went into the towne.

The xxi. Chapter.

Then came Dauid vnto Achimeleth the preest. And Achimeleth was abashed at the tokayne comminge of Dauid, and sayde vnto hym: Why art thou alone? and no man with the? And Dauid sayde to Achimeleth the preest, the kyng hath commanded me to do a certayne thynge, and hath sayde vnto me: Let no man knowe where about I sende the, and what I haue commanded the to do. And I haue appointed my seruauntes to such and such places. Nowe therefore, yf thou haue any thinge vnder thyne hande, geue me fyue loues of breed, or what soeuer it be, hold me styll and lette me haue them. And the preest answered Dauid, and sayde: I haue no common breed vnder myne hande, but here is halowed breed, yf the yonge men haue kept themselues fro the vncleane thinges, especially women. Dauid answered the preest and sayde vnto hym: of a truthe women hath bene locked vp fro vs about these .iii. dayes when I came out, and the vessels of the yonge men were holy. Howebeit, this maye is vnpure, and howe much more shall there be holynesse in the vessell? And the preest gaue hym halowed breed, for there was none other breed there but the shewbreades that were taken from before the Lorde, to put fresshe breed there, the same daye it was taken away. And there was there the same daye a certayne man of the seruauntes of Saul abydynge before the Lorde, named Doeg an Edomite, the chefe of Saules heerdmen. And Dauid sayde vnto Achimeleth: is not here vnder thyne hande eyther speare or swearde, for I haue neyther brought my swearde nor my harnesse with me, because the kynges busynesse requyred haste. And the preest sayde: the swearde of Goliath the Philistine whom thou slewest in the valley of Elah, beholde, it is yonder wrapt in a cloth behynde the Ephod. If thou wylt take that, take it: for there is none other saue that here. And Dauid sayde: there is none to lyke, geue it me. And Dauid arose and fledde that same daye from the presence of Saul, and went to Achis the kynge of Geth. And the seruauntes of Achis sayde vnto hym: is not this Dauid the kynge of the lande? dyd they not synge vnto hym by turnes, sayinge: Saul hath slayne hys thousande, and Dauid his ten thousande? And Dauid put those wordes into his harte, and was sore afrayed of Achis the kynge of Geth. And he chaunged his facion before them, and fayned himselfe madde in their handes, and rambled on the doores of the gate, and let his spettle fall downe vpon his beerde. Then sayde Achis vnto his seruauntes: Lo, ye se that the man is madde, wherefore then haue ye brought hym to me? Haue I nede of mad men, that ye haue brought this folome to playe the madde man in my presence? Shall he come into my house?

The xxii. Chapter.

Dauid therefore departed thence, and escaped, and came vnto the caue Odollam. When his brethren also and all his fathers house herde it, they went downe thyther to hym. And there gathered vnto hym all men that were in combraunce, and dett, and troubled in their myndes, and he became a capitayne ouer them. And there were with hym

1. Reg. xxi. e. ii. Reg. xii. d.

Leui. xxiiii. b Mat. xii. a.

C.

Iud. xx. b. Iud. viii. b.

1. Me. xviii. b. and. xxix. c. D.

The. xix. d. Mattha. ii.

vpon xxx. hundreth men, and Dauid went thence to Achis the kynge of Geth. And they tolde Achis and the messengers of Saul to the vttermost. Then Achis sayde vnto Dauid, I vnderstande that God will be to me mercyfull, therfore bethynke the kynge of Dauid. And they dwelt with hym all the while that Dauid was in holde. And the Prophet God sayde vnto Dauid, Abyde not in holde, but departe and go into the lande of Iuda. Then Dauid departed and came into the coaste of Hareth. And Saul hearde that Dauid was come abrode, and also the men that were with hym. And Saul satte in Giba vnder a tree in Rama, hauing hys speare in hys hande, and all hys men stode about hym. And Saul sayde vnto hys seruauntes that stode about hym. Heare I praye you, ye sonnes of Beniamin, will the sonne of Iesse gene euery one of you fieldes and vineyardes, and make you all capitaynes ouer thousandes, and ouer hundredes? that ye haue also conspired agaynst me, and there is none that telleth it me in myne eare. f. Mc. xbiii. a. and. ff. d. And where as my sonne hath made a bonde with the sonne of Isay, there is none of you that mourneth on me, or declareth it in myne eare. Beholde, my sonne hath stered vp my seruaunt to lye a wayte agaynst me, as yonge dayes. Then answered Doeg the Edomite which also stode by the seruauntes of Saul, and sayde, I sawe the sonne of Isai, when he came vnto Nob, to Ahimelech the sonne of Ahitob, where he asked counsayle of the Lorde for hym, and gaue hym vitayles, and the sworde of Goliah the Philistine also. Then the kynge sente and called for Ahimelech the priest the sonne of Ahitob, and all hys fathers house, that were priestes in Nob. And euery one of the kynges seruauntes stode before hym. Then Saul sayde vnto hym, Heare me thou sonne of Ahitob. He answered, Here I am my lorde. Then Saul sayde vnto hym, Why haue ye conspired agaynst me, thou and the sonne of Isai, in that thou hast geuen hym wayne, & swerdes, and hast asked counsayle of God for hym, that he should arise and lye in wayte for me, as yonge dayes? Ahimelech answered the kynge, and sayde, Who is so faythfull amongest all thy seruauntes as Dauid, and there is the kynges sonne in law, and goeth at thy biddyng, and is honest in thyne house, hath I this daye first begonne to aske counsayle of God for hym? That be far fro me. I pray you let not the kynge put ought vnto his seruaunt, in all the house of my father. For thy seruaunt knewe nothing of all this, either little or more. The kynge sayde, thou shalt surely dye Ahimelech, thou, and all thy fathers house. And the kynge sayde vnto the foote men that stode about hym: Tourne, and slaye the priestes of the Lorde, because their hand is with Dauid, and because they knewe when he fledde, and haue not shewed it vnto me. But the seruauntes of the kynge would not moue their handes to fall vpon the priestes of the Lorde. And the kynge sayde vnto Doeg, Tourne thou, and fall vpon the priestes. Then Doeg the Edomite tourned, and fell vpon the priestes, and slewe that same daye foure score and xv. persones that did weare a lynnen Ephod. And smote the citie of the priestes smote he with the edge of the swerde, both men and women, children and sucheynges, oxen, asses and sheepe, and one of the sonnes of Ahimelech the sonne of Ahitob (named Abiathar) escaped and fled vnto Dauid. And Abiathar shewed Dauid, howe that Saul had slayne the Lordes priestes. And Dauid sayde vnto Abiathar, I wist the same daye when Doeg the Edomite was there, that he would tell Saul. And I am cause of the death of all the soules of thy fathers house. Abyde thou with me and feare not. For he that seketh my soule, he shall seke thy soule also, with me thou shalt be in safegarde.

The first Chapiter.

Dauid was tolde vnto the kynge, Beholde, the Philistines fyght agaynst Keilah, and spoyle the barnes. Then Dauid asked the Lorde aduise, saying: Shall I goe and smyte these Philistines? And the Lorde answered vnto Dauid: go and smyte the Philistines, and saue Keilah. And Dauids men that were with hym, sayde vnto hym: Se we be afrayde here in Iuda. How muche more then if we come to Keilah against the hoste of the Philistines? Then Dauid asked the Lorde agayne. And the Lorde answered hym and sayde: Aryse, and go downe to Keilah, for I will deliuer the Philistines into thyne handes. And so Dauid and hys men went to Keilah, and fought with the Philistines, and droue away their cattell, and smote them with a great slaughter. And so Dauid saued the inhabitauns of Keilah. And it chaunced when Abiathar the sonne of Ahimelech fled to Dauid to Keilah, that he brought an Ephod with hym in his hande. Quentyn. A. i. Mc. xi. ind. ff.

And it was tolde Saul that Dauid was come to Keila. And Saule sayde, God hath deliuered hym into myne handes, for he is shut in, sith that he is come into a towne that hath gates and barres. And Saul called the people altogether to warre, for to goe downe to Keila, and to besege Dauid and hys men. And Dauid knewe that Saul imagined mischefe agaynst him, and sayde to Abiathar the priest: Bryng the Ephod. Then sayde Dauid: O Lorde God of Israel, thy seruaunt hath herde, that Saul is about to come against Keila, to destroye the citie for my sake: will the men of Keila yelde me vnto his hande? And will Saul come, B. C. D. i. Mc. xxx. b.

UMI

come beinge as thy seruaunt hath heard say? O Lorde God of Israel, tell thy seruaunt. And the Lorde sayde: he will come downe. Then sayde Dauid, will the men of Keila deliuer me and the men that are with me into the hande of Saul? And the Lorde sayde: they will betraye you. Then Dauid and his men whyche were vppon a sixe hundred arose, and departed out of Keila, and went whether they coulde. And it was tolde Saul that Dauid was fled from Keila, and he let the iourney alone. Dauid abode in the wyldernesse in strong holdes, and remayned in a mountayne in the wyldernesse of Ziph. And Saul sought hym euery daye, but God delyuered hym not into hys hande. And Dauid sawe that Saul was come out to seke hys life. And Dauid was in the wyldernesse of Ziph in a thycket. And Jonathan Saules sonne arose and went to Dauid into the thicket, and comforted hys hande in God, and sayd vnto hym: feare not, for the hande of Saul my father shall not fynde the, and thou shalt be kyng ouer Israel, and I must be next vnto the. And that doth Saul my father knowe. And they made a bonde both of them together before the Lorde. And Dauid tarryed styll in the thicket, and Jonathan went to his house. Then came the Ziphites to Saul to Gibea, saying: doth not Dauid hyde himselfe by vs in strong holdes in a thicket that is by the hyll of Hachila, on the ryght syde of the wildernesse? Now therefore kyng, thou mayest come downe accordyng to all the luste of thy soule: come downe, and our part shalbe to deliuer hym into the kynges hande. And Saul sayde: blessed are ye in the Lorde: for ye haue compassion on me. Go I praye you, and order the matter well, knowe and se hys haunt, where his fote hath ben, and who hath sene hym there, for it is tolde me that he is very subtyle, and worketh craftely. Se therefore, and knowe all the lurkyng places where he hydeth himselfe, and come ye agayn to me with the certaintie, and I will go with you. And if he be in the land, I will serche him out thorowout all the thousandes of Iuda. And they arose and went to Ziph before Saul. But Dauid and his men were in the wilderneſs of Maon, in the playne that is on the ryght hand of Jesimon. Saul also and his men went to seke and they told Dauid. Wherefore he went vnto a rocke, and abode in the wilderneſſe of Maon. And when Saul heard that, he followed after Dauid in the wilderneſſe of Maon. And Saul and his men went on the one syde of the mountayne, and Dauid and his men on the other syde. And Dauid sore thought how to get from Saul. For Saul and his men compassed Dauid and his men rounde about, to take them. But there came a messenger to Saul saying: haste the, and come, for the Philistines are come into the land. Wherefore Saul returned from persecuting Dauid, and went against the Philistines. And therefore men call that place: the rocke of deuision. And Dauid went thence, and dwelt in strong holdes at Engaddi.

The xxiiij. Chapiter.

The. xx. daye. Setting.

AND when Saul was come again from folowyng after the Philistines, it returned that there were whych tolde him, saying: behold, Dauid is in the wildernesse of Engaddi. Then Saul tooke thre thousande chosen men out of all Israel, and went to seke Dauid and his men in the hyghe of the rockes, where wilde goates remayne. And he came to the sheepe cotes in the way. And Saul went into a caue to couer his fete. And Dauid and his men remained in the inward partes of the caue. And the men of Dauid sayde vnto hym: se the daye is come, of whyche the Lorde sayde vnto the: Beholde, I will delyuer thyne enemies into thyne hand, and thou shalt do to them as it shall seme good in thy syght. Then Dauid arose and cut of a lappe of Saules garment priuely. And immediatly Dauids herte smote hym, because he had cut of a lappe of Saules garment. And he sayde vnto his men: The Lorde kepe me from doyng that thynge vnto my maister the Lordes anoynted, to laye myne hande vpon hym, seyng he is the anoynted of the Lorde. For as truely as the Lorde liueth, excepte the Lorde smyte hym, or his dye daye come, or he go not downe to warre and perysshe: the Lorde be mercyfull vnto me, that I laye not myne hande vpon the Lordes anoynted. And so Dauid kept of his seruauntes with these wordes, and suffered them not to arise against Saule. But Saul rose vp out of the caue and went awaye. Dauid also arose, and went out of the caue, and cryed after Saul seyng: My Lorde kyng. And whē Saul looked behynde hym: Dauid coupeth to the yearth, and bowed himselfe, and sayde to Saul: wherefore geuest thou an eare to mens wordes that saye: Dauid seketh euell against the? Beholde, this daye thyne eyes hath sene, howe that the Lorde hath deliuered the this day into myne hande in the caue. And some bad me kyll the, but I had compassion on the, and sayde: I will not laye myne hande on my maister, for he is the Lordes anoynted. And moreouer my father: behold, se, yet the lappe of thy garment in my hande, in as much as I kylled the not, when I cut of the lap of thy garment. Vnderstande then and se, that there is neither euell nor wickednesse in me, and that I haue not synned against the. And yet thou huntest after my soule to take it. The Lorde iudge betwene thee and me, and the Lorde auenge me of the. But myne hande be not vpon the. As vnto the

as the olde prouerbe techeth: wyckednesse proceadeth from the wycked. But myne hande be not vpon the. Onely whome is the kyng of Israel come after? After whome doest thou make pursuyte? after a dead dogge, and after a flee? The Lorde be Iudge, and Iuge betwene the and me, and se, and pleade my cause, and auenge me of thyne hande. When Dauid had made an ende of speakyng these wordes to Saul, Saul sayde: "Is this thy voyce my sonne Dauid?" And Saul lyft vp 1. Reyse. xxvi. his voyce, and wepte, and sayde to Dauid: thou art righteouster then I, for thou hast rewarded me with good, where as I haue rewarded the with euell. And thou hast shewed thys daye, howe that thou hast dealt louyngly with me, forasmuche as when the Lorde had delyuered me in thyne handes, thou killedst me not. For who shall fynde his enemy, and let him departe vnto a good waye? Wherefore the Lorde reward the with good, for that thou hast done to me this daye. And nowe beholde, I wote well that thou shalt be kynge, and that the kyngdome of Israel shalbe stablyshed in thyne hande. Sweare nowe therefore vnto me by the Lorde that thou shalt not destroye my seede after me, and that thou shalt not put my name out of my fathers house. And Dauid sware vnto Saul: and Saul went home. But Dauid and his men gat them vp vnto an holde.

The. xxv. Chapter.

And* Samuel dyed, and all the Israhe- 1. Reg. xxviii. a
lites gathered together, and lamented him, and buried him in his own house at Rama. And Dauid arose, and gat him to the wylderneslle of Pharan. And there was a man in Maon whose possession was in Carmel, and the man was exceadyng mychty, and had three thousand sheepe, and a thousand goates. And he was shearyng his sheepe in Carmil. The name of the man was Nabal, and the name of his wyfe was Abigail, and he was a woman of a singuler wisdome, and beautiful. But the man was churlysh, and of euyll condityons, and was of the kynred of Caleb. And Dauid hearde in the wylderneslle that Nabal dyd shere his sheepe. And Dauid sent out ten yong men, and sayde vnto them: Get you vp to Carmel and go to Nabal, and greete him in my name, and thus shall ye saye: peace be to the, peace be to thy house, and peace be vnto all that thou hast. Beholde, I haue hearde saye, that thou hast shearers. Nowe thy shepeherdes were with vs (in the wylderneslle) and we did them no spite, neither was there ought lacke vnto them all the while they were in Carmel: as many dayes and they were there. Wherefore let these yong men finde fauour in thyne eyes (for we come in a good season) and* geue I pray the, what soeuer cummeth to thyne hande vnto thy seruauntes, and to thy sonne Dauid. And when Dauids yong men came, they tolde Nabal all those wordes in the name of Dauid, and then held their peace. And Nabal answered Dauids seruauntes, and sayde: what is Dauid? and what is the sonne of Isai? there is plenty of seruauntes now a dayes, that breake awaye euery man from his master. Shall I then take my bread, my water and my flesh, that I haue killed for my shearers, and geue it vnto men whom I wote not whence they be? And to Dauids seruauntes turned their waye, and went agayne, and came and tolde him all those thynges. And Dauid sayde vnto his men, gyrde euery man his swearde about him. And they gyrded euery man his swearde about him: and Dauid gyrded with his swearde. And there followed Dauid vpon a foure hundred men, and two hundred abode by the stuffe. But one of the ladees told Abigail Nabals wyfe, sayyng: Beholde, Dauid sent messengers out of the wylderneslle vnto our master to salute him, and he rayled on them. And yet the men are very good vnto vs, and vse vs no displeasure, neyther missed vs any thing all ong as we were conuersant with them, when we were in the fielde. Yea they were a wall vnto vs both by nyght & daye, all the whyle we were with them kepyng sheepe. Nowe therefore take hede, and se what thou hast to do, for there is no ordynary of euell geuen against our master and all his houshold, seyng he is a sonne of Belial that no man can speake to. Then Abigail made haste, and toke two hundred loues, and two bottels of wyne, and fyue sheepe dressed, and fyue measures of parched corne, and an hundred traysles of rey syngers, and two hundred topnettes of figges, and layde them on asses, and sayde vnto her yong men: go ye before me. Behilde, I come after you. But she told her husband Nabal nothyng thereof. And as she rode on her asse, she came priuely downe the eyde of the hil, and behold, Dauid and his men came down against her, and she met them. Dauid sayde: in vayne haue I kept all that this felowe hath in the wylderneslle, so that nought was myssed of all that pertayned vnto him. And he hath quyted me euil for good. So and so do God vnto the enemies of Dauid, if I leue of all that pertayneth to him, by the dawnyng of the daye, any thyng that pysseth against the wall. And when Abigail sawe Dauid, she hasted & lyghted of her asse, and fell before Dauid on her face, & bowed herselfe to the ground, & fell at his feete and sayde: Let this vnhappy deed be done vpon me, my lord, & let thine handmaid speake in thine audience, & heare the wordes of thyne handmaide. Set not my lorde [the kyng] regarde this vncharitty man Nabal: for as his name is, so is he: Nabal is his name, & folly

Euenlong.

with hym. But I thyne handmayde sawe not
the yonge men of my Lorde whom thou sen-
dest. Nowe therfore my Lord, as sure as
the Lorde liueth, and as thy soule liueth, the
Lord hath withholden the from commyng to
shed bloude, and withdrawne thou thyne hand
from bloudshed. Nowe I praye God, that
thyne enemies and they that intende to do my
Lorde euel, may be as Nabal. And nowe this
is the blessyng which thyne handmayd hath
brought vnto my Lord, and let it be geuen vn
to the youngmen, that folowe my Lord. For-
geue the trespasse of thine handmayd, for the
Lord wil make my lord a sure house, because
my lorde fighteth the battayles of the Lorde
and there could none euell be founde in the in
all thy dayes. And if any man ryse to perse-
cute the, and to seke thy soule, the soule of my
lorde shalbe bounde as in the bondel of the li-
uing with the Lorde thy God. And the soules
of thine enemies shall God cast out, euen as
out of the myddle of a sling. And when the Lord
shal haue done to my lord all the good that he
hath promysed the, & shall haue made the ru-
ler ouer Israel: then shall it be no offence vn-
to the, nor discountage of hart vnto my lorde,
that thou hast not shed bloude causeles, nor
auenged thyselfe. But when the Lorde shall
haue dealt well with my lorde, then thinke on
thine handmayde. And Dauid sayde to Abigail
blessed be the Lorde God of Israel, whiche
sent the this daye to mete me. Blessed is thy
sayyng, and blessed art thou, whiche hast kept
me this daye from commyng to shed bloude,
and from auengyng my selfe with myne owne
hande. For in very dede, as sure as the Lord
God of Israel liueth (whiche hath kept me
backe from hurtyng the) except thou haddest
hasted and met me, there shulde thou there had
bene left vnto Nabal by the morowe of the
daye, a pysser against the walle. And so Da-
uid receyued of her hande that which she had
brought hym, and sayd to her: go vp in peace
to thyne house. Behalde, I haue hearde thy
voyce and haue accepted thy persone. And
Abigail came to Nabal, and beholde, he helde
a feast in his house, lyke the feast of a kyng:
and Nabals harte was very within hym,
for he was very dronken. Wherefore she tolde
hym nothyng, neyther lesse nor more, vntyll
the morowe daye. But in the morowyng when
the wyne was goone out of Nabal, his wife
tolde hym these wordes, and his hart dyed
within hym, and he became as a stone. And
vpon a ten daies after the Lorde smote Na-
bal, that he dyed. And when Dauid hearde
that Nabal was dead, he sayde, Blessed be
the Lorde that hath iudged the cause of my
rebuke of the hande of Nabal, and hath kept
his seruaunt from euell, and hath recompen-
sed the wickednesse of Nabal vpon his own
head. And Dauid sente to commune with Abi-
gail: to thintent to take her to his wyfe. And
when the seruauntes of Dauid were come to
Abigail to Carmel, they spake vnto her, sa-
yyng, Dauid sent vs to the, to take the to his
wyfe. And she arose, and bowed her selfe on
her face to the yearth, and sayde: behold, let
thy handmayde be a seruaunt, to washe the fete
of the seruauntes of my lorde. And Abigail
hasted, and arose, and gather by vpon an asse,
with fyue damesels of hers, that went at her
fete, and she went after the messengers of
Dauid, and became his wyfe. Dauid also
toke Thinoam of Jesrael, and they were both
his wyues. But Saul gaue * Michol his ii. Re. iii. c.
doughter Dauids wyfe, to Phalti the sonne
of Lais, whiche was of Gallim.

¶ The .xxvi. Chapiter.

THe Siphites came vnto Saul to Gibea, The .xxvi. day. Mattins.
sayyng: Doeth not Dauid hyde himselfe A.
in the hyll of Hachila, which is before Jes-
emon? Saul arose, and went downe to the
wyldernesse of Ziph, hauyng thre thousande
chosen men of Israel with hym for to seke
Dauid in the wyldernesse of Ziph. And Saul
pyched in the hyll of Hachila, whiche lieth
before Jesemon by the wayes syde. But Da-
uid dwelt in the wyldernesse. And he sawe
that Saul came after hym into the wylder-
nesse. Dauid therfore sent out spyes, and vn-
derstode, that Saul was come in very dede.
And Dauid arose and came to the place
where Saul had pitched, and Dauid beheld
the place where Saul laye, and Abner the
sonne of Ner, whiche was his chefe capi-
tayn. Saul lay within, and the people and
the hoast round about hym. Then answered
Dauid, and spake to Ahimelech the Hethite,
and to Abisai the sonne of Zarua and bro-
ther to Joab, sayyng: who wyll go downe
with me to Saul to the heast? And Abisai
sayd I wyl go downe with the. And so Da- B.
uid and Abisai came downe to the people by
nyght. And beholde, Saul lase slepyng with-
in the hoast, & his speare stacke in the ground
at his head. But Abner and the people laye
round about hym. Then sayde Abisai to Da-
uid. God hath deliuered thyne enemye into
thyne hande this daye. Nowe therfore let
me smyte hym ones with my speare to the
yearth, and I wyll not smyte hym the second
tyme. And Dauid sayde to Abisai: destroye
hym not. For who can laye his hande on the
Lordes anoynted, and be giltelesse? And Da-
uid sayde furthermore: As sure as the Lorde
liueth: the Lorde shall smyte hym, or his day
shall come to dye: or he shal descende into bat
tayll, and there perysshe. The Lorde kepe me C.
from layyng myne hand vpon the Lordes an-
noynted. But take thou nowe the speare that
is at his head, and the cruse of water and let
vs go. And so Dauid toke the speare and the
cruse of water fro Sauls head, and they gat

them alwaye, and no man salue it, or marke it, or awarde. For they were all a slepe, because the Lorde had cast a dead slepe vpon them. Then Dauid went ouer to the other syde, and stode on the toppe of an hyll a farre of (a great space being betwene them) and Dauid cried to the people, and to Abner the son of Ner, sayng: Hearest thou not Abner? Abner answered, and sayde: What art thou that criest to the kyng? And Dauid sayde to Abner: art not thou a man: and who is lyke the in Israel? Wherefore then hast thou not kept thy Lorde the kyng? For there came one of the folke in to destroye the kyng thy Lorde. It is not good that thou hast done. As truely as the Lorde lyueth, * ye are worthy to dye, 1.Reg.xx.f.
because ye haue not kept your master the Lordes annoynted. And nowe se where the kinges speare is, and the cruse of water that was at his head. And Saul knewe Dauids voyce, and sayde * is this thy voyce my sonne Dauid? and Dauid sayde: it is my voyce, my lorde, O kyng. And he sayde: wherefore doth my lorde thus persecute his seruaunt? For what haue I done? or what euell is in myne hande? Nowe therfore let my lorde the kyng heare the wordes of his seruaunt. If the lord haue stirred the vp against me, let him smell the sauour of a sacrifice. But a if they be the chyldre of men, cursed be they before the lord. For they haue cast me out this daye from abidyng in the enheritaunce of the Lord, sayng: Hence, and go serue other goddes. Now therfore let not my blood fall to the yearth before the face of the Lorde. For the kyng of Israel is come out to hunt a flye, as when one doth hunt a partrithe in the mountaines. Then sayd Saul: I haue sinned: come again my sonne Dauid, for I will do the no more harme, because my soule was precious in thine eyes this daye. Beholde, I haue played the foole, and haue erred exceedingly. And Dauid answered, and sayd: behold, the kynges speare, let one of the young men come out, & fet it. The Lorde rewarde euery man according to his righteousnes and faith: for the Lorde deliuered the into my hande this daye, but I would not lay myne hand vpon the lordes anoynted. And beholde, lyke as thy lyfe was much set by this daye in mine eyes: so be my lyfe set by in the eyes of the Lord, that he deliuer me out of all tribulation. Then Saul sayde to Dauid: Blessed art thou my sonne Dauid, for thou shalt be a doer, and preuaile. And so Dauid went his waye, and Saul turned to his place againe.

The.xxviii. Chapiter.

Euensong. And Dauid sayde in his harte: I shall peryshe one daye or other by the hande of Saul. Therefore is there nothyng better for me, then to flye and saue my selfe in the lande of the Philistines, and Saul shall cease, and seke me no more in all the costes of Israel, and so shall I escape out of his hande. And Dauid arose, and he and the vi. hundred men that were with him went vnto Achis the sonne of Maoch kyng of Geth. And Dauid dwelt with Achis at Geth, both he and his men, euery man with his houshold, and Dauid with his two wyues: Ahinoam the Jezraelite, and Abigail Nabals wyfe of Carmel. And it was tolde Saul that Dauid was fled to Geth, and he sought no more for hym. And Dauid sayde vnto Achis: If I haue nowe founde grace in thy sight, let them geue me a place in some towne in the fieldes, that I maye dwell there. For why should thy seruaunt dwell in the head cittie of the kyngdom with the? Then Achis gaue hym Siklag that same daye, for whiche cause Siklag pertayneth vnto the kynges of Juda vnto this daye. And the tyme that Dauid dwelt in the countrey of the Philistines, was foure monethes and certayne dayes. And Dauid and his men went vp, and raune vpon the Gesurites, the Geezites and the Amalekites: for those nacions were from the beginnyng the enhabitours of the lande, as men go to Sur, vnto the lande of Egypt. And Dauid smote the lande, and left neyther man nor woman aliue, and droue away the shepe, the oxen, the asses, camelles, and clothes, and returned and came to Achis. And Achis sayde: where haue ye bene a rouyng this daye? And Dauid answered: Towarde the south of Juda, and towarde the south of the Jezraelites, and towarde the south of the Kenites. And Dauid saued neither man nor woman aliue, nor suffered them to come to Geth, for feare (sayeth he) lest they should tell on vs, sayng: thus did Dauid, and so will be his maner all the while he dwelleth in the countrey of the Philistines. And Achis beleued Dauid, sayng: He abhorreth his people of Israel, and therfore he shalbe my seruaunt for euer.

The.xxviii. Chapiter.

The.xvii.day Matins.

IN those daies, that the Philistines gathered their hoast together to warre, to fight with Israel. And Achis sayde to Dauid: Be sure, thou shalt go out with me to the battayle, thou and the men that are with the. And Dauid sayde to Achis: then thou shalt knowe what thy seruaunt can do. And Achis sayde againe vnto Dauid: Then I will make the kepar of my head for euer. Samuel was then dead, and all Israel had lamented him, and buried him in Rama his owne cite. And Saul had put the women that had spirites of prophecie and the coniagers out of the land. And the Philistines gathered together a rame, & pitched in Sunem. And Saul gathered all Israel together, and they pitched in Gilboa. And when Saul sawe the hoast of the Philistines, he was afrayd, and his hart

Exo.xxii.c.

was sore astonied. And whē Saul asked cōsayll of the Lorde: the Lorde answered him not neither by dreames nor by Urim, nor yet by prophetes. Then sayde Saul vnto his seruauntes: * Seke me a woman that hath a spirite of prophecie, that I may go to her, and aske of her. And his seruauntes sayde to him: Beholde, there is a woman that hath a spirite of prophecie at Endor. And Saul chaunged himself, and put on other rayment, and then went he and two men with him, and they came to the woman by night. And he sayd: prophecy vnto me by the spirite, and bryng me hym vp whom I shall name vnto the. And the woman sayde vnto hym: Behold, thou knowest what Saul hath done, howe he hath destroyed the women that had prophesying spirites, and the sorcerers out of the lande. Wherfore then seekest thou an occasion against my soule, that he mai kil me? And Saul sware to her by the Lorde, saying: As surely as the lord liueth, there shal no harme chaūce the for this thing. Then sayde the woman: Whom shall I set vp vnto the? He answered: Bryng me vp Samuel. When the womā saw Samuel, she cried with a loude voice, and spake to Saul: saying why hast thou disceined me? For thou art Saul. And the kyng sayd vnto her: be not afrayed. What seest thou? The woman sayde vnto Saul: I se gordes ascendyng vp out of the yearth. He sayde vnto her agayne: what fassion is he of? She answered: there commeth vp an olde man with a mantel vpon him. And Saul perceiued that it was Samuel, and he stouped with his face to the ground, and bowed hymself. And Samuel sayde to Saul: why hast thou vnquieted me, to make me be brought vp? Saul answered: I am sore encōbred. For the Philistines make war against me, and God is departed fro me, and answereth me nomore, neither by prophetes nether by dreames. And therfore I haue called the that thou maiest tell me what I shal do. Then sayd Samuel: wherfore doest thou aske of me, whyle the Lorde is gone from the: and is become thyne enemy? Truely the Lorde hath done for himself, euen as he spake by mi hand. * For the Lorde hath rent the kyngdome out of thyne hande, and geuen it thy neyghbour Dauid. Because thou obeyedst not the voice of the Lord, nor executedst his fearce wrath vpon the Amalekites, therfore hath the Lord done this vnto the this daye. And moreouer, the Lorde wyl deliuer Israel with the into the handes of the Philistines. * To morowe shalt thou and thy sonnes be with me, and the Lord shall geue the hoast of Israel into the handes of the Philistines. Then Saul fell straight waye flat on the yearth as long as he was, and was sore adread, because of the wordes of Samuel. And there was no strength in hym, for he had eaten no bread all the daye and the nyght before. And the womā came vnto Saul, and saw that he was sore troubled, and sayde vnto hym: Se thyne handmayde hath obeyed thy voyce, and haue put my soule in myne hande, and haue herkened vnto thy wordes which thou spakest vnto me: Nowe therfore harken thou also vnto the voice of thyne handmayde, and let me set a morsell of bread before the, that thou mayest eate and get the strength, and then go on thy iourney. He refused, and sayde: I will not eate. But his seruauntes and the woman together compelled hym, and he hearkened vnto their voyce. And so he arose from the yearth, and sate hym on a bedde. The woman had a fat calfe in the house, and she vasted, and killed it, and tooke floure and kneded it, and dyd bake swete cakes therof, and brought them before Saul and before his seruāntes. And when they had eaten, they rose vp, and went awaye the same nyght.

Leuit. xix. c.

Deut. xviii. a.

1. Reg. xxviii. a.

Psal. cxix. a.

¶ The. xxix. Chapiter.

Euensong. a.

THe Philistines were gathered together with all their armies vnto Aphec. And the Israelites pitched in Iin, which is in Iezrahel. And the lordes of the Philistines went forth with the hundredes and thousandes. But Dauid and his men came behynd with Achis. Then sayde the lordes of the Philistines: what are yonder Hebrues? Achis sayde vnto the lordes of the Philistines: Is not this Dauid the seruāt of Saul the kyng of Israel, whiche hath bene with me these dayes or yeares? I haue founde no faute in hym, sins he fled vnto me vnto this daye. And the lordes of the Philistines were wroth with him, & said vnto him. Make this fellowe retourne, that he maye go agayne to his place which he thou hast appointed hym, and let him not go downe with vs to battail, lest in the battayle he be an aduersary to vs. For wherwith couldest he better obtayne the fauoure of his master, then with the heades of these men? Is not this Dauid, to whome they sange in daunces: * Saul slue his thousande, and Dauid his ten thousande? Then Achis called Dauid, & said vnto him: As sure as the lord liueth, thou hast ben honest & good in my sight, when thou wentest out & in with me, in the hoast: neither haue I founde euel with the sins thou camest to me vnto this daye: neuertheles the lordes of the Philistines fauoure the not. Wherfore now returne, & go in peace, that thou displease not the lordes of the Philistines. And Dauid sayd vnto Achis: And what haue I done? what hast thou found in thy seruaūt as long as I haue bene with the vnto this daye: that I maye not go & fight against the enemies of my lord the king. Achis answered, and said to Dauid: I know that thou art good, and art in my sight as an

Jud. xii. a.

1. Reg. xix. a.

B.

1. Reg. xviii. a. and. xxi. d.

C.

Counsell of God. And whyle they stode lokynge, the Lordes of the Philistines have sayde: Let hym not go vp with vs to battayll. Therfore ashe ryse vp early in the morninge with the maysters seruauntes that are come to the, and when ye be vp early (assoone as ye have lyght) departe. And to Dauid and his men rose vp early to departe in the morninge, and to returne into the lande of the Philistines. And the Philistines went vp to Iesrahel.

The .xxix. dai Watting.

The .xxx. Chapiter.

A. BVt when Dauid and his men were come to Zikleg the third daye, the Amalechytes had entuded in vpon the southe, and vpon Zikleg, and had smytten Zikleg, and burnt it with fyre, and had taken the women (that were therin) prisoners, both smal and great: but slue not a man, but caried them with thē, and went their wayes. So Dauid and his men came to the cyte. And beholde, it was burnt with fyre, and their wyues, their sonnes and their doughters were caryed awaye. Then Dauid and the people that was with hym, lyfte vp their voyces and wept, vntyll they coulde wepe nomore. And Dauids two wyues were taken prysoners also: Ahinoam the Iezrahelite, and Abigail the wyfe of Nabal the Carmelite. And Dauid was in a thrende combraunce: for the people entended to stone hym, because the hartes of al the people were vexed for their sonnes and their B. doughters. But Dauid toke a good courage 1. reg. xxiii. b. to hym in the Lorde his God, and sayde to Abiathar the preest Ahimeleches sonne: I pray the bryng me the Ephod. And Abiathar brought the Ephod to Dauid. And Dauid asked counsayll at the Lorde, saying: Shall I followe after thys company? and shall I ouertake them? And he answered hym: followe for thou shalt ouertake them, and recouer the C. praye. So Dauid and the .vi. hundred men that were with hym, wente, and came to the ryuer Besor, where a part of the abode. But Dauid and foure hundred men followed: For two hundred abode behynd, beyng to weery to go ouer the ryuer Besor. And they founde an Egiptian in the fielde, and brought hym to Vpon. xxv. c. Dauid, * and gaue hym bread to eate, and water to drynke, and gaue hym a fewe figges, and twoo cluskres of reysynes. And when he had eaten, his spirite came agayn to him: for he had eaten no bread, nor dronke anye water in thre dayes and thre nyghtes. And Dauid sayde vnto hym: To whom belongest thou? and whence art thou? he sayde. I am a young man of Egypte, and seruaunt to an D. Amalechite, and my maister left me behynde, because it is thre dayes agone that I fell sycke: we came a rouyng vpon the south of Chrethus, & against Iuda, & toward the south of Caleb. And we brenned Zikleg with fyre. And Dauid sayde to hym: canst thou bryng me to thys company? And he sayde. Sweare vnto me by God, that thou wylt neyther kyll me, nor delyuer me into the handes of my maister, and I wyll bryng the to the company. And when he had brought him thither, beholde, they laye scattered abrode vpon the yearth, eatyng and drynkyng, and daunsyng, because of the plenteous and great pray that they had caryed awaye out of the landes of the Philistines, and out of the lande of Iuda.

And Dauid layed vpon them from the euen E. vntyll the wyltyght on the morowe: so that there escaped not a man of them, saue foure hundred yonng men, whyche rode awaye vpon Camels, and fledde. And Dauid recouered all that the Amalekites had caried awaye, and Dauid rescued hys twoo wyues. So that there was no persone of them lackyng, (mall or great, sonne or doughter, or of the spoyle of all that they had taken away. Dauid recouered them all agayne. And Dauid toke all the sheep, and the oxen, and they dryue them before hys cattel, and sayde: this is Dauids praye. And Dauid came to the two hundred men that were to weery for to followe Dauid, whom they had made also to abyde at the ryuer Besor. And they came to mete Dauid, and the people that were with hym. And when Dauid came to the people, he (aluted them. Then answered all the wycked and the vnthryfty (of the men that went with Dauid,) and sayde: because they went not with vs, therfore wyll we geue them none of the praye, that we have recouered. But let euery man take his wyfe and his chyldren, & those let them cary awaye and be walkyng. F. Then sayde Dauid: ye shall not do so (my brethren) with that, whyche the Lorde hath geuen vs, and hath preserued vs, and delyuered the company that came agaynst vs, into our handes. For who would herken vnto you in thys matter? * But as hys parte is that Iosu. xxii. goeth downe and tyghteth, so shall his parte be that tarieth by the fatte, that it maye be parted alyke. And for from that day forewarde was that made a statute and a law in Israel, vntyll this day. When Dauid therfore came to Zikleg, he sent [gyftes] of the praye vnto G. the elders of Iuda, and to his frendes, saying: se, there is a blessyng for you, of the spoyle of the enemies of the Lorde. He sent to them of Bethel, to the of Ramoth: to them of Iathir, to them of Aroer, to them of Sephamoth, to them of Eshemoa: to them of Rathel: to them of the cities of Jerahmeel, to them of the cities of the Kenites, to them of Horma, to the of Borasan, to the of Athach, to them that abein Hebron, and in all places where Dauid & his men were wont to haunt.

Euensong.

The .xxxi. Chapiter.

A. THe * Philistines fought agaynste Israel, and the men of Israel fledde awaye 1. Mar. x. a.

from the Philistines, and fell downe wounded in mount Gilboa. And the Philistines pressed sore upon Saul and his sonne, and slue Jonathan & Abinadab & Melchisua Sauls sonnes. And when the battell went sore against Saul, the archers with bowes found him, and he was sore afraid of the archers.

Jud.i.r.g. 1.Par.r.a. Then said Saul unto his harnetbearer: * draw out thy sweard and thrust me thorow therwith, lest the uncircumcised come and thrust me thorowe and make a mocking worke of me. But his harnetbearer wold not, for he was sore afraid. And Saul toke a sweard and fell upon it. And when his harnetbearer sawe that Saul was dead, he fell likewise upon his sweard, and dyed with him. And so Saul died, & his three sonnes, and his harnetbearer, and all his men that same day together. C. And when the men of Israell that were on the other side of the valley, and they of the other side Jordan heard that the men of Israell were put to flight, and that Saul and his sonnes were dead, they left the cities, and fanne away: and the Philistines came & dwelt in them. 1.Para.r.c. On the morowe when the Philistines were come, to spoile them that were slaine, they founde Saul and his three sonnes lying in mount Gilboa. And they cut of his head, and stripped him out of his harnesse, and sent into the land of the Philistines on every side, that they should publishe it in the temple of their goddes, and among the people, and they layed up his harnesse in the house of Asharoth, but they hanged up his body on the wall of Bethsan. 1.Reg.r.d. When the inhabitours of Jabes in Gilead heard these of, what the Philistines had done to Saul, they arose (as many as were strong men) and went all night & toke the body of Saul, and the bodies of his sonnes, from the wall of Bethsan, & came to Jabes, and * burnt the there, and toke their bones and buried them under a tree at Jabes, and fasted seuē daies. Ie.xxxiij.a.

¶ The end of the first booke of Samuell: otherwise called, the first of the Kynges.

¶ The seconde booke of Samuell: other wise called the seconde booke of the Kynges.

¶ The first Chapiter.

The.xxiij. Wytnes. After the death of Saul, when David was returned into the slaughter of the Amalekites, & had bene two daies in Ziklag. Behold, there came a man the thirde day out of the hoste from Saul, with his clothes rent, and earth upon his head. And when he came to David, he fell to the earth, and did obeysaunce. David said unto him: Whence comest thou? He said unto him: Out of the hoast of Israell I am escaped. And David said unto him: What is thy chaunce? tell me. He said: the people is fled from the battaile, and many of the people are ouerthrowen, and dead, and Saul and Jonathas his sonne are dead also. And David said unto the young man, that tolde him these tidynges: howe knowest thou that Saul and Jonathas his son be dead? The young man that told him, unwitted: I came by chaunce to mount Gilboa, and behold, Saul leaned upon his speare. For the charettes and companies of horsemen followed hard after hym. And when he loked backe he sawe me, and called me. And I answered here am I. And he said unto me: what art thou? I answered him: I am an Amalekite. He said unto me againe. Stande upon me, and slay me. For anguishe is come upon me, though my life be yet al whole. And so I stode upon him, and slue him, for I was sure that he could not live, after that he had fallen. And I toke the crowne that was upon his head, and the bracelette that was on his arme and have brought them hither unto my lorde. Then David toke hold on his clothes * and rent them, and so did all the men that were with him. And they mourned and wepte, and fasted until even, for Saul & Jonathas his sonne and for the people of the Lorde, and for the house of Israell, because they were ouerthrowen with the sweard. And David said unto the young man that brought him these tidynges: Whence art thou? And he answered: I am the sonne of an alsaunt an Amalekite. And David said unto him. Howe is it that thou wast not afraied, to lay thine hand on the Lordes annointed, to destroy him? And David called one of his young men, & said: Go to, and runne upon him. And he smote him that he died. Then said David unto him: thy blood be upon thine owne head. * For thine owne mouth hath testified against the, saiyng: I have slaine the Lordes annointed. Mat.xv.c. Luc.xix.b.

And David mourned with this lamentacion over Saul and over Jonathas his sonne, & bad teache the children of Israell the use of the bowe. And behold, it was written in the booke of the righteous. And he said: Consider, O Israell, there that be dead & wounded upō thy hye hilles. O noble Israel the wounded are slaine upon the hilles: Oh how are the mighty overthrowen! Tell it not in Gath, nor publish it in the stretes of Askalon: lest the doughters of the Philistines rejoyce, and lest the doughters of the uncircumcised triumphe. Ye mountaines of Gilboa, upon you be neither dewe nor raine, nor upon the fielde of offrynges. For there the shilde of the mighty is cast awaie: the shilde of Saull, as though he had not been anoynted. Wich.i.c.

a.b. with

with oyle. The bowe of Ionathas and the
swearde of Saull turned neuer backe againe
empty, from the bloud of the slaine, and from
the fat of the mighty warriours. Saull and
Ionathas were louely & pleasaunt in their
liues, and in their deathes they were not de-
uided. They were swifter then Egles, and
stronger then lions. Ye doughters of Is-
rael wepe ouer Saul, which clothed you in
purple with pleasures, & pangen ornamentes
of golde vpon your apparell. How were the
mighty slaine in battaile? Ionathas is dead
on the hye hilles. Woe is me for the (my bro-
ther Ionathas) very kynd hast thou ben vn-
to me. Thy loue to me was wonderfull, pas-
syng the loue of women. As a mother loued
her only child, euē so did I loue the. O how
are the mighty ouerthrowen, & the weapons
of warre destroyed!

Quenelong. 1. Reg. xxix. a 3. Reg. v. c.

¶ The. 2. Chapiter.

AFter this it chaunced, that Dauid * asked
counsaill at the Lorde, saying: Shall I go
vp into any of the Cities of Iuda? And the
Lord said vnto him: Go. And Dauid said a-
gain: Whither shall I go? He answered:
Vnto Hebron. And to Dauid wēt thither with
his two wiues, Ahinoam the Jezrahelite, &
Abigaill Nabals wife the Carmelite. And
the men that were with him, did Dauid cary
vp also, euery man with his houshelde. And
they dwelt in the townes of Hebron. And the
men of Iuda came, and there they annoynted
Dauid kyng ouer the house of Iuda: & they
1. Re. xxxi. c. B. tolde Dauid, saying: It is * the men of Ja-
bes in Gilead that buried Saull. And Da-
uid sent messengers vnto the men of Jabes
in Gilead, and said vnto them: blessed are ye
vnto the lord, that ye haue shewed such kind-
nesse vnto your lord Saull, and haue buried
him. And now the Lorde shewe mercy & truth
vnto you. And I wil do you also suche kind-
nesse as ye haue done in this thing. There-
fore nowe lette your handes be strong, and
playe ye the men: For your maister Saul is
dead. And they that are of the house of Iuda
haue annoynted me kyng ouer them. But Abner
the son of Ner that was captaine of Saules
hoast toke Ishboseth the sonne of Saull and
brought him to Mahanaim, & made him kyng
ouer Gilead, and ouer the Assurites, and o-
C. uer Jezrahell, Ephraim, Ben Jamin, and o-
uer all Israell. And Ishboseth Saules sonne
was fourty yere olde when he began to rai-
gne ouer Israell, and raigned two yere. But
4. Reg. v. a. the house of Iuda followed Dauid. And the
time whiche Dauid raigned in Hebron ouer
the house of Iuda was seuen yeare and sixe
monethes. And Abner the sonne of Ner, and
the seruauntes of Ishboseth the son of Saul
went out of Mahanaim to Gibeō. And Joab
the son of Zarui & the seruauntes of Da-
uid went out, and met them by the poole of
Gibeon. And they sate downe, the one on the
one side of the poole, and the other on the o-
D. ther side. And Abner said to Joab: let the
younge men arise, and playe before vs. And
Joab said: Let them arise. Then there arose
and went ouer, twelue of Ben Jamin by no-
dre, whiche pertained to Ishboseth the sonne
of Saull, and twelue of the seruauntes of
Dauid. And euery one caught his felow (that
came against him) by the head, and thrust his
swerd in his syde, and so they fell downe to-
gether. Wherfore the place was called: The
felde of the mighty. And it is in Gibeon.
And there began an exceding cruell battaile
that same day. For Abner and the men of Is-
rael fell before the seruauntes of Dauid.

And there were thre sonnes of Zarui
E. there: Joab, Abisai, and Asahell. And Asa-
hel was as light on foote as a wild roe, and
Gen. xxiii. h Asahell followed after Abner, and * turned
neither to the right hand nor to the left, from
Abner. Then Abner loked behinde him, and
said: Art thou Asahell? He answered: Ye,
that I am. Abner saide: Turne the eyther to
the right hand or to the left, and catche one
of the young men, and take the his weapons.
But Asahell wold not depart from him. And
Abner said againe to Asahell: depart fro me.
Wherfore should I smite the to ground, and
not be able to holde vp my face to Joab thy
brother? Nowbeit, when he wolde in no wise
depart, Abner with the pyndre ende of the
F. speare smote him vnder * the fourte ribbes,
4. Reg. xx. d that the speare came out behinde him: that
he fell down in the same place, & died there.
And many as came to the place where Asa-
hell fell down and died, stode still. Joab also
and Abisai followed Abner. And the Sunne
went down, when they were come to the hill
Ama that lieth before Giah, by the way that
goeth thorowe the wildernesse of Gibeon.

And the children of Ben Jamin gathered
them selues together on an heape to Abner,
and stode on the toppe of an hill. Then Ab-
ner called to Joab, and said: Shall the swerd
deuoure still for euer? Knowest thou not,
that it will be bitternesse in the latter ende?
how longe shall it be, or thou bid the people
returne from followyng their brethren? And
G. Joab said: as truly as God liueth, yf thou
haddest not spoken in the morning, the peo-
ple had ben departed euery one from perse-
cutyng his brother. And so * Joab blewe a
5. Reg. xx. f. trompet, and all the people stode still, and
pursued after Israell nomore, neither fought
they any more. And Abner and his men wal-
ked all that night thorowe the plaine: and
went ouer Jordan, and passed thorowe all Be-
thoron till they came to Mahanaim. And
Joab returned from persecutynge Abner.
And when he had gathered all the people to-
gether, there lacked of Dauids seruauntes,

arneleue men, and Asahel. But the seruauntes of Dauid hadde slaine of Ben Jamin, and of Abners men, thre hundred and thre score men, And they toke vp Asahell, and buried him in the sepulchre of his father in Bethlehem. And Joab and his men went all night, vntill the dawnyng of the day, and came to Hebron.

The. xij. Chapiter.

The. xvj. day Hattim.

THere was longe warre betweene the houte of Saull, and the houte of Dauid. But Dauid waxed stronger and stronger, and the houte of Saull waxed weaker and weaker. A. 1 Par. iij. c. And vnto Dauid were [i.] yet children borne in Hebron: his eldest sonne also was Ammon of Ahinoam the Jezrahelite: the second Cheleab of Abigaill the wife of Naball the Carmelite: the thirde Absalom, the sonne of Maachah the doughter of Thalmai, the king of Gessur: the fourth, Adonia the sonne of Hagith, the fifth, Sephatia the sonne of Abital: the sixte, Jethream, by Egla Dauids wife. These were borne to Dauid in Hebron. And it fortuned, that while there was warre betweene the houte of Saull and the houte of Dauid, Abner helde vp the houte of B. Saull. And Saull had a concubine named Rispa, the doughter of Aia. And Jsboseth said to Abner: Wherfore hast thou gone into my fathers concubine? Then was Abner very wroth for the wordes of Jsboseth, and 1 Reg. xxij. c. said: Am I not a * dogges head, which haue against Juda done mercye this daye vnto the houte of Saul thy father, and to his brethren and frendes, and haue not deliuered the into the hande of Dauid: and thou findest a Ruth. c. fault in me this day for this woman? * So and so do God to Abner. For as the Lorde hath sworne to Dauid, to will I be on his syde, to bryng the kyngdome from the houte of Saull, that the throne of Dauid may be stablished ouer Jsraell, and ouer Juda, euen from Dan to Beersheba. And he could gene Abner neuer a worde to answere, because he C. feared him. And Abner sent messengers to Dauid secretely, saying: Whose is the land? Make a bond with me, and behold, mine hand is with the, to bryng all Jsraell vnto the. He said: It is good, that I make a bonde with the. But one thyng I require of the, that thou see not my face, except thou first bryng Michol Sauls doughter when thou comest to se me. And Dauid sent messen- D. gers to Jsboseth Sauls son, saying: * Deliuer me my wife Michol, whiche I maried with * an hundred foreskinnes of the Philistines. And Jsboseth sent, and toke her from her husbande * Phalti the sonne of Lais. 2 Re. xxv. g. And her husbande went with her, and came 1 Re. xviij. g. weping behynde her, till they came to Ba- 2 Re. xxv. g. hurim. Then said Abner vnto him: Go and returne. And he returned. And Abner yet communication with the elders of Jsraell, saying: Ye sought for Dauid in times past, that he might be your kyng. Now then do let to the Lorde hath said of Dauid: By the hand of my seruaunt Dauid I will saue my people Jsraell out of the handes of the Philistines, and out of the hande of all their enemies. And Abner spake in the eares of Ben Jamin. Jt went to tell it in the eares of Dauid in Hebron, all that Jsraell was content with, and the whole houte of Ben Jamin. And so Abner came to Dauid to Hebron hauyng twenty men with him, and Dauid made him and the men that were with him a feast. And Abner said vnto Dauid: I will vp and go gather all Jsraell vnto my Lorde the kyng, that they may make an appointement with the: and that thou maiest commaund all, as thine herte desireth. And when Dauid had let Abner depart, he went in peace. And be- E. holde, the seruauntes of Dauid and Joab came from chasing the robbers, and brought a great pray with them. But Abner was not with Dauid in Hebron: for he had sent him away to depart in peace. When Joab and all the hoste that was with him were come, men told Joab, saying: Abner the sonne of Ner came to the kyng and he hath sent him away, that he is gone in peace. When Joab came to the kyng and said: What hast thou done? Behold, Abner came vnto the, and why hast thou sent him away, that he shoulde escape quite? Thou knowest Abner the sonne of Ner, for he came to discreine the, & to knowe thy outgoing and ingoing, and to knowe all that thou doest. And when Joab was come out from Dauid, he sent messengers after Abner, which broughte him away from the well of Sira vnknowyng to Dauid. And when Abner was come againe to Hebron, Joab toke him a side in the gate * to speake Jud. iij. c. with him secretely, and smote him vnder the woste rodes, that he died, for the bloode of F. Asahell his brother. And when afterwarde it came to Dauids eare, he said: I and my kyngdom are giltles before the Lord for euer concerning the bloode of Abner the sonne of Ner. Let the blood remain on the head of Joab, and on all his fathers houte, that the houte of Joab be neuer without one or other that hath running issues or leper, and that leaneth on a staffe, and that doth fall on the sworde, and lacketh breed. And the cause why Joab & Abisai his brother Abner, was, that Abner had * slaine their brother Asahel at Gibeon in 3. Reg. ij. c. battail. And Dauid said to Joab, & to all the people that were with him: * Rent your clothes, and put on sackecloth, & mourne before Abner. And kyng Dauid him selfe followed the coarse. And when they buried Abner in Hebron, the kyng lift vp his voice, and wept beside the sepulchre of Abner, & cauised all the 3. Reg. ij. b.

people. And the kyng lamented ouer Abner, & sayd: Died Abner as a foole dieth? thy handes were not bounde, nor thy fete brought into cheynes; but as a man falleth before wicked children, so fellest thou. And all they that were of the people wept yet more ouer him.

D. And when all the people came to eat meat with Dauid while it was yet daye, Dauid sware, saying: So, and so, do God to me, yf I taste bread, or ought els till the Sunne be downe. And the people wist it, and it pleased them. And whatsoeuer the kyng did, it pleased all the people. For all the people and al Israell vnderstode that day, how that it was not the kynges dede, that Abner the sonne of Ner was slaine. And the kyng said vnto his seruauntes: know ye not, how that there is a lord, and a great man fallen this day in Israell? And I am this daye tender and anointed kyng. And these men the sonnes of Zaruia be to hard for me. The lord reward the doer of euill according to his wickednesse.

The iiij. Chapitter.

Euensong. WHen Saule sonne hearde that Abner was dead in Hebron, his handes were feble, and all the Israelites were afraied. And Saule sonne had two men that were captaines ouer the souldiers: the one called Baanah, and the other Rechab, the sonnes of Rimmon a Berothite of the children of Benjamin. For Beroth was reckened to Benjamin. And these Berothites fled to Gethaim, 2. Reg. ix. b. and soiourned there vntil the same time. *

And Jonathas Saules sonne had a son that was lame on his feete. And he was fyue yere olde when the tidynges came of Saull and Jonathas out of Israell. And his nourse D. tooke him vp, & fledde away. And as she made haste to flye, the child fell, and began to halt, and his name was Miphibaseth. And the sonnes of Rimmon the Berothite Rechab & Baanah went, and came in the heat of the day to the house of Isboseth, who he slept on a bed at noone. And the woman that was the keper of the doore, and cleansed the wheate, was a slepe. And they came into the middes of the house as though they wold haue fetched wheat, and smote him vnder the fyfte rybbe, and fled. For when they came into the house he C. slept on his bed in his resting chambre, and they smote him, and slue him, & beheaded him and toke his head, and gat them away thorow the plaine all the night. And they brought the head of Isboseth vnto Dauid, to Hebron, and saied vnto the kyng: Behold, here is the head of Isboseth Saules sonne thine enemy which sought after thy life. And the Lorde hath auenged my lorde the kyng this day of Saull and of his seede. And Dauid answered Rechab and Baanah his brother, the sonnes of Rimmon the Berothite, and said vnto hym: * as surely as the Lorde liueth, which hath deliuered my soule out of al aduersities: When one * told me, and said that Saull was dead, thinking to haue brought good tidynges, I caught him, and slue him in Sikleg, which thought that I wolde haue geuen him a reward for his tidynges bringing. How more more when wicked men haue slaine a righteous person in his owne house, and vpon his bedde. Shall I not require his bloud of your handes, and take you from the yerth? And Dauid commaunded his young men, and they slue them, and cut of their handes and feete, and hanged them vp ouer the poole in Hebron. But they toke the head of Isboseth, and buried it in the sepulchre of * Abner in Hebron. D. 1. Re. xxvij. b. 2. Reg. i. c. 2. Reg. iij. c.

The v. Chapitter.

The. xxvi. day Mathias. THen came all the tribes of Israell * to Dauid vnto Hebron, and saide: Behold, we are of thy bone and of thy flesshe. And in time past when Saull was our kyng, thou ledest Israell in and out. And the Lord hath said to the: thou shalt fede my people Israel, & thou shalt be a captaine ouer Israell. And so all the elders of Israel came to the kyng to Hebron. And kyng Dauid made a couenaunt with them in Hebron before the Lorde. And they anoynted Dauid king ouer Israel. Dauid was thirty yeare olde when he began to raigne, and he raigned fourty yeare. In Hebron he raigned ouer Juda seuen yere, & six monethes. And in Jerusalē he raigned thirty and thre yeares ouer all Israell and Juda. 2. Reg. v. c. A. 1. Par. x. a.

The kyng also and his men went to Jerusalem vnto the Jebusites the enhabitoures of the lande. Which spake vnto Dauid, saying: except thou take away the blynde & the lame thou shalt not come in hither. For they said: Thou art not able to come in hither. Neuerthelesse, Dauid toke the strong holde of Syon. The same is the citie of Dauid. And Dauid said the same daye: Whosoeuer smiteth the Jebusites, and getteth vp to the gutters of the houses and smiteth the lame and blinde that hate Dauids soule. * Wherefore they said: the blind and the lame shal not come into the house. And so Dauid dwelt in the tower, and called it the citie of Dauid, and buylt round about it from Milo inward. And Dauid prospered and grewe, and the Lorde God of hostes was with him. And Hiram kyng of Tyre sent messengers to Dauid, and cedar trees, and carpenters, & masons, & walles: and they buylte Dauid an house. And Dauid perceyued, that the Lorde had stablished him kyng ouer Israell, & that he had exalted his kyngdom for his people Israels sake. And Dauid toke him mo concubines and wiues out of Jerusalem, after he was come from Hebron, and mo sonnes and daughters [illegible] came to Dauid, W. Leu. xxi. b. C. 2. Reg. v. c.

1.Para. 14.b. * And these be the names of the sonnes that were borne vnto him in Ierusalē: Sammua. Sobab. Nathan, and Salomon Ibhar also and Elicua, Nepheg, and Iaphia, Elisama, Eliada, and Eliapheter. But when the Philistines hearde, that they had annointed Dauid kyng ouer Israell, they came all vp to seke Dauid. And as sone as Dauid herde of it, he gatte him to an holde. And when the Philistines came, they laide them a long in the valey of Raphaim. * And Dauid asked counsell of the Lord, saying: Shall I go vp to the Philistines? wilt thou deliuer them into my handes? And the Lord answered vnto Dauid: Go vp, for I will doutles deliuer the Philistines into thy handes. And Dauid came to the plaine of Perazim and smote the there, and said, the Lord hath deuided mine enemies a sonder before me, as waters be diuided a sonder. And therfore the name of the place was called the plain of Perazim. And there they left their ymages, & Dauid & his men toke them vp. And the Philistines came yet again, and laide them selues in the valey of Rephaim. And when Dauid asked at the Lord: Shal I go vp against the Philistines? and wilt thou deliuer them into my handes? The answered: Thou shalt not go vp but compasse them on the backsides come vpon them euen against the Peretreen. And when thou hearest the noise of a thyng goyng in the toppe of the Peretreen: the remoue. For the shall the Lord go out before the, to smite the hoste of the Philistines. And Dauid did as the Lord had commaunded him, and smote the Philistines from Geba, vntill thou come to Gazer.

Euentang. (¶ The .xiij. Chapiter.)

1. Again Dauid gathered together all the chosen men of Israell, euen thirty thousand, and arose and went with all the folke that were with him of the men of Iuda to fet Arayen thence, the arke of God: whose name is called the name of the lord of hostes that dwelleth vpon it, betwene the Cherubim. And they put the arke of God vpon a newe carte, and brought it out of the house of Abinadab that was at Gibea. And Vza & Ahio the sonnes of Abinadab drawe the newe carte: and when they brought it out of the house of Abinadab that was at Gibea, with the ark of God, Ahio went before the arke. And Dauid & all the house of Israel played before the Lord in sondry instrumentes made of Cipres woode with harpes, of psalteries, cimbelles, tabelles, and cimbales. And when they came to Nachons threshing house, Vza put his hand to the ark of God, and held it, for the oxen tumbled. And the Lord was wroth with Vza, and God smote him in the same place for his faulte, and there he died before the ark of God. And Dauid was displeased, because the Lorde had smitten Vza. And the name of the place was called Perez Vza, vntill this daye. And Dauid was then afrayd of the Lord and said: How shall the ark of the Lorde come to me? and to Dauid wold not bryng the ark of the Lorde vnto him into the citie of Dauid. But Dauid caried it into the house of Obeth Edom a Gethite. And the ark of the Lord continued in the house of * Obeth Edō the Gethite, three mouethes, and the Lord blessed Obeth Edom and all his houshold. And one told kyng Dauid how that the Lord had blessed the house of Obeth Edom, & all that pertayned vnto him because of the ark of God. And Dauid went and brought the ark of God fro the house of Obeth Edom, into the citie of Dauid with gladnes. And there were with Dauid seuen coyres of dauncers and calues for sacrifice. And when they that bare the ark of the lord, had gone sixe spaces, he offered an oxe & a fat wepe. And Dauid played on harpe stryuges, & daunced before the lord with al his might, & was girded with a linnen Ephod. So Dauid and all the house of Israel brought the ark of the couenaunt of the lord, with showtyng & trompet blowyng. And it chaunced, that as the ark of the Lorde came into the citie of Dauid, Michol Saules daughter loked thorow a window & sawe kyng Dauid springe & daunce before the lord and he despised him in her herte. And when they brought in the ark of the Lord, they set it in his place, euen in the middes of the tabernacle that Dauid had pitched for it. And Dauid offered burnt offerynges & peace offerynges before the Lorde. And as sone as Dauid had made an end of offring burnt offeryngs and peace offeringes, he blessed the people in the name of the Lorde of hostes, & gaue among all the folke, euen among the whole multitude of Israel, as wel to the women as men, to euery one a cake of bread, and a pece of flesh, and a flacket of drynke. And so all the people departed euery one to his house. Then Dauid returned to bless his household, and Michol the daughter of Saul came out to mete Dauid, & said: O how glorious was the kyng of Israel this day which was vncouered to day in the eies of the maidens of his seruaunt, as ye it had ben a light thyng vncouered. And Dauid said vnto Michol: I thought to dauce before the Lorde, which chose me rather then thy father, and all his kynne and commaunded me to be ruler ouer all the people of the Lorde, euen ouer Israel: and therfore will I play before the Lord: & will yet be more vile then so, and will be mete in mine owne sight: & of the very same mayde seruauntes which thou hast spoken of, shall I be had in honour. Therfore Michol the daughter of Saul had no childe vnto the day of her death.

1.Me. xvij.a. 2.Reg. v.a.

1.Par. xiij.a.

C.

D.

1.Reg. vj.a.

B.

not

The

The.xxvij. day Watching.

¶ The.vij. Chapiter.

IT fortuned, that as the kyng sat in his
house after that the Lord had geuen him
rest round about fro all his enemies, he saied
vnto Nathan the Prophete: behold, I dwell
now in an house of Ceder trees, but the ark
of God dwelleth within the curtaine. And
Nathan said vnto the kyng, go, and doo all
that is in thine harte, for the Lorde is with
thee. And it fortuned the same night that the
worde of the Lorde came vnto Nathan, say-
yng: go, & tell mi seruaunt Dauid, thus saith
the Lorde. Maist thou builde me an house to
dwel in? For I haue not dwelt in any house
sence the time that I brought the children of
Israel out of Egypt, vnto this day: but haue
walked in a tente and tabernacle. In all the
places wherin I haue walked with all the
children of Israel, spake I one worde
with any of the tribes of Israel (eare I co-
manded the iudges to fede my people Israel)
saying: Why builde ye me not an house of
Ceder trees? Now therfore, so saie vnto my
seruaunt Dauid, Thus saieth the Lorde of
hostes. I toke the fro the shepe cote as thou
wastest folowyng shepe that thou mightest
be ruler ouer my people Israel. And I was
with the in all that thou wentest to, and haue
destroyed all thine enemies out of thy sight,
and haue made the a great name, like vnto the
name of the great men that are in the worlde.
And therfore I will appointe a place for my
people Israel, and will plante it, that they
may dwel in a place of their owne, and mone
no more, neither shall wicked people trouble
them any more, as they did at the beginnyng
sence the time that I set iudges ouer my peo-
ple of Israel. And I will geue the rest from
all thine enemies. And the Lord telleth the,
that he will make the an house. And when thy
dayes be fulfilled, thou shalt slepe with thy
fathers, and I will set vp thy sede after the,
which shall proceede out of thy body, and will
stablishe his kyngdom. He shall builde an
house for my name, and I will stablishe the
seate of his kyngdom for euer. I wilbe his
father, and he shalbe my sonne: yf he sinne,
I will chasten him with such a rodde as men
be chastened with, and with suche plages as
the children of men be plaged with. But my
mercy shall not departe away from him, as I
toke it from Saul, whom I put downe be-
fore the. And thine house and thy kyngdome
shall endure without end after the, and thy
seat shalbe stablished for euer. According to
these wordes and according to all this vi-
sion, did Nathan speake vnto Dauid. Then
went Dauid in, & sat him downe before the
Lord, and saith: what am I, O Lord God? &
what is my house, that thou hast brought me thus farre? And this was
yet a small thyng in thy sight, O Lord God
but thou hast spoken also of thy seruaunts
house for a great while to come. For this
is the vse of man, O Lorde God. And what
can Dauid say more vnto thee? for thou lord
God knowest thy seruaunt. Euen for thy
wordes sake & according to thine owne harte
hast thou done all these greate thynges, to
make them knowe vnto thy seruaunt. Where-
fore thou art great, O Lord God: for there
is none like the, * neither is there any God
saue thou, according to all that we haue hard
with our eares. And what one people in the
earth is like thy people Israel whom God
went and deliuered them, that they might be
his people, and that he might make him a
name, and to doe great & terrible thynges
in the earth, for thy people * which thou re-
demedest to the out of Egypt, euen the people
with their goddes. For thou hast ordeined
thy people Israel, to be thy people for euer.
And thou Lorde art become their God. Now
(O Lorde God) the wordes that thou hast
spoken concernyng thy seruaunt & his house,
make it good for euer, and doo as thou hast
said. For so shall thy name be glorified for
euer of men that shal say: the Lord of hostes
is the God of Israell. and the house of thy
seruaunte shalbe stablished before the. For
thou O Lord of Hostes, God of Israel, hast
told in the eare of thy seruaunt, saiyng: I
will builde the an house. And therfore hath
thy seruaunt found in his harte to praye this
prayer vnto the. Nowe therfore now Lord God,
thou art God, and thy wordes must be true,
for thou hast told this goodnesse vnto thy
seruaunt. And now go to and blesse the house
of thy seruaunt, that it may continue for euer
before the, for thou Lord hast spoken it: and
with thy blessyng shall the house of thy ser-
uaunt be blessed for euer.

2. Reg. vi. c.

Deut. vij. c.

Deut. iiij. d.

Exo. xiij. d.

Deut. xxvij. f.

Euensong. A.

¶ The.viij. Chapiter.

IT fel also in processe, that Dauid smote
the Philistines and subdued them, & tooke
the bridle of bondage out of the hande of the
Philistines. * And he smote the Moabites,
and measured them with a lyne, and cast them
downe to the ground. Euen with two lynes
measured he them to put them to death, & with
one lyne saued he alyue. And so became the
Moabites Dauids seruauntes, and payed
tribute. Dauid smote also Hadarezer the son
of Rehob kyng of Zoba as he went to recou-
er his border at the riuer Ophrates. And
Dauid toke a thousand and seuen hundred
horsemen of his hoast, and twenty thousand
footemen, and put all the horse of all his cha-
rets saue an C. cuyng only one hundred cha-
rettes. And when the Syrians of Damas-
cus came to succoure Hadarezer kyng of
Zoba, Dauid slue of the Syrians two and
twenty thousand men, & put gouernours in Sy-
ria Damascena. And the Syrians became ser-

Num. xxiij. c.

2. Reg. v. a.

Psal. cxxxi. b.

2 Reg. i. b.

2 Reg. vij. c.

Psal. lxxxix. d.

C.

Jer. xxxij. c.

D.

1. Reg. xvi. c.

D.

uauntes to Dauid, paiyng tribute. And thus the Lorde saued Dauid, in all that he went vnto. And Dauid toke the bolles of golde that belonged to the seruauntes of Hadarezer, and brought them to Ierusalem. And out of Beta, and Berothai (cities of Hadarezer) vnto Dauid kyng exceadyng many thalle-wherof Salomon made al the brasen vessell in the temple, and the brasen lauatory, & the pillers, and the aultares. When Thoi kyng of Hamath heard how Dauid had smitten all the host of Hadarezer, he sent Joram his sonne vnto kyng Dauid, to salute him with peace, & to bidde him because he had fought against Hadarezer, and beaten him. For Thoi had great warre with Hadarezer, which Joram brought with him vessels of siluer, vessels of golde, and vessels of braſſe. Which braſſe kyng Dauid did dedicate vnto the Lord with the siluer and golde that he had conuerted of all nacions which he subdued: of Syria, of the Moabites, and of the children of Ammon of the Philistines, and of Amaleche, and of the spoile of Hadarezer sonne of Rehob kyng of Soba. And Dauid got him a name after that he returned and had smitten of the Syrians in the valey of Salt eyghteene thousand men. And he put kepers in Edom: euen throughout all Edom put he soudiers, and all they of Edom became Dauids seruauntes. And the Lord kepte Dauid whatsoeuer he toke in hād. And Dauid reigned ouer all Israell, and executed right & iustice vnto al his people. And Joab the sonne of Saruia was ouer the hoast, and Iehosaphat the sonne of Ahihud was recorder. And Sadok the sonne of Ahitob, and Ahimelech the sonne of Abiathar were the priestes, and Saraia was the scribe. And Banaiahu the sonne of Iehoiada was ouer the Cerethites and the Phelethites: & Dauids sonnes were chefe rulers.

¶ The. xxi. Chapiter.

And Dauid sayde: Is there yet any man left of the house of Saul? For I will shewe him mercy for Jonathas sake. And ther was of the household of Saul, a seruaunt whose name was Siba, and when they had called him vnto Dauid the kyng, said vnto him: art thou Siba? He saied: Thy seruaunt is he. And the kyng said: remaineth there yet any man of the house of Saul, whome I may shewe the mercy of God vpon? Siba answered the kyng: Jonathas hath yet a sonne which is lame on his feete. The kyng said vnto him: where is he? Siba said vnto the kyng: behold, he is in the house of Machir the sonne of Amiell of Lodeber. Then kyng Dauid sent, and set him out of the house of Machir the sonne of Amiel out of Lodeber. Now when Miphiboseth the sonne of Jonathas, the son of Saul was come vnto Dauid, he fell on his face, & did reuerence. And the kyng said: Miphiboseth? He answered: Behold thy seruaunt. Dauid said vnto him: feare not, for I will surely shewe the kyndnesse for Jonathas thy fathers sake, & will restore the all the feldes of Saul thy father, and thou shalt eate bread on mine owne table continually. And he bowed him selfe, & said: What is thy seruaunt that thou shouldest vouchesafe to loke vpon such a dead dogge as I am? Then the kyng called vnto Siba Saules young man & said vnto him. I haue geuen vnto thy maisters sonne, all that pertained to Saul, & to all his house. Tyll therefore that thou and thy sonnes & thy seruauntes til the land, & kyng in, that * thy maisters son may haue foode to eat. But Miphiboseth thy maisters son shall eat bread alway vpon my table. For Siba had fifteen sonnes, and twenty seruauntes. Then said Siba vnto the kyng: According to al that my lord the kyng hath commanded his seruaunt, so shall thy seruaunt do. Wel (said the kyng) Miphiboseth shall eat vpō my table, as one of the kynges sonnes. Miphiboseth had a sonne that was yong, named Micha, & all that dwelled in the house of Siba were seruauntes vnto Miphiboseth. And Miphiboseth dwelt in Ierusalem, for he did eate euer at the kynges table: * and was lame on both his feete.

¶ The. x. Chapiter.

It happened after this, that the kyng of the children of Ammon died, & Hanon his son raigned in his stede. Then said Dauid: I will shewe kyndnesse vnto Hanon the son of Nahas, as his father shewed kyndnesse vnto me. And Dauid sent to comfort him by the hād of his seruauntes ouer the death of his father. And Dauids seruauntes came into the land of the children of Ammon, and the lordes of the children of Ammon saied vnto Hanon their lord: thynkest thou that Dauid doth honour thy father, that he hath sent the coūsoulers to the? Hath not Dauid rather sent his seruauntes vnto the, to searche the citie, & to spie it out, & to ouerthrowe it? Wherefore Hanon toke Dauids seruauntes, and shaued of the halfe of euery mannes bearde, and cut of their garmentes in the middle, euen harde to the buttockes of them, and sent them away. When they tolde it vnto Dauid, he sent to mete them (for they were men exceedyngly shamed) and the kyng said: Tarry at Iericho vntill your beardes be growen, & then returne. And when the children of Ammon saw, that they were taken in the sight of Dauid they sent & hyred the Syrians of the house of Rehob, and the Syrians of Soba twenty thousand foteme, & of kyng Maacha a thousand men, and of Iisob twelue thousand men. And when Dauid hearde of it, he sent Joab and all the hoste of strong men. And the children of Am-

Euensong.

of Ammon came out, and waged battaile at the entryng in of the gate, and the Syrians of Zoba, of Rehob, Istob, and Maacah were by them selues in the feld. When Ioab sawe that the fronte of the battaile was against him, before and after, he chose of all the freshe yong men of Israell, and putte them in aray against the Syrians. And the rest of the people he deliuered into the hand of Abisai his brother, that he might putte them in aray against the children of Ammon. And he saied: If the Syrians be stroger then I, thou shalt helpe me. But if the children of Ammon be to stroog for the, I will come and succoure the. Therfore quite the like a man, and let vs stand fiersse for our people, and for the cities of our God. And the Lord do that which is good in his owne eyes. And Ioab proceded forth, and the people that was with him to fight with the Syrians. But they fled before him. And when the children of Ammon sawe that the Syrians were fled, thei fled they also before Abisai, and entred into the citie. And so Ioab returned from the children of Ammon, and came to Ierusalem. And when the Syrians sawe that they were put to the worse before Israell, they gathered them together. And Hadarezer sent, and brought out the Syrians that were beyonde the ryuer. And they came with their army, and Sobah the captaine of the hoast of Hadarezer went before them. And when it was shewed Dauid, he gathered all Israell together, and passed ouer Iordan, and came to Helam. And the Syrians set them selues in aray against Dauid, and fought with him: and the Syrians fled before Israel. And Dauid destroyed of the seuen hundred charettes of the Syrians, and fourty thousand horsemen, and smote Sobah the captaine of their hoast, which also died there. And when all the kynges (that were seruauntes to Hadarezer) sawe that they were put to the worse before Israel, they made peace with them, and serued them. And so the Syrians feared to helpe the children of Ammon any more.

The. xi. Capitle.

The. xxix. way Marius.

AND it came to passe that (after the yere was oppressed in the time when kynges vse to go forth to battail), Dauid sent Ioab and his seruauntes with him, and al Israel, and they * destroyed the children of Ammon, and besieged Rabba. But Dauid taried stil at Ierusalem. And it chaunced in an euenyng that Dauid arose out of his bed, and walked vpon the roofe of the kynges palace, and from the roofe he sawe a woman washyng her selfe: and the woman was very beautefull to loke vpon. And he sent to enquire what woman it should be, and one said: Is not Bethsabe the daughter of Eliam, and wife to Vrias the Hethite? And Dauid sent messengers, & set her. And he came in vnto him, & he laye with her. And (immediatly) the was purified from her vncleanesse, and returned vnto her house. And the woman conceiued, and sent & told Dauid, and saied: I am with child. And Dauid sent to Ioab, saying: Send me Vrias the Hethite. And Ioab sent Vrias to Dauid. And when Vrias was come vnto him, Dauid demaunded of him, how Ioab did, and how the people fared, and howe the warre prospered. And Dauid said to Vrias: Go downe to thine house, and wash thy fete. And Vrias departed out of the kynges palace, and there followed him a seruice from the kynges table. But Vrias slept at the doore of the kinges palace with al the seruauntes of his lorde, and wet not downe to his house. Which when they had told Dauid, saying: Vrias went not downe into his house. Dauid said vnto Vrias: Camest thou not from thy iourney? why bidest thou not go downe then vnto thine house? Vrias answered Dauid. The ark, and Israel, and Iuda dwell in pauilions, & my lorde Ioab and the seruauntes of my lorde lye vpon the bare earth, and shall I then go into mine house to eat and drynk, and lye with my wife? By thy life, & by the life of thy soule, I will not doo this thyng. And Dauid saied to Vrias: Tary here this daye also, & to morow I will let the departe. And so Vrias abode in Ierusalem that day, and the morowe. And when Dauid had called him, he did eat and drynk before him, and he made him dronk. And at euen he went out to lie on his couche with the seruauntes of his lorde, but went not downe to his house. On the morow Dauid wrote a letter to Ioab, and sent it by the hande of Vrias. And he wrote thus in the letter, saiyng: put Vrias in the forefront of the battel, and came ye backe from him, that he may be smitten, and dye. So when Ioab beseged the citie, he assigned Vrias vnto a place, where he wist that strong men were. And the men of the citie came out, and fought with Ioab. And there were certaine ouerthrowen of the people, and of the seruauntes of Dauid, and Vrias the Hethite died also. Then Ioab sent and tolde Dauid all the thynges concernyng the warre, and charged the messenger, saiyng: when thou hast made an ende of telling the matters of the warre vnto the kyng, if he begynne to fome, and say vnto the: wherefore approched ye so nye vnto the citie, when ye did fight? wist ye not that they would shote from the wall? who smote Abimelech sonne of Ierobesech? Did not a woman cast a pece of a milstone vpon him from of the wall, and he died in Thebez? Why wente you so nye the wall? Then say you: Thy seruaunt Vrias the Hethite is dead also.

Exod. ij. n.

Leuit. xviij. c.

D.

Deut.

C.

2. Reg. xiij. c.

Iud. xiv.

D.

1. Reg.

Iosh.

1. Reg.

Iud. ix. g.

Dauid, as that Ioab had sent him, and all the messengers came vnto Dauid, they came and reported against him, and came out vnto vs, into the field, and we with violence chacke vnto the, euen vnto the entering of the gate. And the shooters shott from the walles, vpon thy seruauntes, and some of the kynges seruauntes be dead. And thy seruaunt Vrias the Hethite is dead also. And Dauid said vnto the messenger: thus shalt thou saie vnto Ioab, let not the thyng trouble thee. For y^t the chaunce of warre is diuerse, and the sweard deuoureth one, as well as another: make thy battail more strong against the citee, to ouerthrow it, and stirthou courage Ioab. And when the wife of Vrias, heard that her husbande was dead, she mourned for him. And whē the mourning was past, Dauid sent and tooke her to his house, and she became his wife, & bare him a sonne. But this thyng that Dauid did, displeased the lord.

¶ Nathan the Prophet.

Euangel. S. Luc. ij. a

AND the Lorde sent Nathan vnto Dauid. And he came vnto him, and told him, there were .ij. men in one citee, the one riche, and the other poore: the riche man had exceding many sheepe and oxen. But the poore had nothyng saue one litle sheepe, which he had bought, and nourished vp. And it grewe vp with him, and with his children also, and did eate of his awne meate, and dranke of his awne cup, and slept in his bosome, and was vnto him as his daughter. And there came a straunger vnto the riche man. And he could not finde in his hart, to take of his awne sheepe, & of his awne oxē to dresse for the straunger, that was come vnto him. But tooke the poore mannes sheepe, and dressed it, for the man that was come to him. And Dauid was exceding wrothe with the man, & said to Nathan: as surely as the lorde liueth, the man that hath done this thyng, is the child of death. He shall restore the lambe .iij.^{ce} fold, because he did this thyng, and had no pitie. And Nathan said to Dauid: thou art the man. Thus saith the lorde God of Israel: I^{*} anointed thee kyng ouer Israell, and rid thee out of the hande of Saull, I gaue thee thy maisters house, and thy maisters wiues into thy bosom, and gaue thee the house of Israel and of Iuda, and might (if that had been to little) haue geuē thee to manie more. Wherefore then hast thou despised the commaundment of the Lorde, to do wickednesse in his sight? Thou hast killed Vrias the Hethite, with the sweard, and hast taken his wife, to thy wife, and hast slaine him with the sweard of the children of Ammon. Now therefore, the sweard shall neuer depart from thyne house, because thou hast despised me, and taken the wife of Vrias the Hethite, to bee thy wife. Wherefore thus saith the Lorde: behold, I will stirre vp euill against thee, euen out of thyne owne house, and will take thy wiues, before thyne eyes, and geue them vnto thy neighbor, and he shall lye with thy wiues in the sight of the Sonne. For thou didest it secretely. But I will do this thyng, before all Israell, and in the open Sonne light. And Dauid said vnto Nathan: I^{*} haue sinned against the Lorde. And Nathan said vnto Dauid: the lorde also hath put awaie thy sinne, thou shalt not die. Howbeit, because in dyng this dede, thou hast geuen the enemies of the lorde, occasion to raile, the child that is borne vnto thee, shall surely die. And Nathā departed vnto his house. And the lorde strooke the child, that Vrias wife bare vnto Dauid, and it sickened sore. Dauid therefore besought God for the child, and fasted and went in, and lay all night vpon the yerth. And the elders of his house arose, & went to him, to take him vp from the yerth. But he would not, neither did he eate meate with them. And it happened the .vij. daie, that the child died. And the seruauntes of Dauid, durst not tell him, that the child was dead. For they said: behold, while the child was yet aliue, we spake vnto him, and he would not harke vnto our voyce. How will he then vexe himself, if we tell him, that the child is dead? But Dauid seyng his seruauntes whisperyng, perceiued that the child was dead. And Dauid said vnto his seruantes: is the child dead? They said: yea. And Dauid arose from the yerth, and washed, and anoynted himself, and chaunged his apparell, and came into the house of the lorde, and worshipped, and afterward came into his awne house and had that they should set bread before him and he did eat. Then said his seruantes vnto him: what thyng is this, that thou hast wrought? Thou didest fast & wepe for the child, while it was a line, and after as it was dead, thou didest rise vp, and eate meate. He said: while the child was yet aline, I fasted & wept, for this I thought, who can tell whether God will haue mercie on me, that the childe maie liue. But now, seyng he is dead, wherefore should I fast? Can I bryng him again any more? I shall go to him, rather then he shall come again to me. And Dauid comforted Bethsabe his wife, and went in vnto her, and lay with her, and she bare a sonne, and called his name *Salomon, & the lorde loued him. And he sent by the hand of Nathan the Prophet, and called his name *Iedidia, of the lordes behalf.

Ioab fought against Raba, the citee of the children of Ammon, and tooke the citee of the kyngdom. And Ioab sent messengers to Dauid, saying: I haue made warre at Raba, and haue taken the citee with waters. Now therefore, gather the rest of the people together, and besiege the citee, that thou maiest take it least I take it, and call it after my name. And Dauid gathered all the people together, and went against Raba, and besieged it, and gate

D. Eccle. xlvij. c

E.

Ge

Ge. xxxviij. a

*Beloued of the Lorde.

G.

UMI

Para. xx.b.

it. And he toke their kynges crowne from off his hed, whiche waged an. c. weight of gold, and in it were precious stones. And it was set on Dauids hed. & he brought out the spoyle of the citee, in exceding greate aboundance. And he caried out the people, that was therin, and put theim vpon sawes, and vpon Iron harowes, and vpon axes of Iron, and thrust thē into the tile kill. Thus did he with al the citees of the children of Ammon. And so Dauid and all the people returned to Ierusalem.

The. xiii. Chapitel.

The. xxx. day of Nouēbre. A.

After this, it chaunced, that Absalom the sonne of Dauid, had a faire sister, named Thamar, whom Ammon the sonne of Dauid loued: And he was so sore vexed, that he fell sicke, for the loue of his sister Thamar: for she was a virgin, and he thought it hard for hym, to haue his purpose of her. But Ammon had a frend, called Jonadab, the sonne of Simeah Dauids brother. & Jonadab was a very wise man. And he said vnto hym: how commeth it, that thou beyng the kynges sonne, art thus contumed euery daie? Wilt thou not tell me? Ammon answered hym: I loue Thamar, my brother Absalems sister. Jonadab said vnto hym: laie thee doune on thy bedde, and make thy self sicke. And when thy father is come to se thee, saie vnto hym. Oh let my sister Thamar come, and geue me meate, and dresse it in my sight, that I maie se it, and eate it of her hande. And so Ammon lay doune and made hymself sicke. And when the kyng was come to se hym, Ammon said vnto hym: Oh let Thamar my sister come, and make me a couple of Fritters in my sight, that I maie eate of her hande. Then Dauid sent home to Thamar, saying: go now to thy brother Ammons house, and dresse hym meate. So Thamar went to her brother Ammons house, and he was laid doune. And she tooke Floure, and made paste, and dressed Fritters in his sight, and did bake theim, and toke a platter, and powred thē out before hym: but he would not eate. And Ammon said: haue out all men fro me. And thei went all out from hym. And Ammon said vnto Thamar: bryng the meate into the Chamber, that I maie eate of thyne hande. And Thamar toke the Fritters, whiche she had made, and brought theim into the Chamber, to Ammon her brother. And when she had set them before hym to eate, he tooke her, and said vnto her: come lye with me my sister. And she answered hym: nay my brother, do not force me, for there hath no suche thing been wrought in Israel: do not thou this abhominacion. For whether shall I be able to goo with my shame. And thou shalte bee as one of the foles in Israel. O speake vnto the kyng and he shall not deny me vnto thee. Howbeit, he would not hearken vnto her boyce, but tooke her, and* forced her, and lay with her.

Gen. xxxiii. a. & xxxviii. a.

And then Ammon hated her exceedingly. So that the hate, wherewith he hated her, was greater then the loue, with which he before loued her. And Ammon said vnto her: vp, and get thee hence. She answered hym: there is no cause. This is yll that thou puttest me away, is greater then the other, that thou diddest vnto me. Neuertheles, he would not heare her, but called his Boye that serued hym, and said: put away this woman fro me and bolte the booze after her. And he had a kirtle of diuerse colours vpon her: for with suche wer the kynges daughters (that were virgins) apareled. Then her seruant brought her out, and tolked the booze after her. And Thamar tooke, and put ashes on her hed, and rent her gaie kirtle, that was on her, and laied her hand on her hed, and so went: and as she went, cried. And Absalom her brother said vnto her: hath Ammon thy brother been with thee? Howe, yet hee (til my sister) he is thy brother. Lette not this thyng greue thyne harte. And so Thamar remained desolate, in her brother Absaloms house. But when kyng Dauid, heard of all these thynges, he was very wroth. And he would not vexe the spirite of Ammō his sonne: for he loued hym, because he was his first borne. And Absalom said vnto his brother Ammon, neither good nor badde. Notwithstāding Absalom hated Ammon, because he had forced his sister Thamar.

Gen. xxxi. c. and. xxxiij. c.

And it happened after two yere, that Absalom had shepe shearers, in the plain of Hazor, beside the Tribe of Ephraim, and bade all the kynges sonnes, and came to the kyng and said: behold, thy seruaunt hath shepe shearers, let the kyng with his seruauntes, come to thy seruaunt. The kyng answered Absalom: nay my sonne. We will not go all, nor bee chargeable vnto thee. And Absalom laye sore vpon hym: Howbeit, he would not goo, but blessed hym. Then said Absalom: if thou wilt not come, then let my brother Ammon goo with vs. And the kyng answered hym: what needeth it, that he goo with thee? But Absalom made suche instaunce, that he let Ammon and all the kynges children, go with hym. Nowe had Absalom, commaunded his yong men, saying: marke when Ammon, haue is merry with with wine, & when I bid you smite Ammon, then kil hym: and feare not, haue not I bidden you? Be bold therfore, and play the men. And the young men of Absalom did vnto Ammon, euen as Absalom had commaunded. And all the kynges sonnes arose, and euery man gat hym vp, vpon his Mule, and fled. And it fortuned, that while thei were yet in the way, tidynges came to Dauid, saying: Absalom hath slain all the kynges sonnes, and there is none left aliue. Then Dauid arose, and rent his garmentes, and lay along vpon the yearth, and al his seruauntes stode by

i. Mac. c. b. ij.

with these clothes vpon / And Jonadab the
sonne of Shimeach, Dauids brother, answe-
red and said: let not my lorde surmyse, that thei
haue slain all the young men, the kynges sõ-
nes, saue Ammon onely is ded. For that hath
been determined in Absaloms mynd, since he
forced his sister Thamar. Now therfore, let
not my lorde the kyng, take the thyng to gre-
uously, to thynke that all the kynges sonnes
G. are ded, saue Ammon onely is ded / But Absa-
lo fled / And the yong man that kept the watch
lift vp his yes, and loked. And behold, there
came muche people by a waye, along by the
hinder parte, on an hilles side / And Jonadab
said vnto the kyng: behold, the kynges sõnes
come. As thy seruant said, so it is / And assone
as he had lefte speakyng, behold, the kynges
sonnes came and lift vp their voyces, & wept
The kyng also and all his seruantes, wepte
exceedyngly / But Absalom escaped, and went
to Thalmai the sõne of Amihur kyng of Ge-
sur / And Dauid mourned for his sonne euery
daie. And so Absalo escaped, and went to Ge-
sur, and was ther. iij. yeres / And kyng Dauid
desired to go fur the vnto Absalom: for where
as Ammon was ded, he was comforted ouer
hym.

The. xiiij. Chapter.

Euentyng. A. JOab the sonne of Sarui a perceiued, that
the kynges harte, was toward Absalom,
and he sent to Thekoa, and fet thence a wise
woman, and said vnto her: fein thy self to be
a mourner, & put on mournyng apparell. And
anoynt not thy self with Oyle. But bee as a
woman, that had long time mourned for some
ded body. And come to the kyng, & speake of
this maner vnto him. And so Joab taught her
D. what she should saie / And when the woman of
Thekoa had fallen on her face, to the ground
and doen obeysaunce, she said vnto the kyng
helpe me, O kyng / The kyng said vnto her:
what aileth thee? She answered hym: I am
a widowe and my husbande is dedde. And thy
handmaied had twoo sonnes, and thei twoo
fought together in the fielde (where was no
man to go betwene thẽ) but the one smote the
other, and slewe hym. And beholde, the whole
kynred is risen against thyne handmaied, and
Deut. xix. c. thei said: * Deliuer vs hym, that smote his
brother: that we maie kill hym, for the soule
of his brother, whom he slewe. We will de-
stroy the heire also. And so thei shal quenche
my sparcle, which is left, that he shall stirre
vp (to my husband) neither name nor issue vp-
on the yearth / And the kyng said vnto the
C. woman: go home to thyne house, I will geue
a charge for thee / And the woman of The-
koa, said vnto the kyng: my lorde, O kyng,
this trespasse bee on me, and on my fathers
house, and the kyng and his seate be giltles.
And the kyng said: if any man saie ought vn-
to thee: bring hym to me, & he shall hurt thee
no more / Then said she: let the kyng remem-
ber his lorde (God) that the auenger of the
blood, gather not on heapes together to de-
stroy, and that thei slay not my sonne / And he
answered: as sure as the lorde liueth, * there i. Re. xxiij. f.
shall not one heere of thy sonne fall to the
yearth / The woman said: let thyne handmaid
speake one woorde more, vnto my Lorde the
kyng. And he said, saie on / The woman said: D.
wherefore then hast thou determined, suche a
thyng against the people of God? For the
kyng with speake this thyng, as one which
is sautie, that he should not fette home again
his banished. For we must nedes die, & perish
as water, spilt on the ground, which cannot
be gathred vp again. Neither wil god spare
any soule. Let the kyng therefore finde the
meanes, that his banished bee not vtterly ex-
pelled from hym / Now therefore am I come, to
speake of this thyng vnto the kyng my lorde
For thei that be of the people, wil fear me.
And thy handmaid said. Now wil I speake
vnto the kyng, peraduenture the kyng wil per-
forme the request of his handmaide. And the
kyng shall heare his handmaid, to deliuer her
out of the hande of the man, that would haue
destroyed me, and also my sonne, out of the in-
heritaunce of God. And thyne handmaid said E.
the woorde of my lorde the kyng, shall now be
comfortable. For my lorde the kyng is as an
Angell of God, in hearyng of good and bad:
therefore the lord thy ges be with thee / Then
the kyng answered, and said vnto the woman
hide not frõ me (I praie thee) the thyng that
I shall aske thee / And the woman said: let my
lord the kyng now saie on / And the kyng said
is not the hand of Joab, with thee in al this
matter / The woman answered and said: as ij. Reg. xi. b.
sure as thy soule liueth, my lorde kyng ther
is (els) no man (on the right hand, nor on the
left) but as my lord the king hath spoken, thy
seruant Joab he bad me, and he put all these
woordes in the mouth of thine handmaid. For
to the intent that I should alter my communi-
cacõ, hath thy seruant Joab wen this thyng
And my Lorde is wise, euen as the Angell of
god, to vnderstand al thynges that are in the
yearth / And the kyng said vnto Joab: behold,
I am content to do this thing. Go & fet home
the childe Absalom again / And Joab fell to
the grounde on his face, and bowed hymself,
and blessed the kyng. And Joab said: now thy
seruant knoweth, that I haue found grace in
thy sight (my lorde, o kyng) in that the kyng
hath fulfilled the request of his seruant / And
so Joab arose, and went to Gesur, & brought F.
Absalom to Jerusalem / And the kyng said:
let hym turne to his awne house, and not see
my face / And so Absalo returned, to his awne
house, and saw not the kynges face / But in
all Israel there was not so goodly a man as
Absalom, for he was verie beautifull: In so
muche, that from the sole of his foote to the

top of his hed, there was no blemishe in him And when he shaued his hed, for at every yeres ende he shaued it, because the heere was heuy on him, and must nedes shaue it, the heer of his hed weyed .v. C. sicles, after the kynges weighte And this Absalom had .iij. sonnes borne hym, & one daughter named Thamar: whiche was a faire woman, to loke vpō So Absalom dwelt .ij. yere in Jerusalem, and came not the kynges face. Therefore Absalom, sent for Joab, to haue sent hym to the kyng. But he would not come to hym. And whē he sent again, he would not come. Then sayd he vnto his seruantes: behold, Joab hath a parcell of lande, fast by my place, and he hath barly therein. Go, and set it on fire. And Absaloms seruantes, set it on fire. And Joabs seruantes, came with their garmentes rent, and said: Absaloms seruantes haue burnt the pece of land with fire. Then Joab rose, and came to Absalom, vnto his house, and sayed vnto hym: wherefore haue thy seruauntes, burnt my field with fire. And Absalom answered Joab: behold, I sent for thee, desiryng thee to come, because I would haue sent thee to the kyng, for to saie: wherefore am I come from Gesur? It had been better for me to haue been there stil. Now therfore would I se the kynges face. And if there be any trespasse in me, kill thou me. And so Joab came to the kyng, and told hym: whiche, whē he had sent for Absalom, he came to the kyng and fel to the ground on his face, before him And the kyng kissed Absalom.

The .xv. Chapiter.

The first daie Matins. ij.

After this it fortuned, that Absalom gate hym charotes and horses, and .l. men to run before hym. And he arose vp early in the morning, and stode in the place, of the entryng in of the Gate. And euery man that had any matter, and came to the kyng for Judgement, hym did Absalom call vnto hym, & said: of what citee art thou? Answered: thy seruaunt is, of one of the tribes of Israell. And Absalom said vnto hym: se, thy matter is good and righteous, but there is no man deputed of the kyng, to heare thee. Absalom said more ouer: oh that I wer made Judge in the land, that euery man, whiche hath any ple, & matter in the lawe, might come to me, and that I might do hym Justice. And when any manne came nighe to hym, and did hym obeysaunce, he put furthe his hand, and toke hym to hym and kissed hym. And on this maner did Absalom to all Israell, that came to the kyng for iudgement: and he stale the hartes of the men of Israell. And after .xl. yeres it fortuned, that Absalom said vnto the kyng: let me go now to Hebron, and pay me vowe, whiche I haue vowed vnto the lorde, for thy seruaunt vowed a vowe, when I was in Gesur, in the land of Syria, saying: if the lord shall bryng me again, from Jerusalem, I will serue the Lorde. And the kyng said vnto hym: go in peace. And so he arose, and went to Hebron. But Absalom sent spies, throughout all the tribes of Israell, saying: assone as ye heare the voyce of the trompet blowe, ye shall saie: Absalom reigneth kyng in Hebron. And with Absalom went .cc. men, out of Jerusalem, that were called. And they went with pure hartes, not knowyng of any thyng. And Absalom sent also for Ahithophell the Gelonite, Dauides counsailor, that he would come out of his citee Gilo, while he offered Sacrifices. And there was wrought strong treason. For the people went, and increased with Absalom in multitude. And there came a messager to Dauid, and said: the hartes of the men of Israel are turned after Absalom. And Dauid said vnto his seruauntes, that were with hym at Jerusalem: vp, that we may be gone, for we shall not elis escape from Absalom. Make spede, to departe, least he come sodainly, and catche vs, and bryng some mischief vpon vs and smite the Citee, with the edge of the sword. And the kynges seruauntes said vnto hym: behold, thy seruauntes are redy to what soeuer my lorde the kyng shall appoynte And the kyng and all his houshold, departed on foote. He left behind hym ten concubines to kepe his house. And to the Kyng and all the people, went out on foote, and taried in a place, that was farre off. And all his seruauntes went about him. And all the Cerethites and all the Pelethites, and all the Gethites, .vi. C. mighty men of warre (euen .vi. C. men which he had come on foote from Geth) went before the kyng. Then said the kyng, to Ithai the Gethite: wherefore comest thou with vs? Returne & abide with the kyng, for thou art a straunger, and art remoued from thyne awne place. Thou camest but yesterdaie, and should I disquiet thee to daie, to go with vs? I will go whether I ran. Therefore returne thou, and cary again thy brethren. Mercie and truthe shall the lorde shewe vnto thee. And Ithai answered the kyng, and said: as truly as God liueth, & as my lorde the kyng liueth, in what place my lorde the kyng shall be, whether in death or life, euen there also will thy seruaunt be. And Dauid the kyng said to Ithai: come then, and go forward. And Ithai the Gethite went forth, & all his men and all the children that were with hym. And all the countree wept with a loude voyce, and so did all the people, that went furthe. The kyng also hymself, passed ouer the broke Kidron. And all the people went towarde the waie, that leadeth to the wilderne. And Sadoc, and all the Leuites were with hym, and bare the Arke of the appoyntement of God. And there they set doune the Arke of God: and Abiathar went vp, vntill the people wer all

C.

D. ij. Reg. xvi. & and. xx. a.

E.

ij. Reg. xvij.

ij. Reg.

Gueste

come ouer, out of the citee/ And the kyng said vnto Sadok: cary the arke of god, again into the citee. If I shall find fauor, in the eyes of the lorde, he will bryng me again, & shew me bothe it, and the tabernacle thereof. But and if the Lorde thus say: I haue no lust vnto thee, behold, here am I: let hym do with me, what semeth good in his eyes. The kyng sayed also vnto Sadok the Priest. Art not thou a sear? Returne into the citee in peace and take your two sonnes with you, Ahimaas thy sonne, and Jonathas the sonne of Abiathar. Behold, I will tary in the fieldes of the wildernesse, vntill there come some word from you, to be told me. Sadok therfore and Abiathar caried the arke of God again to Jerusalem, and they taried there. And Dauid went vpon Mount Oliuete, and wepte as he went, and had his yed couered, and went barefoote. And all the people that was with hym, had euery man his hed couered, and as they went vp, they wept also. And one told Dauid, saying: Ahithophell is one of them that haue conspired with Absalom. And Dauid said: O Lorde, turne the counsaill of Ahithophell in to foolishnesse. When Dauid was come to the toppe of the mount, he worshipped God: and behold, Husai the Archite, came against hym, with his coate torne, and hauyng yerth vpon his hedde. Vnto whom Dauid said: if thou go with me, thou shalt be a burthen vnto me. But if thou returne to the citee, and saie vnto Absalom: I will be thy seruant, O kyng (as I haue this long been thy fathers seruaunt, so am I now thy seruaunt) thou maiest for my sake, destroye the counsaill of Ahithophell. And thou hast there with thee, Sadok & Abiathar the priestes, vnto whom thou shalte shewe all that thou canst heare, out of the kynges house. And behold, thei haue there with them their .ij. sonnes: Ahimaas Sadoks sonne, & Jonathas Abiathars sonne: by them also shall ye send me all that ye can heare. And so Husai Dauids frend, gat hym to the citee And Absalom also entered into Jerusalem.

The .xvi. Chapiter.

Ouerlong A. And when Dauid was a little paste the toppe of the hill: behold, Ziba the seruant of Miphiboseth, came to meete hym, with a couple of Asses saddled, and vpon them .ij. C loues, and .c. C bonches of reisens, and an .c. C traules of dried figges, and a bottle of wine. And the kyng said vnto Ziba: what meanest thou with these? And Ziba said: thei be asses for the kynges houshold to ride on, and bread and fruit, for the yong men to eate, and wine that suche as be faint in the wildernes, maie drinke. And the kyng said: where is thy maisters sonne? Ziba answered vnto the kyng: behold, he tarieth still at Jerusalem. For he said: this daie shall the house of Israel restore me, the kyngdo of my father. Then said the kyng to Ziba: Behold, thyne are all thyng pertened vnto Miphiboseth. And Ziba said: I do homage to thee: I beseche thee, that I may find grace in thy sight, my lorde, o kyng. And when kyng Dauid came to Bahurim, behold, there came out a man, of the kynred of the house of Saull, named Semei the sonne of Gera, & he came out cursyng. And he cast stones at Dauid, and at all the seruantes of kyng Dauid. And all the people also, and all the men of warre, were on his right hand, and on his left. And thus said Semei, when he cursed: come furthe, come furthe, thou bloudsheder: and thou man of Beliai. The Lorde hath brought vpon thee, all the blood of the house of Saul, in whose stede thou hast reigned, and the lorde hath deliuered the kyngdom, into the hond of Absalom thy sonne. And behold, thou art come to thy mischief, because thou art a bloudsheder. Then said Abisai the sonne of Sarui, vnto the kyng: why wil this dedde dogge, curse my lorde the kyng? Let me go now, and take of the hed of hym. And the kyng said: what haue I to do with you, ye sonnes of Sarui, let hym curse: For the Lorde hath bidden hym curse Dauid. Who dare then saie: wherefore hast thou doen so? And Dauid saw to Abisai, and to all his seruantes: Behold, my sonne, which came of myne owne body, seketh my life. How much more then maie this sonne of Jemini doe it? Suffre him to curse, for the lorde hath bidden hym. happely the Lorde will loke on my weping yies and quite me good, and do me good for his cursyng this day. And as Dauid and his menne went by the waie, Semei went a long on the hilles side, ouer against hym, and cursed as he went, and threwe stones at hym, and cast dust. And the kyng and all that was with hym came weery, and refreshed themselues there. And Absalom, and all the people of the men of Israel, came to Jerusalem, and Ahithophel was with hym. And assone as Husai the Archite, Dauids frend was come vnto Absalom, he said vnto hym: God saue the kyng, God saue the kyng. And Absalom said again to Husai: Is this the kyndnes, thou owest to thy frend? Why went thou not with hym? Husai answered vnto Absalom: naye not so: but whom the lorde, and this people, and all the menne of Israel chose, his will I be, & with hym will I dwel. Moreouer, vnto whom shall I do seruice, but euen to his sonne? And as I was seruant before, with thy father, euen so shall I be with thee. Then spake Absalom to Ahithophel: geue counsaill, what is best for vs to do. And Ahithophel said vnto Absalom, get thee in, vnto thy fathers concubines, which he hath left to kepe the house. And all Israel shall heare that thou art cast out of thy father: then shal the handes of all that are with thee be stro-

ij. Reg. ix. b.

ij. Reg. xix. a

Exod. xxij. b.

ij. Reg. xvj. a

ij. Reg. xvj. b

ij. Reg. xvj. a

and to thei pitched Absalom a tent, vpon the
toppe of the house. And he went in vnto his
fathers concubines, in the sight of al Israell.
And the counsail of Achithophel: which he
counsailed in thote daies, was as a man had
asked counsaill of God: euen so was all the
counsail of Achithophel both with Dauid &
with Absalom. ¶ The. xvij. Chapiter.

The.6. daie. Sitting. A. Moreouer Achithophell said to Absalom: let me chose out now xij. M. meane. And I will vp and
followe after Dauid this nighte. And I will
come vpon hym, while he is wery and weake
handed, and will feare hym. And all the peo-
ple that are with hym shall flie. And so I wil
smite the kyng onely, and will bring again
all the people vnto thee, euen as easily, as if
I would bring any other thyng. And when
I haue slain the man, whom thou seekest, all
the people shall haue rest. And the saying
pleased Absalom well, and all the Elders of
Israell. Then said Absalom: call also Husai
the Arachite, and let vs heare his counsaill.
When Husai was come to Absalom, Absalom
spake vnto hym, saying. Achithophel hath gi-
uen suche counsail: shall we do after his say-
ing, or no? Tell thou. Husai answered vnto
Absalom, the counsaill that Achithophel hath
geuen, is not good at this time: for (said Husai) thou knowest thy father, & his men, how
that thei be strog. And thei be chafed in their
myndes, and are out as a bere, robbed of her
whelpes in the fielde. Thy father is a man,
also practised in the warre, and maketh no tar-
rying with the people. Beholde, he lurketh
now in some caue, or in some other (strong)
place. And though some of his men bee ouer-
throwen at the first brunt, yet thei that heare
it will say: the people that folowe Absalom,
be put to the worse. And the best meane thou
hast, whose hartes are, as the hartes of Li-
ons, shall shynke thereat. For all Israell
knoweth that thy father is a mightie mā, and
thei whiche be with hym, are all men of war.
Therfore my counsaill is, that all Israel be
gathered vnto thee, from Dan to Beersaba,
(whiche are as the sand of the sea in nūber)
and that thou goo to battaill in thyne awne
person. For so shall we come vpō hym in one
place or other, where we shall find him, & we
wil fal vpō hym, euē as thicke, as dew falleth
on the groūd. And of al the men that are with
hym, we shal not leaue hym one. Moreouer, if
he be gotten into a toune, then shall al the mē
of Israell bring ropes to that citee, and we
will draw it into the riuer, vntil there be not
one stone found there. And Absalom, and al the
men of Israell said: the counsaill of Husai
the Arachite is better, then the counsaill of
Achithophel. For it was euen the lorde's de-
termination, to destroy the good counsail of
Achithophel: that the lorde might bring euill
vpon Absalom. Then said Husai vnto Sadok
and Ebiathar the Priestes: Of this and that
maner did Achithophel, and the elders of Is-
rael, counsaill Absalom. And thus and thus
haue I counselled. Now therfore send quick-
ly, and tell Dauid, saying: tary not al nighte
in the fieldes of the wildernes, but get thee
ouer lest the kyng be deuoured, & all the peo-
ple that are with hym. Nowe Jonathas and
Achimaas, abode by the well of Rogell: (for
thei might not be seen to come into the citee)
And a wenche went, and told theim. And thei
went, and shewed kyng Dauid. Neuertheless
a lad saw them, and told it to Absalom. But
thei went bothe of theim awaie quickly, and
came to a mannes house in Bahurim, whiche
had a well in his yard, into the whiche thei
wente doune. And a woman toke and spred a
couerlet, ouer the welles mouth, and strawed
frumentie corne thereon. And the thyng was
not espied. And when Absalom's seruaunts
came to the wife to the house, thei said: where
is Ahimaas and Jonathas? The woman an-
swered thē: thei be gone ouer the litle broke
of water. And when thei had sought thē, and
could not find them, thei returned to Jerusa-
lem. And assone as thei were departed, the o-
ther came out of the well, and went and told
kyng Dauid, and said vnto hym: vp, and get
you quickly ouer the water, for such counsaill
hath Achithophell, geuen against you. Then
Dauid arose, & all the people that were with
hym, and thei were come ouer Jordan, by that
it was daie. So that there lacked not one of
theim, that was not come ouer Jordan. And
whē Achithophell saw, that his counsaill was
not folowed, he sadled his asse, and arose, &
gat hym home to his awne house, and to his
awne citee, and put his houshold in order, &
hanged hymselfe, and died, and was buried in
the Sepulchre of his father. Then Dauid
came to Mahanaim. And Absalom passed o-
uer Jordan, he and all the men of Israell
with hym. And Absalom made Amasa, capi-
tain of the host, in the stede of Joab, whiche
Amasa was a mannes sonne, named Jethra,
an Israelite, that went into Abigail the daugh-
ter of Nahas, sister to Sernia, Joabs mother.
So Israel and Absalom, pitched in the land
of Gilead. And whē Dauid was come to Ma-
hanaim, Sobi the sonne of Nahas, out of
Rabba the citee of the children of Ammon,
and Machir the sonne of Ammiel out of Lo-
debar, and Barzelai the Gileadite, out of Ro-
glim brought beddes, bacens, yerthen vessels,
wheate and barly floure, and parched corne,
beanes, rice, otemeale, hony, butter, shepe and
chese of kine, for Dauid & al the people that
were with him, to eate. For thei said: the peo-
ple is hungery, wery and thirstie in the wil-
dernesse. ¶ The. xviij. Chapiter.

Then Dauid nombred the people, that were
with hym, & set captaines of thousandes
and

A. Euentes

Achithophel.

B.

C.

D.

E.

F.

G.

2. Reg. xvij. a.

Gen. xlix. c.

2. Reg. xv. g.

2. Reg. xvij. b.

2. Reg. xvij. b.

2. Reg. xvij. b.

and of hundreders ouer them/ And Dauid sent furthe the thied part of the people, vnder the hande of Joab, and another parte, vnder the hande of Abisai the sonne of Jeruia, Joabs brother, and the other thirde parte, vnder the hand of Ithai the Gethite/ And the kyng said vnto the people: I will go with you also/ And the people answered: thou shalt not go forth, for if we flie, our aduersaries will not care for vs, neither shall they regarde vs, though half of vs were slain: but thou art worth .x. M. of vs, wherefore it is better, that thou succour vs, out of the citee/ And the kyng said vnto them: what semeth you best, that I will do. And the kyng stoode by the gate side, and all the people came out by hundreders, & by thousanders, and the kyng commaunded Joab and Abisai, and* Ithai, saying: intreate the yong man Absalom, gently for my sake. And all the people hard, that the kyng gaue all the captaines charge, concernyng Absalom/ And so the people went out into the field, against Israell, and the battaill was in the wood of Ephraim: where the people of Israel, were put to the worse, before the seruantes of Dauid, and there was a greate slaughter that daie, euen of .xx. M. men. For the feld was fought there in diuerse places, all abrode vpon the yeartly/ And the woodde deuoured mo people that daie, then did the sweard/ And Absalom came before the seruantes of Dauid, ridyng vpon a Mule, whi che caried hym vnder the thicke bower, of a greate Oke. And his hed was caught of the Oke, and he was lifte vp betwene heauen and yerth: and the mule that was vnder hym, went his waie. And one that sawe it, told Joab, saying: behold, I saw Absalom hyng in an Oke/ and Joab saied vnto the man, that told hym: if thou didest se hym, why diddest not thou there, smite hym to the grounde, and I would haue geuen thee .x. Cicles of siluer, and a girdle/ The manne saied vnto Joab: though thou wouldest laye a .M. cicles of siluer, in myne hande, yet would I not stretche out myne hand against the kynges sonne. For we hard with our eares, whi the kyng charged thee, and Abisai, and Ithai saiyng: Beware, that none touche the young man Absalom. Moreouer, if I had doen it, I should haue doen against myne owne life: for there is no matter hid from the kyng. Yea, and then thy self wouldest haue bene against me/ Then said Joab: I make not haste thus ryding with thee: And he caught three speres in his hande, and thrust them through Absalom, while he was yet liuyng in the hert of the tree/ And tenne seruantes that bare Joabs weapons, turned and smote Absalom, and slew hym/ And when Joab blew the trompet, the people returned from followyng Israell. For Joab spared the people/ And they tooke Absalom, and cast hym into a greate pit, in the wood, and laied a mighty greate heap of stones vpon hym/ And all Israell fled to their tentes/ And the kyng Absalom, yet in his time toke & set vp an image, and reared vp a pillar, which is in the kynges vale. For he said: I haue no sonne: And therfore, to kepe my name in remembrance of it, had he called the pillar after his own name. And it is called vnto this daie: Absalomes pillar/ Then said Ahimaaz the sonne of Sadoh: let me run now, and beare the kyng tidynges, how that the lord hath iudged him quite, of the hand of his enemies/ And Joab said vnto him: thou art no man, to beare good tidynges to daie: thou shalt beare tidynges an other time, but to daie thou shalte beare none: because the kynges sonne is dead/ Then said Joab to Chusi: go, & tell the kyng, what thou hast seen. And Chusi bowed himself vnto Joab, and ran/ Then said Ahimaaz the sonne of Sadoh again to Joab: come, what come will, let me also runne after Chusi/ And Joab said: wherfore wilt thou run my sonne? Seyng that for the tidynges thou shalt haue no reward. Well (said he) come what will, let me run. He said vnto hym: run. Then Ahimaaz ranne by the plain waie, and came before Chusi. And Dauid sat betwene the .ij. gates. And the watchman went vp to the roof ouer the gate, vnto the wall, and lift vp his eyes, and sawe, and behold, there came a man, runnyng alone. And the watchman cried and told the kyng/ And the kyng said: if he be alone, there is good tidynges in his mouthe. And he came, and drewe nie/ And the watchman saw another man runnyng, and he called vnto the porter, and said: behold, there commeth another manne, runnyng alone. And the king said: he is also a tidynges bringer. And the watchman said: me thinketh the runnyng of the formoste, is like the runnyng of Ahimaaz the sonne of Sadoh/ The kyng said: he is a good man, and commeth with good tidynges/ And Ahimaaz called, and said vnto the kyng: all good tidynges, and he fell doune flat to the yerth vpon his face, before the kyng, and said: blessed be the Lorde thy God, which hath shut vp the men, that lift vp their hades against my lorde the kyng/ And the kyng said: is the yong man Absalom safe? Ahimaaz answered: when Joab sent Chusi the kynges seruant, and me thy seruant, I saw muche a doubt/ I wot not what it was/ and the kyng said vnto hym: turne and stande here. And he turned, and stoode still/ And behold, Chusi came also, and said: good tidynges my lorde the kyng, for the Lorde hath quite the this daie, out of the hande of all them, that rose against thee/ And the kyng said vnto Chusi: Is the yong manne Absalom safe? Chusi answered: The enemies of my Lorde the kyng, and all that rise against thee, to doe hurte, be as that yong manne is.

ij. Reg. xvi. d.

ij. Reg. xv. c.

hydings

And the kyng was moued, and went vp to a
chamber ouer the gate, and wept. And as he
went, thus he cried: O my sonne Absalom, my
sonne, my sonne Absalom, would God I had
dyed for thee, O Absalom my sonne, my sonne.

¶ The xix. Chapiter.

The.ig. daie
of Aprill.

AND it was told Joab: Behold, the kyng
mourneth and weepeth for Absalom. And the
victorie of that daie, was turned into mour-
nyng, vnto all the people. For the people
heard saie that daie, how the kyng sorowed
for his sonne. And the people stale awaie that
daie, from goyng into the Cities, as people
confounded, so stale awaie, when they flie in
battail. But the kyng hid his face, and cried
with a loude voyce. O my sonne Absalom, O
Absalom my sonne, my sonne. And Joab came
into the houte to the king, and said: thou hast
shamed this daie, the faces of all thy seruants,
which the this daie haue saued thy life, and
the liues of thy sonnes, and of thy daughters,
and the liues of thy wiues, and of the cõcubi-
nes, in that thou louest thine enemies, and ha-
test thy frendes. For thou hast declared this
daie, that thou regardest neither thy lordes
nor seruantes. And this day I am perceiue, that
if Absalom had liued, and all we had died this
daie, that had pleased thee well. Now there-
fore vp, and come out, and speake kindly vnto
thy seruantes: for I sweare by the lorde, ex-
cept thou come out, there wil not tary one man
with thee this night. And that will be worse
vnto thee, then all the euill that fell on thee,
from thy youthe vnto this houte. Then the
kyng arose, & sat downe in the gate. And then
told vnto all the people, saiyng: Behold, the
kyng doth sit in the gate. And all the people
came before the kyng. But Israell fled, eue-
ry man to his tet. And it fortuned, that all the
people were at strife, throughout all the trib-
bes of Israel, saiyng: the kyng saued vs out
of the hande of our enemies, he deliuered vs
out of the hande of the Philistines, and now
he is fled out of the land for Absalom. But Ab-
salom, whom we anoynted ouer vs, is deade in
battail. Therefore, why are ye so still, that ye
bryng not the kyng again? And kyng Dauid
sent to Sadoc, and Abiathar the priestes, say-
ing: speake vnto the elders of Juda, and say:
why are ye behynd, to bryng the kyng again
to his houte, seeyng that the talke throughout
all Israell, vnto the kyng, euen vnto
his houte? For the kyng had said thus vnto
you: ye are my brethren, my bones and my flesh, wherefore
then are ye the last, that bryng the kyng home
again? And saie ye to Amasa: art thou not
my bone, and of my flesh? God do so & so to me
& thou be not capitain of the hoste to me for
euer, in the rome of Joab. And he bowed the
hartes of all the menne of Juda, euen as the
harte of one man: so that they sent this word
to the kyng: returne thou with all thy seruan-
tes. So the kyng returned, and came to Jor-
dan. And Juda came to Gilgal, for to go mete
the kyng, & to conuey him ouer Jor-
dan. And Semei the sonne of Gera, the sonne
of Jemini, which was of Bahurim, hasted &
came with the men of Juda, to mete kyng Da-
uid, & there were .M. men of Beniamin with
him, and Siba the seruant of the house of
Saul, and his .xv. sonnes, and .xx. seruantes
with him. And they went quickly ouer Jor-
dan, before the kyng. And there went ouer a
Bote, that caried ouer the kynges houshold,
and did him pleasure. And Semei the sonne
of Gera, fell before the kyng (as he was come
ouer Jordan) and said vnto him: Let not my
lorde imputte wickednes vnto me, nor remem-
bre the thynges, that thy seruaunt did wic-
kedly, when my lorde the kyng, departed out
of Jerusalem: that the kyng should take it to
hart. For thy seruant doth knowe, how that
I haue synned. And therefore, behold, I
am the first this daie, of all the house of Jo-
seph, that am come to go mete my lorde
the kyng. But Abisai the sonne of Sarui, an-
swered, and said: shal not Semei die for this
because he cursed the lorde anoynted? And
Dauid said: what matter is betwene you and
me, ye sonnes of Sarui? For this daie ye be
aduersaries vnto me. Shall there any man
die this daie in Israell? Doo not I know me,
that I am this daie kyng ouer Israell? And
therefore the kyng said vnto Semei: thou shalt
not die. & the kyng sware vnto him. And Mi-
phiboseth the sonne of Saul, came also to mete
the kyng, and had neither washed his feete,
nor trimd his beard, nor washed his clothes
from the time the kyng departed, vntil he
came again in peace. And it fortuned, that
when he was come to Jerusalem, and met the
kyng, the kyng said vnto him: wherefore wil-
test not thou with me Miphiboseth? He an-
swered: my lorde, O kyng, my seruant deceiu-
ed me. For thy seruaunt said: I would haue
made me ready the lasden to ride thereon, for to go to
the kyng, because thy seruaunt is lame. And
Siba hath falsly reported of thy seruant, vnto
my lorde the kyng. And my lorde the kyng, is
as an angel of god: do therefore, what semeth
good in thyne eyes. For all my fathers houte
was but dede men, before my lorde the kyng, &
yet didest thou put thy seruant, among them
that did eate at thine awne table. What right
therefore haue I yet, to crie any more to the
kyng. And the kyng said vnto him: why spea-
kest thou yet in thyne awne cause? I haue de-
termined, that I haue said: thou and Siba de-
uide the landes betwene you. And Miphibo-
seth said vnto the kyng: yea, let him take all,
for so much as my lorde the kyng, is come
again in peace, vnto his awne houte. And
Barsilai the Galiadite, came downe from

1 Reg. xvi.

1 Reg. xvi.

D.

E.

F.

Moglim, and wente ouer Jordane with the kyng, to conuey him ouer Jordan. Berzelai was a very aged man, euen fourescore yere olde, and prouided the kyng of sustenaunce, while he lay at Mahanaim: for he was a man of very great substaunce. And the kyng said vnto Berzelai: come thou with me, and I wil feede the with me in Jerusalem. And Berzelai said vnto the kyng: I am thus olde, and how am I able to go vp with the kyng vnto Jerusalem? I am this day fourescore yere olde: and can I discerne betwen good and euyll? Hath thy seruaunt any taste in that he eateth or drynketh? Can he heare any more the voyce of synging men & women? Wherfore then shuld thy seruaunt be yet a burthen vnto my lorde the kyng? Thy seruaunt wyl go a litle waye ouer Jordan with the kynge and why wyll the Kynge recompence it me with suche a reward? O let thy seruaunt turne backe againe, that I may dye in mine owne citie, and (be buried) in the graue of my father and of my mother. Beholde, here is thy seruaunt Chimeam, let him go with my lord the kyng, and do to him what shal pleace the.

And the kyng answered, Chimeam shal go with me. And I wil do to him that thou shalt be content with. And whatsoeuer thou shalt requyre of me, that came wyll I do for the. And all the people went ouer Jordane. And when the kyng was come ouer Jordane, he kyssed Berzelai, and blessed him, and he went backe againe vnto his owne place. And then the kyng went to Gilgal, and Chimeam went with hym, and so did all the people of Juda, and brought ouer the kyng and ther were but halfe the men of Israell. And behold, all the men of Israell came to the kynge, and sayde vnto him: why haue our brethren the men of Juda stolen the away, and haue brought the kyng and his houshold, and all Dauids men with him ouer Jordane? And all the men of Juda answered the men of Israell: the kyng is nere of kyn to vs: wherfore be ye angrye for the matter? thinke ye that we eate of the kynges cost, or that we take vs any giftes? And the men of Israell answered the men of Juda, & said: we haue ten partes in the kyng, and haue therto more right to Dauid then ye. Why then did ye dispise vs, that our aduise shuld not be first had, in restoryng oure kyng againe? And the wordes of the men of Juda were fearcer then the wordes of the men of Israel.

The. xx. Chapiter.

Then there came thyther a certaine man of Belial (named Seba, the sonne of Bichri, a man of Gemini) he blewe a trompet, and said: we haue no part in Dauid, neyther haue we inheritance in the sonne of Jai: let the men of Israel departe vnto their tentes. And so euery man of Israell went fro Dauid and folowed Seba the sonne of Bichri. But the men of Juda claue fast vnto their kyng, from Jordan to Jerusalem. And Dauid came to his house to Jerusalem, and toke the ten women his cocubines, that he had lefte behinde hym to kepe the house, and put them in warde, and fedde them: but lay nomore with them. And so thei were enclosed vnto the day of their death, liuyng in wydowhod. Then saide the kyng to Amasa: cal me the men of Juda together against the third daye, and be thou here also. And so Amasa went to gather the men of Juda together: but taried longer then the time whiche he had appointed him. And Dauid said to Abisai, now shal Seba the sonne of Bichri do vs more harme, then dyd Absalom. Take thou therfore thy lordes seruauntes and folow after him, lest he get hym walled cities, and escape vs. And there went out after hym Joabs men, and the Crethites and the Phelethites, and all the mightiest men. And they departed out of Jerusalem, to folowe after Seba the sonne of Bichri. And when they were at the greate stone in Gibeon, Amasa went before them. And Joabs garment (that he had about hym) was gyrde vnto hym, and he had gyrded thereon a knife, whiche was fayned fast to his loynes in such a sheeth, that (as he went) it fel sometimes out. And Joab saide to Amasa: art thou in helth my brother? And Joab toke Amasa by the chyn with his right hand to* kysse him. But Amasa toke no hede to the knife that was in Joabs hande, for therwith he smot hym* in the fyfte ribbes, and shed out his bowels to the ground, and thrust at him nomore, & he died.

And Joab and Abisai his brother folowed after Seba the sonne of Bichri, and one of Joabs men stode by him, & saide: he that beareth any fauor to Joab or good wyl to Dauid, let hym go after Joab. And Amasa laye walowed in blod in the midde of the waye. And there was a man, whiche when he saw* that all the people stode stil, he conueied Amasa out of the way into the feld, & cast a cloth vpō him, because he saw that euery one that came stode stil by him. And assone as he was tombled out of the way: all the people wente after Joab, to folowe after Seba the sonne of Bichri. And he went thorow all the tribes of Israel vnto Abel, and Bethmaacha and al the places of Barim. And thei gathered together, & wente after him. And thei came, and besieged him in Abel and Bethmaacha. And thei cast vp a banke against the Citie that stode in the valley. All the people that was with Joab, thrust at the walle to ouerthrowe it. Then cried a wyse woman out of the citie, heare, heare, bid Joab come hyther that I may speake with him. Whē Joab was come vnto her, the woman said, art thou Joab, he answered: I am he. She said vnto him: heare the

ii. Reg. xv. b. and. xxi. b.

b.

ii. Reg. xx. a

ii. Reg. ii. d.

c.

d.

ii. Reg. ii. g.

e.

f.

Euenfong. A

the wordes of thin handmaid. And he answered: I do heare the the said again. Thei spake in the old time, saying: men must aske peace first, howe much rather shulde thei so do to Abel? For so haue thei continued thither to, I am one of the, that are peaceable & faithful in Israel: & thou goest about to destroy
W. a Citie and a mother in Israell. Why wylte thou devoure the inheritaunce of the Lorde? And Joab answered, and said: God forbyd, god forbid it me, that I shuld either devoure or destroye. The matter is not so: but a man of mounte Ephraim (Seba the sonne of Bichri by name) hath lift vp his hand against the kyng, even against Dauid. Deliuer hi him only, & I wil depart from the citie. And the woman said vnto Joab: Behold, his head shalbe throwen to the ouer the wal. And then the woma went vnto all the people with her wisdome. And thei smote of the hed of Seba the sonne of Bichri, and caste it out to Joab.
ii. Reg. ii. g. And he blewe a trompete, and thei scattered from the citie, every man to his tent. And Joab returned to Jerusalē vnto the kyng. Joab was ouer al the hoste of Israell. And Banaia the son of Jehoiada was ouer the Cerethites & Pherethites. And Aduram was ouer the tribut. And Jehoshaphat the sonne of Ahiud was recorder. Seua was scribe. And Sadoche and Abiathar were the priestes. And Jeathe Jairite was Dauids priest.

¶ The xxi. Chapiter.

The iij. day at Mattyns.

THen there fel an hungre in the dayes of Dauid, thre yeres together. And Dauid inquired of the lord. And the lord answered: it is for Saul, and the house of blod, because he slew the* Gibaonites. And the king called the Gibaonites, & said vnto them. (Now the Gibaonites were not of the* children of Israel, but a remnaunt of the Amorites, and the children of Israel sware vnto them: And Saul sought to slay them: for a zele that he had to the children of Israell and of Juda.
ii. Reg. xxi. g. Wherfore Dauid said vnto them: what shall I do for you, & wherwith shall I make the attonemēt that ye may bleste the inheritaunce of the lorde? The Gibaonites answered him. We will haue no siluer nor golde, of Saul, nor of his house: neither is it ours minde that thou shuldest kyl any man in Israel. He said: what say ye then that I shal do for you? Thei answered the kyng, the man that consumed vs & imagined to bring vs to nought, him, wil we destroy, that nought of him remaine in any of the coostes of Israel. Let vs. men of his sonnes be deliuered vnto vs, and we wyl hange them vp vnto the lorde, in Gibeah of Saul, whom the lorde did chose. And
V. the kyng said: I wil geue them you. But the kyng had compassion on Miphibofeth the sonne of Jonathas the sonne of Saul, because of the lordes othe, that was betweue them: euen betweue Dauid & Jonathas the sonne of Saul. But he toke the .v. sonnes of Rizpa the doughter of Aia (whome he bare vnto Saul) euen Armoni & Miphibofeth, & the .v. sonnes of Michol (the doughter of Saul) whom he bare to Adriel the sonne of Berzilai, the Meholathite. And he deliuered thē vnto the handes of the Gibeonites, whi the hāged thē in the hil before the lord. And thei fel al vp together, & were slaine in the dayes of haruest: euen in the first dayes, & in
C. the beginning of barley haruest. And Rizpa the doughter of Aia toke sackcloth & hanged it vp afore them vpon the rocke, euen vnto the beginning of haruest, vntill rayne dropped vpon them out of heauen: & suffered neyther the byrdes of the ayre to sit on them by day: nor beastes of the felde by night. And it was told Dauid what Rizpa the doughter of Aia the concubine of Saul had done: and Dauid went and toke the bones of Saul & of Jonathas his sonne fro the men of Jabes in Gilead (which had stolen them fro the strete of Bethsan where the Philistines had hanged them when the Philistines had slaine Saul in Gilboa.) And he brought thēce the bones of Saul & the bones of Jonathas his sōne, and thei toke vp the bones of them that were hanged. And the bones of Saul & Jonathas his sonne buried thei in the countrie of Benjamin in Zela, in the sepulchre of Cis his father. And when thei had performed all that the kyng commaunded, God was then at one with the lande. It fortuned, that the Philistines had yet warre againe with Israell. And
W. Dauid went downe, and his seruauntes with him, & fought a iaincte the Philistines. And Dauid waxed faintye, & Jesbi of Nob one of the sonnes of the giauntes (the yron of whose speare waged. CCC. sicles, and he beyng gyrded with a new sworde thought to haue slaine Dauid. But Abisai the sonne of
ii. Reg. xxi. i. Zaruia succoured him, and smote the Philistine, & killed him. Then the seruauntes of Dauid sware vnto him, saying: Thou shalt go no more out with vs to battaile that thou quench not the light of Israel. And yet after this, there was a battayle with the Philistines at Nob, and then Sibbecha the Huthathite slewe Saph, whiche was one of the sonnes of the giauntes. And there was yet an
i. Par. xxi. a. other battaile in Nob with the Philistines, where Elhanā the sonne of Jaare Oregim, a Bethlehemite slew one Goliā a Gethite, the staf of whose speare was as great as a weauers cloth beame. And there was yet an other battaile in Geth where was a man of a great stature, & had on euery hand .vi. fingers, & on euery fote .vi. toes. .xxiiij. in all: and was borne also of the kynred of the giauntes in Geth. And when he defyed Israell, Jonathas the sonne of Simea the brother of Dauid slew

hym. Thefe foure Giaunter were borne in Geth, and fell into the hande of Dauid, and into the handes of his feruauntes.

¶ The.xxv. Chapiter.

Ouercome. ¶ Dauid fpake the wordes of this fong vnto the lord, what time the lord had deliuered him out of the hād of al his enemies, And out of the hand of Saul. And he fayd: the lord is my ſtorke and my caſtel, and my deliuerer. God is my ſtrengthe, in hym will I truſt: he is my ſhyld, and the horne of my ſalnacion: my worſhyp & my refuge: my ſauior, thou ſhalt ſaue me from wrong. * I will call on the lord whiche is prayſe worthye, and ſo ſhal I be ſaued from mine enemies. For the coꝛruptions of death cloſed me aboute: the flodes of Beliał put me in feare. The ſoꝛowes of hel capaſſed me about: the ſnares of death ouertoꝛe me. In my tribulaciō will I call vpon the Lorde, and crie to my God. And he ſhall heare my voyce out of his temple, and my crie ſhall enter into his eares. The yearth trembled and quaked: the foundacions of heauen moued and ſhoke, when he was angry. Smoke went vp in his wrath, & conſumyng fyre oute of his mouthe, coales were kyndled therof. And he bowed heauen, and came down, & there was darckenes vnder his fete. And he ſat vpon Cherub & did flye, he was ſene caried vpon the wynges of the wynde. He made darckenes a tabernacle rounde about hym, with waters gathered together in theyꝛe cloudes. Thoꝛowe the brightnes of his preſence war the fire coales kyndled. God thondred from heuen, & he that is moſt hie, doth put out his voyce. He ſhot arowes, & ſcatered them: he hurled lightning, & ouerthꝛew them. The bowynges of the ſea appeared, & the foundacions of the world were ſene, by the reaſon of the rebukyng of the lord, & thoꝛow the blaſtyng of the breath of his noſethrels. He ſhal ſende from heauen, & fet me, he ſhal pluck me out of many waters. He ſhal deliuer me frō my mighty aduerſary, & from mine enemies, foꝛ thei are to ſtronge foꝛ me. When thei had ouertaken me in the day of my calamitie the Lorde caied me vp. For he brought me out into rowmeth he deliuered me, becauſe he had a loue vnto me.

C. Rom.5.b. * The lord wil reward me accoꝛdyng to my righteouſnes: accoꝛdyng to the puretes of my handes will he recōpence me. For I haue kept the wayes of the lord, and done no wyckednes againſt my God. For al his lawes are in my ſight, & his ſtatutes wyl not I put away fro me. In his ſight alſo haue I bene vndefiled, & haue kept me fro mine owne iniquite. And the lorde did to me againe, accoꝛding to my righteouſnes, euē after my puretes in his eye ſight. With the godlye thou ſhalt be godly & with the man that is vncoꝛrupt, thou ſhalt be vncoꝛrupt. With the pure thou ſhalte be pure: and with the frowarde thou ſhalt be froward. And the poore people that ar in aduerſitie, thou ſhalt helpe. And on the proude ſhalt thou caſt thyne eyes. Thou arte my light O lord: the lord ſhal lighte my darkeneſſe. For with thy helpe I will rāne thoꝛowe an hoſt of men, and in my God will I ſkyppe ouer a wal. God is vncoꝛrupte in his way: the word of the lord is tried in the fyre: he is the defender of al them that truſt in him. For who is a God ſaue the lorde? and who is mighty, ſaue our God? God ſtrengtheth me with power, & riddeth the waye in battail cleare before me. He maketh my fete lyke harties fete, and ſetteth me faſt vpon my hye hold. * He teacheth my handes to fight, that euen a bow of ſteele is to weake for mine armes. Thou haſt geuen me the ſhild of thy ſaluacion, and with thy louing mekenes thou doeſt multiply me. Thou ſhalt make me ſpace to walke in, and my legges ſhal not fayle me. I will followe vpon myne enemies and deſtroye them, and turne not againe vntyll I haue conſumed them. I will waſte them and ſmite them, that they ſhall not be able to aryſe: yea, thei ſhall fall vnder my fete. Thou haſt gyrded me about with mighte to battail, and them that aroſe againſte me, haſte thou ſubdued vnder me. And thou madeſt min enemies (and them that hated me) to turne their backes to me that I might deſtroye them. Thei loke foꝛ helpe, but ther is none to ſaue them, Yea, euen vnto the Lord do they crie, but he heareth them not. I will beate them as ſmall as the duſte of the yearth: I will ſtampe them as the dyrte of the ſtreete and will ſpread them abrode. Thou ſhalt deliuer me from the ſtrifes of my people: thou ſhalt kepe me to be an head ouer nacions: the people which I knew not, ſhal ſerue me. Straunge children diſſeble with me. At the hearing of the eare thei obey me. Straunge children will wyncke awaye, and thei ſhalbe ſmitten with feare in theyꝛ priuy chamber. God is alyue, & bleſſed be my maker, magnifyed be God, my moſt ſtrong ſaluacion. It is God that auēgeth me, & bringeth down the people vnder me. He deliuereth me fro min enemies, thou alſo ſhalt lifte me vp on hye from them that ryſe againſte me, thou ſhalte deliuer me from the wycked men. And therfore I will prayſe the (O lord) among the nacions, and will ſynge vnto thy name. Whiche ſheweth greate ſaluacion foꝛ his kynge and dealeth mercifully with his anoynted: euen with Dauid, and with his ſede foꝛ euermoꝛe.

¶ The.xxix. Chapiter

The.v. boke of Moſes. Deut. 31.

Thefe be the laſt wꝛdes of Dauid: Dauid the ſonne of Iſſay ſaid: And the man (which was made, the anoynted of the God of Iacob, and the noble pſalmiſt of Iſrael) ſaid: the ſpirit of the lord ſpake by me, & his

W. pſa.cxliiii.a.

wo:de was in my tong. The God of Israell
spake of me, euen the most mighty of Israel,
sayd: he that beareth rule ouer men, ought to
rule iustely in the feare of God. And as the
morning light when the sonne ryseth vp, a mor-
nynge in whiche are no clowdes: to lette the
brightnes, and as the grasse of the yearthe
ij. Reg. vij. b. is by the vertue of the rayne. Shall not my
house be so with god. * For he hath made
with me an euerlastyng couenaunt, parfite &
sure in all poinctes: and this is truly all my
health & all my delyte that it growe but not
as grasse. But the vngodly man of Beli all
shalbe as a thorne cleane pluckte vp, which
can not be taken with handes: But the man
that shall touche them, must haue yron, or a
i. Par. xj. b. longe helue. * Or elles must thei be burnte
with fyre in the same place. These be the
B. names of the mighty men whom Dauid had:
one that sate in the seat of wyfedom, beyng
chefest amonge thre, pleasaunte was he and
strong: he slew. viij. hundred at one time. Af-
ter him was Eliazar the sonne of Dodi the
sone of Ahohi, one of the. iij. worthies with
Dauid, whiche defyed the Philistines that
were there gathered together to battail: whi
the men of Israel were gone vp. He arose &
layed on the Philistines vntil his hand was
wery, & clane vnto the swo:de. And the lord
gaue great victory the same day. And the peo
ple which had fled returned, and went after
hym to runne to the spoyle. After hym was
Samma the sonne of Age the Hararite: and
the Philistines gathered together beside a
towne. (Wher was a parcel of lād ful of rise)
& the people fled from the Philistines. But
he stode in the middes of the grounde, & defen-
ded it, and slew the Philistines. And the
i. Par. xi. b. lord gaue great victory. * There thre (which
were of the thirty chef captaines) went down
C. to Dauid in the haruest time vnto the caue
of Adullam, and the hoste of the Philistines
abode in the valey of giaumtes. And Dauid
was then in an holde. And the soudiours of
the Philistines were in Bethlehem. And Da-
uid longed and saide: Oh, that I had of the
water that is in the wel by the gat of Beth-
lehem, for to drincke. And the thre mightye
brake thorow the host of the Philistines, &
fet water out of the well of Bethlehem that
was by the gate, & toke & brought it to Da-
uid. Neuertheles he wolde not drinke ther-
of, but offredit vnto the lord, and sayde: the
lord forbyd that I shulde do so. Is not this
the blod of the men that went in ieopardy of
their liues? & therfore he wold not drink it.
And these thinges did these thre mighty mē.
ij. Reg. xxi. b * Abisai the brother of Joab, the sonne of
Sarmah, was chefe among the thre, and he
lifte vp his speare against CCC. & slewe
them, and had the name among the thre. For
he was nobler man then the thre, and was
their captaine. Howbeit he attained not vn-
to the first thre. And Banaiahu the sonne of D.
Jehoiada (the sone of a mighty man) valiant
in actes, of Kabzeel slew two stong lyons,
euen lions of Moab. He went downe also, &
slew a lion in a pyt in time of snowe. And he
slew an Egiptia goodly bigge man, which
had a speare in his hand. But he went down
to him with a staffe, & plucked the speare out
of the Egiptians hand, & slew him with his
owne speare. These thinges did Banaiahu the
sonne of Jehoiada, & had the name amog the
thre worthies. He was honorable amonge
thirty, but he attained not to the (first) thre.
And Dauid made him of his counsel. Asahel
the brother of Joab also was one of the
thirty. Then Elhanan the sone of Dodo of
Bethlehem: Samma the Haronite: Elica the
Harodite: Helez the Paltite: Ira the sonne
of Ikes the Thekoite: Abiezer of Anathoth
Mebunai the Hushathite: Zelmon in Ahohite:
Maharai the Netophatite: Heleb the sonne
of Baanah an Netophatite: Ithai the sonne
of Ribai out of a hyl of the children of Ben
iamin: Banaiahu the Phiratonite: Hedai of
the riuer of Gaas: Abialbon the Arbathite:
Asmaueth a Barhumite: Eliahba a Saal-
bonite: and the sonnes of Jasen, Jonathas,
Samma the Hararite. Ahiam the sonne of
Sarar an Hararite. Eliphelet the sonne of
Ahasbai the sonne of a Maachathite: Eliam
the sonne of Ahithophel the Gilonite: Hesrai
the Carmelite: Paarai the Arbite: Igal the
sonne of Nathan of Zoba: Bani the Gadite:
Zelec an Amonite: Naharai a Berothite, whi
che was the harnesbearer of Joab the sone
of Zuria. Ira the Jethrite: Gareb the Jethrite
Uria the Hethite, thirty and seuen in all.

The. xxiij. Chapiter.

A Nd againe the lord was wroth against A Euentyng.
Israel, & he moued Dauid against them,
in that he said: * go and nombre Israell and Exod. xxx. b
Juda. For the kyng said to Joab the cap-
taine of his host: go thou about now thorow
out all the tribes of Israel: euen tō Dan ta
Beersheba, & nōbre ye the people, that I may
know the nombre of the. And Joab said vnto
the kyng I beseech the lord thy God, to make
thy people as many mo as thei be: yea & an
hundred times so many mo, and that the eyes
of my Lord the kyng may se them. And what
is the cause that my lorde the kyng hath a
lust to this thynge? Notwithstandynge the
kynges worde preuayled against Joab & a- B.
gainst the captaines of the host. And Joab &
the captaines of the host went out from the
presence of the kyng, to nombre the people of
Israel. And thei passed ouer Jordan, & pyt-
ched in Aroer on the right syde of the cite that
lieth in the middes of the valey of Gad ouer
against Jazer. And thei came to Gilead, &
to the nether lād, wher was a new habitacō,

and from thence thei came to Dan Jaan a-
B. bout to Sidon, and came to the strong holde of Tyre and to all the cities of the Hevites and of the Chananites, and then went oute to the South of Juda eue to Beersaba. And so, when thei had ben abrode thorow out al the land, thei returned to Jerusalem again, after the ende of .ix. monethes and twenty dayes. And Joab delyuered vp the nombre & summe of the people vnto the kyng. And there were in Israel .viij. hundred thousand men of might that drewe swordes. And the men of Juda were fyue hundred thousand men. And Dauids harte smote him, after that he had nombred the people. And Dauid saide vnto the Lorde: I haue synned exceedyngly in that I haue done. And nowe Lorde take away the trespace of thy seruant, for I haue done very foolyshly. And when Dauid was vp in a morenyng, the worde of the Lorde came vnto the prophet Gad Dauids seer, saiynge: go and say vnto Dauid, thus sayeth the Lord: I offre the thre thinges, chose the whiche of them I shal do vnto the. So Gad came to Dauid, and shewed hym, and saide vnto hym. Wylte thou haue .vij. yeares honger to come in thy lande, or wylte thou flee .iij. monethes before thyne enemies, they folowynge the, or that there be thre dayes pestilence in thy lande? Now therfore aduise the, and se, what answere I shal gyue to him that sente me. And Dauid saide vnto Gad: I am in extreme trouble. * We wyll fall nowe into the hande of the Lord, for muche is his mercy, and let me not fal into the hand of man. And so the lord sent a pestilence in Israel from the morenynge vnto the time appointed. And there died of the people from Dan to Berseba seuenty thousand men. And whē the angel stretched out his hande vpon Jerusalem to destroy it, the lorde had compassion to do that euel and said to the angel that destroyed the people: it is now sufficient: holde thyne hande. And the angel of the lord was by the threshyng place of Aretna the Jebusite. And Dauid spake vnto the Lord (when he sawe the angel that smote the people) and saide: lo, it is I that haue synned, and I that haue done wyckedly. But these shepe, what haue thei done? let thyne hande (I pray the) be a-
D. gainst me and against my fathers house. And Gad came the same day to Dauid, and sayde vnto hym: go vp and reare an aulter vnto the Lord in the threshyng flowre of Aretna the Jebusite. And Dauid according to the saiyng of Gad, went vp, as the Lorde commaunded. And Aretna loked, & sawe the kyng and his seruauntes comynge towarde hym. And Aretna went oute: and bowed hym selfe before the kynge flat on his face vpon the ground, and Aretna said: wherfore is my lord the kyng come to his seruaunt? Dauid answered: to bye the threshyng flowre of the, & to make an aulter vnto the Lorde, that the plage may cease from the people. And Aretna said vnto Dauid: let my lord the kyng take & offre what semeth hym good in his eyes. Beholde here be oxen for burnte sacrifice, & sleades and the other instrumentes of the oxen for wood. All these thinges did Aretna geue vnto the kyng, and said moreouer vnto the kyng: the lorde thy God accepte the. And the kyng said vnto Aretna: not so but I wyl bye it of the at a price, and wyl not offre sacrifice vnto the Lorde my God of that which doth cost me nothyng. And so Dauid bought the threshyng floure, & the oxen for fyftye sicles of syluer. And Dauid built there an aultare vnto the Lorde, and offered burnt sacrifices and peace offerynges. And to the Lorde was intreated for the lande. And the plage ceased from Israel.

¶ The ende of the second boke of Samuel.

¶ The thyrde booke of the kynges after the reckenyng of the Latinistes: whiche thyrde boke and the fourth also, is but one with the Hebrues.

¶ The first Chapiter.

The.vi. daye at Mattyns. ij.

AND kynge Dauid was olde and stricken in yeres: so that when they couered hym with clothes he caught no heate. wherfore his seruauntes said vnto him: let there be sought for my Lorde the kyng a yong mayden, to stand before the kyng and to cherish hym. And let her lye in thy bosome, that my lorde the kyng maye get heate. And so thei sought for a fayre damosel thorow out al the coastes of Israel, and founde one Abisag a Sunamite, & brought her to the kyng. And the damosel was exceedyng fayre, and cherished the kyng, and ministred to hym. But the kyng knew her not. And Adonia the sonne of Hagith exalted him selfe, saiynge: I wylbe kyng. And he gat him charettes & horsemen, and fyfty men to renne before hym. And his father wolde not displease hym at any time, nor said so muche to hym, as, why doest thou so? And he was a goodly man, and his mother bare hym next after Absalom. And he toke counsel at Joab the sonne of Saruia, & at Abiathar the priest. ij. And thei helped Adonia. But Sadocke the priest, Banaiahu the son of Jehoiada, Nathan the prophet, Semei and Rei, and all the men of might whiche were with Dauid, fauoured not Adonia. And Adonia sacrificed shepe and oxen, and fat cattel, by the stone of Zoheleth, which is fast by the well of Rogel, and called all his brethren the kynges

Josu. xv. b.

counte, and the men of Iuda the kynges seruantes. But Nathan the prophete, & Banaiahu, and the other mightie men, and Salomon his brother he called not. Wherefore Nathan spake vnto Bethsabe the mother of Salomon, saying: harke thou not herd howe that Adonia the son of Hagith doth raigne, and Dauid our lorde knoweth it not? Nowe therfore come, and I will geue the counsel, how to saue thine owne life, and the life of thy sonne Salomon. Go and get the in vnto kyng Dauid, and saye vnto hym: diddest not thou (my lord O kyng) sweare vnto thy handmayd, saying: Salomon thy sonne shal raigne after me, and he shall sytt vpon my seate, why is it then Adonia kyng? Beholde, whyle thou yet talkest ther with the kyng I will C. come in after the, and confirme thy wordes.

And Bethsabe went in vnto the kyng into the chamber. And the kyng was very olde, & Abisag the Sunamite ministred vnto the kyng. And Bethsabe stouped and made obeysaunce vnto the kyng. And the kyng said what is the matter? She answered him: my lord, thou swarest by the lord thy God vnto thine handmayd: Salomon thy sonne shall raigne after me, and he shal sytt vpon my seate. And beholde, now is Adonia kyng, & my lord the kyng wotteth not of it. And he hath offered oxen, fat catel, & many shepe, and hath called al the sonnes of the kyng, and Abiathar the priest, & Joab the captaine of the host. But Salomon thy seruannt hath he not bidden. And now my lord (O kyng) the eyes of al Israel wayt on the, that thou shuldest tel them, who ought to sytt on the seat of my lorde the kyng after hym. For els when my lorde the kyng shal slepe with his fathers, I and my sonne Salomon shalbe synners. And whyle D. he yet talked with the kynge, Nathan the prophet came also. And thei tolde the kynge saying: beholde, here commeth Nathan the prophete. And when he was come in to the kyng he made obeysaunce before the kynge vpon his face on the ground, & Natha said: My lorde (O kyng) hast thou saide: Adonia shall raigne after me, and shall sytt vpon my seate? For he is gone downe this daye, and hath slaine many oxen, and fat shepe, & hath called al the kynges sonnes, and the captaines of the host, and Abiathar the priest. And beholde thei eate and drincke before him, and say: God saue kyng Adonia. But me thy seruant, and Sadocke the priest, and Banaiahu the sonne of Jehoiada, and thy seruant Salomon hath he not called. Is this thing done of my lorde the kyng, and thou hast not shewed it vnto thy seruant, who should sytt on the seat E. of my lorde the kyng after him? Then kyng Dauid answered, and said: cal me Bethsabe. And she came into the kynges presence, and stode before hym. And the kyng sware, saying. As truely as the lorde lyueth (that hath ryd my soule out of all aduersite) euen as I sweare vnto the by the Lord God of Israel saying: Salomon thy sonne shal raygne after me, and he shall sytt vpon my seate for me, so wyl I do this daye. Then Bethsabe bowed on her face to the yearth, and did reuerence vnto the kyng, and saide: I praye God that my lorde kyng Dauid maye lyue euer. And kyng Dauid said, cal me Sadocke the priest, and Nathan the prophet, & Banaiahu the sonne of Jehoiada. And ther came before the kyng. The kyng also said vnto them take with you the seruauntes of youre lord, & set Salomon my sonne vpon mine owne mule, & cary hym downe to Gihon. And let Sadocke the priest, and Nathan the prophet anointe hym there, kyng ouer Israell. And blowe ye with trompettes, and saye: God saue kyng Salomon. And then come vp after hym, that he maye come and sytt vpon my seat. For he shalbe kyng in my steade. And I wyll commaunde him to be captaine ouer Israell and Juda. And Banaiahu the sonne of Jehoiada answered the kyng, and said: Amen. I praye God that the lord God of my lord the kyng, saye so to. And as God hath bene with my lord the kyng, euen so be he with Salomon also, and make his seat greater, then the seat of my lord kyng Dauids hath bene. And so Sadock the priest, & Nathan the prophet, and Banaiahu the sone of Jehoiada, and the Crethites and Phelethites went down, and set Salomon vpon kyng Dauids Mule, and brought hym to Gihon. And Sadocke the priest toke an horne of oyle out of the tabernacle, and anoynted Salomon. And al the of the people blewe trompettes, and saide: God saue kynge Salomon. And all the people came vp after him, pypyng with pypes and reioycing greatly, so that the yearth range with the sounde of them. And Adonia and all the gestes that he had called vnto him, herd it, euen as thei had made an ende of eatyng. And when Joab herde the sounde of the trompete, he saide: howe happeneth it that there is suche a noyse in the cities? And as he yet spake: beholde, Jonathas the sone of Abiathar the priest came. And Adonia said vnto him: come in, for thou art a valiant man, and bringest good tidinges. And Jonathas answered and saide to Adonia: Verely our lorde kyng Dauid hath made Salomon kyng. And the kyng hath sent with him, Sadocke the priest, and Nathan the prophete and Banaiahu the sonne of Jehoiada & the Crethites, & the phelethites, & thei haue set hym vpon the kynges mule. And Sadocke the priest, and Nathan the prophete, haue anointed hym kyng in Gihon. And thei came vp again, & reioyced, that the citie did sound F. againe. And that is the noyse that ye haue

herde. And Salomon syteth on the seat of the kyngdom And moreouer the kinges seruantes came to blesse our lorde kyng Dauid, sayyng: thy God make the name of Salomon more honorable then thy seat. And the kyng bowed himselfe vpon the bed. And thus sayd the kyng: Blessed be the Lorde God of Israell: whiche hath made one to sye on my seat this day, myn eye seyng it: And al the gestes that were with Adonia were afrayed, and rose vp, and went euery man his waye. And Adonia fearyng the presence of Salomon, arose, and wente, into the tabernacle of the lorde and caught hold on the hornes of the altar. And one tolde Salomon, sayyng: Behold, Adonia doth feare kyng Salomon: for he hath* caught holde on the hornes of the alter, sayyng: let kyng Salomon sweare vnto me this day that he wyl not slay his seruant with the swoorde. And Salomon sayde, yf he wylde a thyng of vertu, there shal not an heer of him fal to the yearth. But and if wyckednes be found in him, he shal die. And so kyng Salomon sente, and they brought hym from the aulter. And he came and dyd obeysaunce vnto kyng Salomon. And Salomon sayd vnto him get the to thin house. The. ij. Cha.

The dayes of Dauid drewe nye that he shoulde dye, and he charged Salomon hys sonne, sayenge: I go the waye of al the worlde, * be thou strong therfore, and shewe thy selfe a man. Kepe thou the watche of the Lorde thy God, that thou walcke in his wayes, & kepe his statutes, and his precepte, his iudgementes, and his testimonies, euen as it is written in the lawe of Moses: that thou mayest prospere in all that thou doest, and in euery thynge that thou medlest withall. That the lorde also may make good his worde which he spake vnto me, sayyng: if thy children take hede to their waye that they walke before me in trueth, with al their hartes, and with al their soules, * then shalt thou not be without a man on the seat of Israel. * Moreouer, thou wotest, how Joab the sonne of Saruia serued me, and what he dyd to the two captaines of the hostes of Israel: vnto Abner the sonne of Ner, and vnto Amasa the sonne of Jether: whom he slew, & shed bloud in time of peace (euen as it had ben in warre) & put the bloud of warre vpon his gyrdle that was about his loynes, & in his shoes that were on his fete. Walke with him therfore accordyng to thy wysedome, and bryng not his hoore head downe to the graue in peace. * But shew kyndnes vnto the sonnes of Berzelai the Gileadite, that they may eate at thy table. For they came to me, when I fled from Absalom thy brother.

* And beholde, thou hast with the Semei the sonne of Gera, the sonne of Gemini, of Bahurim, which cursed me with an horrible curse in the day when I went to Mahanaim. But he came to mete me at Jordane, and I sware to him by the lorde sayyng: I will not slaye the with the swoorde: but thou shalt not count hym as guyltey. For thou arte a man of wysedome, and knowest what thou oughtest to do vnto hym. His hore heade shalte thou bryng to the graue with bloude.

And so * Dauid slept with his fathers, and was buried in the citie of Dauid. And the dayes whiche Dauid raigned vpon Israell, were fourty yeres: seuen yeres raigned he in Hebron: and thyrty and thre yeres raigned he in Jerusalem. Then sat Salomon vpon the seate of Dauid his father, and his kyngdom was stablished mightely. And Adonia the sonne of Hageth came to Bethsabe the mother of Salomon. And she sayd: * Comest thou peaceably? And he sayd peaceably. He sayd, moreouer: I haue somewhat to say vnto the. She sayd: say on. And he sayd, thou knowest that the kyngdom was mine, and that all Israell set their eares on me, that I shuld raigne, howbeit, the kyngdome is turned awaye, and geuen to my brother: for it is apointed hym of the Lorde: and nowe I aske a peticion of the: deny me not.

And she sayde vnto hym: Saye on. And he sayde: Speake, I praye the, vnto Salomon the kyng, for he wil not say the naye, that he geue me Abisag the Sunamite to wyfe. And Bethsabe sayd: wel, I wil speake for the vnto the kyng. Bethsabe therfore wente vnto kyng Salomon, to speake vnto hym for Adonia. And the kyng rose to mete her and bowed him selfe vnto her, and sat hym down on his seat. And there was a seat set for the kynges mother, and she sat on his right syde, Then she sayd: I desyre a litel petitiō of the, I praye the saye me not nay. And the kyng sayd vnto her: Aske on my mother, for I wyl not saye the nay. She sayde: let Abisag the Sunamite be geuen to Adonia thy brother to wyfe. And kyng Salomon answered and sayd vnto his mother: why doest thou aske Abisag the Sunamite for Adonia? aske for hym the kyngdome also: for he is myne elder brother, & hath for hym Abiathar the priest and Joab the sonne of Saruia. Then kynge Salomon sware by the Lorde, sayyng: God do so, and so to me, if Adonia hath not spoken this worde againste his owne lyfe. Now therfore as truely as the Lord liueth, whiche hath ordeyned me, and set me on the seate of Dauid my father, and made me an house, as he promised, Adonia shal dye this day. And kyng Salomon sent by the hand of Banaiahu the sonne of Jehoiada, and he smote him that he died. And vnto Abiathar the priest sayd the kyng: get the to Anatoth vnto thine owne feldes, for thou art worthye of death: but I wyll not at this tyme kyl the,

Iames. ii. c. C.

1. Par. xxix. c

3. Reg. xvi. b

Do.

because thou hast the arke of the lord god before Dauid my father, & because thou hast suffered with my father in al his afflictions. And so Salomon put away Abiathar from being priest vnto the Lorde: that he might fulfil the wordes of the lord which he spake ouer the house of Elim Silo. Then tidinges came also to Joab: for Joab had turned after Adonia though he turned not after Absalom. And Joab fled vnto the tabernacle of the Lord and caught holde on the hornes of the aultare. And it was tolde kynge Salomon, howe that Joab fled vnto the tabernacle of the lord and stode by the aultar. Then Salomon sent Banaiahu the sonne of Jehoiada, saiynge: go and fal vpon hym. And Banaiahu came to the tabernacle of the Lorde, and sayde vnto hym. Thus sayeth the kynge: come out. And he saide: nay, but I wyl dye euen here. And Banaiahu brought the kynge worde againe, saiynge: thus sayde Joab, and thus he answered me. And the kyng saide. Do euen as he hath said, smite hym, and burye hym, that thou mayest take away the blood which Joab shed causeles, from me, & from the house of my father. And the Lorde shall bringe his blood vpon his owne head, for he smote two men righteyer & better then he, and slew them with the sworde, my father Dauid not knowynge thereof: euen Abner the son of Ner, captaine of the hoste of Israell, and Amasa the sonne of Jether captayne of the hoste of Juda. Their bloude shal therfore returne vpon the head of Joab, and on the head of his sede for euer. But vpon Dauid, and vpon his sede, & vpon his house, and vpon his seate shal ther be peace for euer of the lorde. So Banaiahu the son of Jehoiada went vp, and smote hym, and slew him, and buryed him in his owne house in the wylderneffe. And the kyng put Banaiahu the son of Jehoiada in his rowme ouer the hoste and put Sadoche the priest in the rowme of Abiathar. And the kyng sente and called Semei, and saide vnto hym: buylde thee an house in Jerusalem, and dwell there: and se that thou go not forth thence any whether. For be thou sure, that the daye that thou goest out, and passest ouer the riuer of Cedron, thou shalte dye that daye, and thy bloud shalbe vpon thine owne head. And Semei saide vnto the kynge. This is a good thynge, as my lorde the kyng hath sayde: so wyll his seruant do. And Semei dwelte in Jerusalem many a day. And it chaunced after thre yeres, that two of the seruantes of Semei ranne away vnto Archis, sonne of Maacha kyng of Geth. And thei told Semei, saiynge: beholde, thy seruantes be in Geth. And Semei rose vp, and sadled his Asse, and went him to Geth to Archis, to fetche his seruantes, and returned, and brought his seruantes a-

F.

gaine from Geth. And it was told Salomon, how that Semei had gone from Jerusalem to Geth, and was come again. And the kyng sente and called Semei, and saide vnto hym: Did I not charge the by the lorde with an othe, and testified vnto the, saiynge: be sure, that when soeuer thou goest out, & walkest abrod any whether, thou shalt die the death? And thou saidest vnto me: it is a good thynge that I haue herde. Why then hast thou not kept the othe of the Lorde and the commaundement that I charged the withall? The kyng sayd moreouer to Semei: * thou remembrest al the wickednes which thin hart knoweth, that thou didest to Dauid my father. The Lord also shal bringe thy wickednesse vpon thin owne heade: and kyng Salomon shalbe blessed, and the seate of Dauid stablished before the Lorde for euer. So the king commaunded Banaiah the sonne of Jehoiada: which went out & smote him that he died. And the kyngdom was stablished in the hande of Salomon.

G.

1. We. xvi. b.

The. iij. Chapiter.

The. vj. day at Mattyns. R.

Salomon made affinitie with Pharao kynge of Egipte, and take Pharaos doughter, and brought her into the citie of Dauid, until he had made an end of buildinge his owne house, and the house of the Lord, and the wal of Jerusalem round about. Only the people sacrificed in aultars made on hylles, because there was no house buylte vnto the name of the lord, until those dayes. And Salomon loued the lord, and walked in the ordinaunces of Dauid his father, saue onely that he sacrificed and offered incense vpon aultars in hilles. * And the kyng went to Gibeon, to offer there for that was a speciall offeringe place. And a thousande burnt offeringes did Salomon offre vpon that aulter: and in Gibeon the Lorde appeared to Salomon in a dreame by nighte. And God sayd, aske what thou wilt that I may giue it the. And Salomon sayd: thou hast shewed vnto thy seruant Dauid my father greate mercy, when he walked before the in truth, in righteousnesse, and in plainesse of harte with the. And thou hast kept for hym this greate mercy, that thou hast geuen hym a sonne, to sytte on his seat: as it is come to passe this daye. * And nowe, O lorde my God, it is thou that hast made thy seruaunte kyng in steade of Dauid my father. * And I am but yonge and wote not howe to go out and in. And thy seruant is in the myddest of thy people, whiche thou hast chosen. And verely the people are to many that thei can not be tolde nor nombred for multitude. * Geue therfore vnto thy seruaunt an vnderstanding hart, to iudge the people, that I may discerne betwen good and bad. For who is able to iudge this thy so mighty a people? And this pleased the

3. Par. i. a.

5. Par. i. b.

Sapi. ix. a.

Sapi. ix. a.

loude well, that Salomon had desired this
thyng. And God said vnto hym: because thou
hast asked this thyng, and hast not asked lōg
life, neither haste asked riches, nor the soule
of thyne enemies, but haste asked vnderstan-
dyng, and discrecion in iudgement: Behold, I
C. haue doen accordyng to thy petition. For I
haue geuē thee a wise & vnderstandyng hart,
so that there shalbe no kyng like vnto thee,
neither after thee shall any arise like vnto
thee. And I haue also geuen thee that which
thou hast not asked, euen riches and honor, so
that there shalbe no kyng like vnto thee, all
thy daies. And if thou wilt walke in my wa-
yes, to kepe myne ordinaunces, and my com-
maundmētes, as thy father Dauid did walke
I will lengthen thy daies. When Salomon
awoke, behold it was a dreame. And he came
to Ierusalē, and stode before the Arke of the
testament of the lorde, and offred burnt offe-
rynges, and peace offringes, and made a feaste
to all his seruauntes. Then came there .ij. wo-
men, that were harlottes, vnto the kyng, and
stode before hym. And the one woman said: oh
my lorde. I & this woman dwel in one house
And I was deliuered of a childe, with her in
the house. And the .iij. daie after that I was
deliuered, she was deliuered also: and we were
together, & no stranger with vs in the house
saue we .ij. And this wiues childe died in the
night, for she ouerlayed it. And she rose at mid
night, and toke my sonne from my side, while
thyne handmaid slept, and laied it in her bo-
some, and put her ded child in my bosome. And
D. whē I rose vp, to geue my child sucke, behold
it was ded. But when I had loked vpon it, in
the morowe: Behold, it was not my sonne,
whiche I did beare. The other woman said:
Nay, it is not so, but my sonne liueth, and thy sōne
is ded. And she said again: no, but thy sōne is
ded, and myne is alyue. And thus they pleated
before the kyng. Then said the king: the one
saith, this that is alyue is my sonne, & the ded
is thine. And the other saith, nay: but thy sōne
is ded, and the liuyng child is myne. And the
kyng said: Bryng me a swearde. And they
brought out a sweard before the kyng. And
the kyng said: deuide the liuyng child in two
and geue the one halfe to the one, & the other
to the other. Then spake the woman, whose
the liuyng child was, vnto the kyng, for her
bowelles yerned vpon her sonne, and said:
I beseche thee my lorde, geue her the liuyng
childe, and in no wise slaie it. But the other
said, let it be neither myne nor thyne, but de-
uide it. Then the kyng answered and said:
*geue her the liuyng childe, and slaie it not,
for she is the mother thereof. And all they of
Israel, heard of the Iudgement, whiche the
kyng had Iudged, and feared the kyng: for
they saw that the wisedome of God, was in
him to do iustice. ¶ The .iij. Chapiter.

And so kyng Salomon, was kyng ouer all
Israell. And these were his lordes. Azari-
ahu the sonne of Sadok the priest, Elihore-
ph and Ahiah, the sonnes of Sisa, scribes.
Iehosaphath the sonne of Ahilud, the recor-
der. Banaiahu the sonne of Iehoiada, was o-
uer the hoste. Sadok and Abiathar were the
priestes. And Azariahu the sonne of Nathan
was ouer the officers. And Zabud the sōne of
Nathan, was a priest, the kynges cōpanion.
And Ahisar, steward of household. And Adō-
nias the sonne of Abda, was ouer the tributes.
And Salomon had .xij. officers, ouer all Is-
rael, whiche prouided vitailes, for the kyng
and his household: eche man his monethe in a
yere, made prouision for necessary thynges.
And these are their names: the sonne of Hur,
in Mounte Ephraim, the sonne of Dekar, in
Makaz, and in Saalbin and Bethsames, Elō
and Bethhanan, the sōne of Heled in Arubboth
(to whō perteined Socho, and all the land of
Hepher) the sonne of Abinadab, in all the re-
giō of Dor, whiche had Taphath the daugh-
ter of Salomon to wife, Baana the sonne of
Ahilud, was ouer Thaanach and Magiddo,
and ouer all Bethsan, whiche is by Zarthana
beneth Iesrael, from Bethsan, to the plain of
Mehola, euen vnto the place that is ouer a-
gainst Iecchmean. the sōne of Gaber, had Ra-
moth Gilead, and his were the tounes of Iair
the sonne of Manasse, whiche are in Gilead
and vnder him was the regiō of Argob, whi-
che is in Basan. lx. greate cities, with wal-
les and barres of brasse. Ahinadab the sōne
of Iddo, had Mahenaim. Ahimaaz was in
Nephthalim, and he toke Basmath, the daugh-
ter of Salomon to wife. Baana the sonne of
Husai, was in Aser & in Aloth. Iehosaphat
the sōne of Pharuah was in Issachar. Se-
mei the sonne of Ela, was in Beniamin. Ge-
bea the sonne of Ury, was in the countree of
Gilead, the land of Sehon kyng of the Amo-
rites, and of Og kyng of Basan, and was of-
ficer alone in the land. And Iuda and Israel
were many, euen as the sande of the seain nō-
ber, eating, drinking, and making mery. And
*Salomon reigned ouer all kyngdomes, frō
the riuer, vnto the lande of the Philistines,
euen vnto the border of Egipte, and they
brought presentes, and serued Salomō all the
daies of his life. And Salomons breade for
one day, was .xxx. quarters of māchet floure
and .lx. quarters of meale. x. fatted oxen, and
xx. out of the pastures, and an .C. shepe, be-
side hertes, buckes, and wilde goates, and ca-
pons. For he ruled in all the regiō, on the
other side Euphrates, from Thipsah to Aza,
ouer all the kynges on the other side of the
riuer. And he had peace with all his seruan-
tes on euery side. And Iuda & Israell dwelt
without feare, euery man vnder his vine, and
vnder his figge tree, from Dan to Bersha-

B. Gueuen.
iij. Reg. v. b.
C.
D.
Gene. xv. d.
Exo. xxiij. a.
Psal. lxxv. a.
Euphrates.
D.
Of Gaza.

all the daies of Salomon. And Salomō had
Deut. xvii.d. xl. M. stalles of horses for charets, and. xij
M. horsmē. And the officers prouided vitaile
for kyng Salomon, and for al that came out
of any place to kyng Salomōs table, euery
mā his moneth, so that there lacked nothyng
Barly also, and straw for the horses, & mu-
les, brought thei vnto the place, where the
Gen. xlvii.c. officers wer, euery mā in his office. And god
3 gaue Salomon wisedom and vnderstandyng
exceadyng muche, and a large hart, euē as the
sande that is on the sea shore: and Salomōs
wisedom excelled the wisedom, of all the chil-
dren of the East countree, and al the wisedom
of Egipt. For he was wiser then all mē, yea
then Ethan the Ezrahite, & Henan, Chalcol
& Darda the sonnes of Mahol. And his name
was spoken of throughout all nations on e-
uery side. And Salomō spake iij. M. prouer-
bes. And his songes wer a. M. and v. And he
spake of trees, euē from the Cedar tree that
groweth in Libanō, vnto the Isop that spri-
geth out of the wal. He spake also of beastes
of louleu, of wormes & of fishes. And ther ca
me of al nacions, to hear the wisedom of Sa-
lomon, & eue of al kynges of the yerth, whiche
had heard of his wisedome. ¶ The. v. Cha.
The. viii. daie Mattins. A. 2 And Hiram kyng of Tire, sent his seruā-
tes vnto Salomon, for he had heard, that
thei had anoynted hym kyng, in the rome of
iii. Reg. v. b. his father. For* Hiram was euer a louer of
vii. Par. ii. g. Dauid. And 3 Salomon sent to Hiram, saiyng
ix. pa. xxix. a. thou knowest* howe that Dauid my father,
could not build an house, vnto the name of the
lorde his God, for the warres, whiche wer
about hym on euery side, vntill the lorde put
thē vnder the soles of his fete. But now the
Lorde my God, hath geuen me reste on euery
1. Reg. v. b. d. side, so that there is neither aduersary, nor
any euill plague. And behold, I* am determi-
ned to builde an house, vnto the name of the
lorde my God, as the lorde spake vnto Dauid
my father, saiyng: thy sonne, whom I wil set
vpō thy seate for thee, he shal build an house
vnto thy name. Now therfore cōmaunde thou
that, thei hewe me Cedar trees out of Liba-
non. And my seruantes shalbe with thyne, and
vnto thee wil I geue the hire of thy seruan-
tes, accordyng to all suche thynges, as thou
shalt appoynt, for thou knowest, that there are
not emong vs, that can skill to hewe timber,
B. like vnto Sidones. When Hiram heard the
wordes of Salomō, he reioyced greatly, and
said: Blessed be the Lorde this daie, whiche
hath geuen vnto Dauid a wise sonne, ouer
this mightie people. And Hiram sent to Sa-
lomon, saiyng, I haue considered the thynges,
whiche thou sentest to me for, and wil ac-
complishe all thy desire, concernyng timber
of Cedar trees and firre. My seruantes shal
bryng them from Libanon to the sea. And I
will conueigh them by sea, vnto the place
that thou shalt shewe me, and will cause them
to be discharged there, and thou shalt receiue
them. And thou shalt do me a pleasure agai-
ne, if thou minister foode for myne house. And so
Hiram gaue Salomon, Cedar trees & Firre
trees, accordyng to all his desire. And Sa-
lomō gaue Hiram. xx. M. quarters of wheat
for foode to his houshold, and. xx. Butties of C.
pure Oyle. Thus muche gaue Salomon to
Hiram, yere by yere. And the lorde gaue Sa-
lomō wisedom, as he promised him. And there
was peace, betwene Hiram and Salomon,
and they two wer confederate together. And
kyng Salomon raised a seme, out of all Is-
rael. And the seme was. xxx. M. men, whom
he sent to Libanon, x. M. a moneth by course
so that, when thei had been one monethe in
Libanō, thei abode. ij. monethes at home. And
Adoniram* was ouer the seme. And Salamon D.
had. lx. and x. M. that bare burthens, & lxxx. 3. Reg. iiii. a
M. masons, in the mountaines: besides the
lordes, whom Salomon appointed to ouer-
see the woorke, euen. iij. M. and. cc. whiche
ruled the people and them that wrought in
the woorke. And the kyng commaunded them,
to bryng greate stones, costly stones, and he-
wed stones, for the foundacion of the house.
And Salomons masons, and the masons of
Hiram did hewe them, with the workemen of
the countrey. And so thei prepared bothe tim-
ber, & stones for the buildyng of the house.
¶ The. vi. Chapiter.
And* it came to passe, that in. cccc. and. lxxx
yere after the children of Israell were A. Exeudus
come out of the lande of Egipte, and* in the ii. Para. iii. b
iij. yere of the reigne of Salomon vpon Is-
rael, and in the monethe Zif, whiche is the
second moneth, 2 he began to build the house
of the lorde. And the house, whiche Salomō Acts. vii. a
builte for the lorde, was. lx. cubites long, and
xx. cubites brode, and. xxx. cubites high. And
he* made a porche, before the body of the tem-
ple, whiche was xx. cubites long, after the Jhon. x. c.
breadth of the house, and x. cubites broade, Acts. iiii. b. b
euen in the forefront of the house. And in the
house he made windowes, broad without, and
narowe within. And in the wall of the house,
he made chambers round about, euen in the
walles of the house, round about the temple
and the quere, and made sides rounde about.
The nethermoste chamber, was fiue cubites
broad, and the third was. vj. cubites broad.
For without in the wall of the house, he la-
yed beames rounde about, that the beames
of the chambers, should not be fastened in the
walles of the house. And the house was built
of stone, made perfecte already, before it was
brought thether, so that there was neither
Hammer nor Axe, either any tole of Iron,
hard in the house, while it was in buildyng.
The more of the middle chamber, was in the
right side of the house: and me went by win- D.

UMI

buildyng ouerey, into the middle chãber, and out at the middle, into the thirde. And so he built the house, & finished it, and couert it with beames of Cedar timber. And he built chambers to all the temple, of .v. cubites heighth, and they were ioyned to the house, with beames of Cedar. And the word of the lorde came to Salomon, sayng: Cõcernyng the house, which thou art in buyldyng, if thou wilt walke in myne ordinaunces, and execute my lawes, and kepe all my commaundmentes, to walke in them then wil I make good vnto thee my promes, which* I promised Dauid thy father. 1.Reg.vi.d. And I will dwell emong the children of Israell, and will not forsake my people Israel. 1.Reg.vi.d. Salomon therfore built the house, and finished it. and siled the walles of the house within, with bordes of Cedar tree: euen from the pauement of the house vnto the rofte, did he sile the walles of it within with Cedar tree and bordes. The floure of the house, with plankes of Firre. And he siled .xx. cubites in the sides of the queer of the temple, bothe floore and walles, with bordes of Cedar, & dressed it within, in the secrete place of the temple, euen in the most holy. And the fifth house (that is to saie, the body of the tẽple without) was .xl. cubites long. And the Cedar of the house within, was carued with knoppes, and grauen with floures, and all was Cedar timber, so that no stone was seen. And the queer that was within the tẽple, he prepared to set ther the Arke of the appoyntment of the Lorde. And the queer before, was .xx. cubites long, and .xx. cubites in bredth, and .xx. cubites in heighth. And he filed it with pure golde, and bordes the Altar with Cedar. And Salomon also siled the house within, with pure gold. And he made golden barres, runne along the queer, whiche he had couered with gold. And the whole house, he ouerlaied with gold, vntill he had ended it. And the Altar that was in the queer, he ouerlaied with gold also. And within the queer he made, two Cherubins* of 2.ch.iii.d. oline tree, .x. cubites high. Fiue cubites lõg was a wyng of the one Cherub, & .v. cubites long was a wyng of the other Cherub: So that frõ the vttermost part of one wyng, vnto the vttermoste part of the other, were .x. cubites. And the other Cherub was ten cubites heigh also: so that bothe the Cherubs were of one measure, and one sise: for the heighth of the one Cherub, was tenne Cubites, and so was it of the other. And he put the Cherubs within the inner house. And* the Cherubs stretched out their wynges, so that the one wyng of the one, touched the one walle, and the one wing of the other touched the other wal. And the other .v. winges of the, touched one another, in the midst of the house. And he ouerlaied the Cherubs with golde. And all the walles of the house rõd about, he made figures, of carued & siled worke: as namely, pictures of cherubs, and palme trees and graue floures, both within in the quere, & without in the Temple. And the floore of the house, he couered with gold, bothe within in the quete, and also without in the tẽple. And in the entryng of the quere, he made .v. dores of Oline tree: and bothe the vpper, and .v. side postes were .v. square. The .v. dores also were of Oline tree, and he graued them, with grauyng of Cherubs and palme trees: and grauen floures, and couered them with gold, and laied thin plates of gold, vpon the Cherubs and palme trees. And in like maner did he, in the dore of the temple, sauyng that the postes were of Oline tree, iiij. square. The .v. dores were of Firre tree, and either dore with .v. folding leues. He graued therõ cherubs, palme trees and floures, and couered the with gold which was laied thin vpõ the carued worke. And he built the inner court, with .iij. rowes of hewed stone, and one rowe of Cedar wood In the fourth yere, was the foundacõ of the house of the lorde laied: euen in the monethe Zif: & in the .xi. yere, in the moneth Bul (whiche is the .viij. moneth) was the house ful finished, throughout all the partes therof, according to al the fashion of it, and so was he .vij. yere in buildyng it. ¶ The .vi. Chapiter.

The.ix.date A. Wattins.

BVT Salomon was buildyng his awne house .xiij. yere, and finished it al. And he built the house, in the wood of Libanon, an. c cubites long, and .l. cubites brode, and .xxx. cubites high. And (it stoode) vpon .iij. rowes of Cedar pilleres, and Cedar beames (were laied) vpon the pilleres. And the rofe was Cedar aboue, vpon the beames that laye on the pilleres, euen .xlv. beames in .l. rowes. And ther wer windoes in thre rowes, & the windoes wer one against another thre fold. And the dores with the side postes, and the vppermost, wer .iij. square, and had windowes one against another .iij. fold. And he made a porche by the pilleres (that bare vp the house) l. cubites long, and .xxx. cubites brode, and the porche was before those, and the other pilleres. For there was a thicke tree set before the. When he made a porche to sit and Iudge in, siled with Cedar throughout all the paymentes. And his awne house (that he kept residence in: and that was in another courte without the Porche) was made of the same worke. And then Salomon made an house for Pharaos daughter* (whom he had taken to wife) like vnto the fashion of the porche. And all these were of the best stones, hewed after a measure, and sawed with sawes, within and without, from the foundacõ vnto the beames (that laye aboue, after the measure) and euen so on the outside, toward the greate courte. And the foundation was laied, vpon rich stones, and that very great stones, whereof some

1.Reg.iij.d.

B.

were .x. cubites, and foure .iij. Cubites. And aboue wer good Gonces, squared after a certain rule, & rofered with cedar. And the great coute rounde aboute, was with .iij. rowes of hewed Gones, & one rowe of Cedar planckes after the maner of the inner Coute, of the house of the Lorde, and of the porche of the temple. And kyng Salomon sent, and set one Hiram out of Tire, a widowes sonne of the tribe of Nephthalim, his father beyng a man of Tire. Which Hiram, was a craftesman in Braſſe: full of wisedome, vnderstandyng and conyng: to worke all maner of worke in Braſſe. And he came to kyng Salomon, and wrought al his worke. For he cast .ii. pilleres of braſſe of .xviij. cubites high a pece, & a ſtring of .xii. cubites, did compaſſe either of them about. And he made .ij. hed peces of molten braſſe (after the fashion of a crowne) to set on the toppes of the pilleres. The height of the hedde pece, conteined .v. cubites, and the heigth of the other hed pece, conteined .v. cubites also: he made also net worke, & garlandes of chain worke vpon the hed peces, that wer on the toppe of the pilleres euen .vij. rowes vpon the hed pece, and .vij. on the other. And so he made the pilleres, .ij. rowes round about, in the one wrethen worke to couer the hed peces, that wer vpon the pomgranetes. And thus did he also for the other hed pece. And the hed peces that wer on the toppes of the pilleres, couered he aboue, with a curious worke of roſes, toward the palace by the space of .iij. cubites. Likewise vnder the hed peces, in those .ij. pilleres beneth, ouer against the midde, and before the net worke and vpon the second hed pece, wer .ij.c. pomgranetes in .ij. rowes round about. And he set vp the pilleres, in the porche of the temple. And when he had set vp the right piller, he called the name therof, Jachin: and whe he had set vp the piller, he called the name therof Boaz. And in the top of the pilleres, was a worke of roſes, and so was the workemanshippe of the pilleres finished. And he made a molten Lauatorie, .x. cubites wide from brim to brim, round in compaſſe, and .v. cubites hie and a ſtring of .xxx. cubites, did compaſſe it about, and vnder the brim of it, there were knoppes round about, .x. in one cubite: and they compaſſed the Lauatorie round about. And the knoppes were caſte with it, in .ij. rowes, when it was caſt. And it ſtode on .xij. oxen, of whiche .iij. loked toward the North, .iij. toward the Weſte, .iij. toward the Southe, and .iij. toward the Eaſt, and the Lauatorie ſtode vpon them, and all their hinder partes were inward. It was an hand breadth thicke, and the brim, wrought like the brim of a Cuppe, with flowres of lilies. And it conteined .ij. M. Batles. And he made .x. cockettes of Braſſe, fiue cubites long, & .iiij. cubites brode a pece and .iij. cubites high. And the worke of the cockettes, was on this maner: they had ſides and the ſides were betweene the ledges. And on the ſides that wer betweene the ledges, were lions, oxen, and Cherubins. And like wise vpo the ledges that wer aboue: and beneth the lions and oxen, wer certain additions, made of thin worke. And vnder euery cocket, were .iiij. braſen wheles, and bordes of braſſe. And in the .iij. corners therof, were vndersetters vnder the lauatorie caſt eche ouer against his felowe. And the ſtalke of the lauatorie, was in the middle of it, where it is seen on the out side one cubite high, and a cubite and an half round, and in the height of it, wer graue worckes, whose ſides wer made .iij. square and not round. And vnder the ſides were .iij. wheles, and the axeltrees, ioyned vnto the bottom. And the height of euery whele was a cubite and an half. And the workmanship of the wheles, was like the worke of a charet whele. And the axeltrees, the nauels, ſpokes and welles wer al molten. And there wer .iij. vndersetters, in .iiij. corners of one cocket: and the vndersetters wer of the very bottom ſelf. And the height of the botome was ther a round copaſſe, of half a cubite high: and in that height of the botome, there proceded bothe ledges and ſides out of the same. For in the bordes of the ledges, and on the ſides he had grauen pictures of Cherubins, lions, and palme trees, one by another round about. Thus made he the ten cockettes after this maner: and they had al one fashion of casting, one measure, and one ſize. Then made he ten lauers of braſſe, one lauer containyng .xl. Bates: and one lauer was .iiij. cubites, and vpon euery one of the .x. cockets, he put one lauer. And he put .v. of those cockettes on the right ſide of the house, and other .v. on the left. And he set the lauatorie, on the right ſide of the house Eaſtward, & toward the Southe. And Hiram made potes, shouels and basens, and so finished all the worke, that he made kyng Salomon, for the house of the Lorde: that is to say, .ij. pilleres and .ij. round hed peces, that were to be set on the toppes of the .ij. pilleres, & cccc. pomgranetes, for the two net workes, (euen two rowes of pomgranetes in one net worke) to couer the .ij. hed peces, that were to be set on the toppes of the pilleres: and the .x. cockettes, & .x. lauers on the cockettes. The lauatorie, and .xii. oxen vnder it, and potes & shouels, and basens. And all these vessellers, which Hiram made to kyng Salomon, for the house of the Lorde, were of bright braſſe. In the plain of Jordan, did the kyng cast them: euen in the thicke clay betweene Socoth and Zarthan. And Salomon left al the vessels vnsearched, because they were so exceding many, neither found they out the weight of the braſſe. And so Salomon made all the vessellers that

E. Para. ij. a.

Exo. xxxi. a.

Iere. lii. e.
2 Par. xxiij. b
iij. Re. xxv. c

C.

Sted ta knelle

Strength.

D.

E.

F.

D.

ii. Para. iiii. a

Exeuitong. ii. i. Para. b. a.

i. Reg. vi. d.

Deut. x. a. Deut. x. a. Exo. xxxiij.

Leuit. xvi. a.

preciouse vessels of the house of the lorde: the golde altare, and the golden table, whereon the shewbread was: and. b. candlestickes, of the right syde, & .b. of the left, before the queer of pure golde: with lowres, lampes, and snoffers of golde: and bowles, flat grates, basens, spones, & vessels of pure golde: and hinges made he of golde, both for the doores of the queer: the place most holy: and for the doores of the temple also made he doores, vnder all the wayes that kyng Salomon made for the house of the lorde. And Salomon brought in the thynges, whiche Dauid his father had dedicated: euen the syluer, golde, and vesselles, and laied them vp emong the treasures of the house of the lorde.

The. viij. Chapiter.

Then Salomon gathered together the Elders of Israel, all the heades of the tribes, and the chefe captaines emong the fathers of the children of Israel vnto hym in Ierusalem, that they might bryng vp the arke of the appoyntment of the Lorde, out of the citie of Dauid, whiche is Sion. And all the men of Israel assembled vnto kyng Salomon, to the feest that falleth in the moneth Ethanim, whiche is the. vij. moneth. And all the elders of Israell were come, and the priestes tooke vp the arke. Thei bare the arke of the lorde, into the tabernacle of witnesse, and all the holy vessels, that were in the tabernacle: those bip the priestes and Leuites bare. And kyng Salomon, and all the congregacion of Israell, that were assembled vnto hym, went with hym before the arke, offeryng sheepe and oxen, that could not be told nor nombred for multitude. And the priestes brought the arke of the appoyntment of the lorde, vnto his placement in the queer of the temple, and place most holy, vnder the wynges of the Cherubs. For the Cherubs stretched out their wynges ouer the place of the arke, and couered the arke, and all the staues thereof. And they drue out the staues, that the endes of the might appere out of the holy place, before the queer, but they were not seen without. And there it hath bene vnto this daie. And there was nothyng in the arke, saue the .ii. tables of stone, whiche Moses put there at Horeb, in the whiche tables the lorde made an appoyntment with the children of Israell, when he brought them out of the lond of Egipte. And it came to passe, that when the priestes were come out of the holy place, the cloude filled the house of the lorde, that the priestes could not stand and minister, because of the cloud, for the glory of the lorde had filled the house of the lorde. Then spake Salomon: the lorde said, that he would dwell in the darke cloude. I haue built thee an house to dwell in, an habitacion for thee to abide in for euer. And the kyng turned his face, and blessed all the congregacion of Israell, while

All the congregacion of Israell stode, and he said. Blessed be the lorde God of Israel, whiche spake with his mouthe vnto Dauid my father, and hath with his handes fulfilled it, saying, Since the day that I brought my people Israell out of Egipte, I chose no citie of all the tribes of Israell, to build an house, that my name might be there: but I haue chosen Dauid, to be ouer my people of Israell. And it was in the harte of Dauid my father, to build an house for the name of the lorde God of Israel. And the lorde said vnto Dauid my father: Where as it was in thyne harte, to builde an house vnto my name, thou diddest well, that thou wast so minded. Neuertheles, thou shalt not build the house: but thy sonne that shall come out of thy loynes, he shall builde the house vnto my name. And the lorde hath made good his word that he spake. And I am risen vp, in the rome of Dauid my father, and sitte vpo the seate of Israel, as the lorde promised, and haue built an house, for the name of the lorde God of Israell. And I haue prepared therin a place for the arke, wherein is the couenaunt of the lord, whiche he made with our fathers, when he brought them out of the lande of Egipte. Salomon stode before the Aulter of the lorde, in the sight of all the congregacion of Israell, and stretched out his handes toward heauen, and said: lorde God of Israell, there is no God like thee in heauen aboue, or in the yearth beneth, thou that kepest couenaunt and mercie for thy seruantes, that walke before thee with all their hart: thou that hast kept with thy seruant Dauid my father, that thou promisedest hym. Thou spakest also with thy mouthe, and hast fulfilled it with thyne hand, as it is come to passe this daie. Therefore now lorde God of Israel, kepe with thy seruant Dauid my father, that thou promisedest him, saying: thou shalt not be without a man in my sight, to sit on the seate of Israell, so that thy children take heede to their way, that they walke before me, as thou hast walked in my sight. And now (O God) of Israell let thy worde be verified, which thou spakest vnto thy seruant Dauid my father. Will God in deede dwell on the yearth? Behold the heauens, and heauens of all heauens, are not able to conteine thee: and how shouldest thou then this house, that I haue builded? Yet haue thou therefore respect vnto the prayer of thy seruant, and to his supplicacion (O lorde my God) to heare my worde & prayer, whiche thy seruant maketh before thee this daie: that thyne eyes may be ope toward this house, night and day, euen toward this place (of whiche thou hast saied, Myne name shall be there) that thou maiest heare the prayer, whiche thy seruant prayeth in this place. And regarde thou the supplicacion of thy seruant, & of thy people Israell, when they pray

.a.i.noyE.i

.a.i.noyE.i

.a.i.noyE.i

ii. Para. vi. b.

Deut. xxx. a.

Ezech. xxxvi. a.

Jhon. xv. c.

Exod. xiii. c.

Daniel. ix. c.

ſtable glarynge heare thou in heuen thy dwellynge place, and forgeue: And yf a man ſynne againſt his neighbour, and there go an othe betweene theim, and the one compell the other, and come (sweringe before thine altare in this house: then heare thou in heauen, and worke, and iudge thy ſeruauntes, that thou condempne the ungodly, to bringe his workes vpon his hed, and iuſtifie the righteous, to quetheym according to his righteouſnes. When thy people Iſrael, be ſmyte before the enemie, becauſe they haue ſynned againſt thee: and afterward turne again to thee, and knowlege vnto thy name, and praie and make ſupplication vnto thee in this house: then heare thou in heuen, and forgeue the ſynne of thy people Iſrael, and bringe them again vnto the land, which thou gaueſt vnto their fathers. ¶ If heauen be ſhut vp, & there be no rayne, becauſe they haue ſynned againſt thee: yet yf they praie in this place, and knowlege vnto thy name, and turne frō their ſinne, through thy ſcourgynge of them: then heare thou in heauen, and be merciffull vnto the ſynne of thy ſeruauntes, and of thy people Iſrael, that thou shewe them a good waie to walke in, and geue rayne vpō thy land, that thou haſt geuē to thy people for a poſſeſſion. If there be in the land dearth or peſtilence, vnuth, blaſtyng, grashoppes or caterpillers, yf their enemie beleage theim, in the cities of their lande, or what ſoeuer plage or ſickneſs chaunce: then what praier and ſupplication ſo euer be made of any man, of all thy people of Iſrael, which he ſhall knowlege euery man the plague of his awne hart, & ſtretch forth his handes toward this house: heare thou them in heauen, euen in thy dwellyng place, & be merciffull, and worke, & geue euery man accordyng to his waies (euē as thou ſeaſt his hart, for thou onely knoweſt the hartes of all the children of men) that they maie feare thee, as long as they liue in the land, whiche thou gaueſt vnto our fathers. And like wiſe as concerneth the ſtraunger that is not of thy people Iſrael, cometh out of a farre countree, for thy names ſake, (for they ſhall heare of thy greate name, and of thy mightie hand, and of thy ſtretched out arme) and ſhall come and praie in this house: Heare thou in heauen, thy dwellyng place, and do all that the ſtraunger calleth to thee for: that all nacions of the yearth maie knowe thy name, and feare thee, as do thy people Iſrael: and that they maie knowe that thy name is called vpon in this house that I haue buylt. If thy people go out to battell, againſt their enemy, whether soeuer thou ſhalt ſend them, and they praie vnto thee (O lorde) toward the waye of the citie, which thou haſt choſen, and toward the house that I haue buylte for thy name: Heare thou in heauē, their praier and ſupplicacion, and iudge their cauſe. If they ſynne againſt thee (for there is no man that ſynneth not) and thou be angry with them, and deliuer them into the hande of their enemies, ſo that they carye them awaie prysoners, into the lande of their enemies, either farre or neare, yet if they turne again vnto their harte in the lande whither they be caried awaie captiues, and repente and praie vnto thee, in the lande of their captiuite, ſaieng: We haue ſynned, we haue done wickedly, we haue committed vngodlineſſe, and ſo turne again vnto thee with all their harte, and all their ſoule in the lande of their enemies (whiche led them awaie captiue) and praie vnto thee, toward the waie of their land, whiche thou gaueſt vnto their fathers, and toward the citie, whiche thou haſt choſen, and toward the house, whiche I haue buylt for thy name: then heare thou in heauen, thy dwellyng place, their prayer and ſupplicacion, & mainteyne their cauſe, and be merciffull vnto thy people that haue ſynned againſt thee, and vnto all their iniquities (wherby they haue done wickedly againſt thee) & geue them the fauor of thoſe, which led them awaie captiue, that they maie haue compaſſion on them. For they be thy people, and thyne inheritaunce, whiche thou broughteſt out of Egipt, euen from the midſt of the furnace of Iron. And let thine eyes be open vnto the ſupplycacion of thy ſeruaut, and vnto the praier of thy people Iſrael, to hearken vnto them in all that they call vnto thee. For thou diddeſt ſeperate them, for thine awne inheritaunce, out of all the people of the yearth, (as thou ſpakeſt by the hande of Moſes thy ſeruaut, whē thou broughteſt our fathers out of Egipt o lorde God. And ¶ when Salomon had made an ende of prayeng all this praier, & ſupplicacion vnto the lorde, he aroſe from before the Aultre of the lorde, and frome kneling on his knees, and with ſtretchyng of his handes vp to heuen and ſtode and dyd ſo: & the congregacion of Iſrael, with a lowde voyce, thanckfully gaue the laude that hath geuen rest vnto his people Iſrael, according to all that he promiſed: there hath not failed one worde of all the good promiſe, which he promiſed by the hād of Moſes his ſeruaunt: The lorde our God be with vs, as he was with our fathers, and forſake vs not, neither leaue vs: but that he maie bowe our hartes vnto him, that we maie walke in all his waies, & kepe his commaundementes, his ſtatutes and his lawes, which he commaunded our fathers. And these my wordes, which I haue praied before the lorde, nigh vnto the lorde our God daie & nighte that he defende the cauſe of his ſeruaunt, and the cauſe of his people Iſrael (what thyng ſoeuer chaunce on any tyme) that all nacions of the yearth maie knowe that the lorde (he) is God, and none but he. Let your

i. Jhon. i. c.

Amos. iij. d.

Deut. ix.

i. Esdr. i. d.

Exod. xiij. a. & v. Mar. vij. a

i. Reg. viij. d.

Deut. xi.

Jere. x.

sone be preste, wich the loorde was wod, that ye walke in his statutes, and kepe his commaundementes, as this daie. And the kyng and all Israell with hym, offered offeryngs before the loorde. And Salomon offred a sacrifice of peace offeryngs vnto the loorde, and he offered vnto the loorde. xxij. M. oxen, and an. c xx. M. shepe: and so the kyng and all the children of Israell dedicated the house of the loorde. The same daie did the kyng halow the myddel of the court, that was before the house of the loorde: for there he offred burnt offeryngs, meate offeryngs, and the fat of the peace offeryngs. Because the brasen aulter, that was before the Loorde, was to litle to receiue the burnt offeryngs, meate offeryngs, and the fat of the peace offeryngs. And Salomon held that same tyme an high feast and all Israell with hym, a verye greate congregation, euen from the entryng in of Emath, vnto the riuer of Egipt, before the loorde our God, by. vij. daies and. vij. daies, euen. xiiij. daies. And the. viij. day he sent the people away. And they blessed the kyng, and went to their tentes ioyous, and with glad harte, because of all the goodnesse that the loorde had doen for Dauid his seruant, and for Israell his people. ¶ The. ix. Chapiter.

AND when Salomon had finished the buildyng of the house of the loorde, & the kynges palare, and all that he had in his mynd, and was appoynted to make: the loorde appered vnto hym again, as he appered vnto hym at Gibeon. And the Loorde said vnto hym: I haue heard thy prayer, and thy intercession, that thou hast made before me: & I haue halowed this house (which thou hast built) to put my name there for euer, and myne eyes & myne harte shalbe there perpetually. And if thou wilt walke before me (as Dauid thy father walked) in pureness of harte, and in righteousnes to do all that I haue commaunded thee, and wilt kepe my statutes, & my lawes: then will I stablishe the seate of thy kyngdō vpon Israell for euer, as I promised to Dauid thy father, sayng: thou shalt not be without man, vpon the seate of Israell. But and if ye, and your children, turne awaie from me and will not kepe my commaundementes, and my statutes (which I haue set before you) but go and serue other Goddes, and worship them: then will I wede Israell out of the land which I haue geuen them: and this house which I haue halowed for my name, will I cast out of my sight. And Israell shalbe a prouerbe, & a fable emong all nations. And this house shalbe ten awaie: so that euery one that passeth by it, shall be astonied, and hisse, and then shall they say: why hath the loorde doen thus vnto this land, and to this house? And they shall answer, because they forsoke the Loorde their God, which brought their fathers out of the lande of Egipte, and haue taken holde vpon other goddes, and haue worshipped them, and serued them: therfore hath the loorde brought vpon them all this euill. And it came to passe, that at the ende of xx yeres, Salomon finished the buildyng of the two houses, that is to wete, the house of the loorde, and the kynges palare. Then Hiram the kyng of Tire brought Salomon timber of Cedre and Firre trees, golde, and whatsoeuer he desired: and Salomon agayn gaue Hiram twentie citees in the lande of Galile. And Hiram came out from Tire to se the citees which Salomon had geuen hym, and they pleased hym not. And he said: what citees are these, which thou hast geuen me my brother? And he called them the lande of Cabul, vnto this daie. And Hiram sent the kyng. cxx. hundred weight of golde. And this is the some, which Kyng Salomon raised for a Tribute, when he buylded the house of the loorde, and his awne house, and Millo, and the walle of Jerusalem, and Hazor, and Megeddo, and Gazar. For Pharao kyng of Egipt went vp, and toke Gazar, and burnt it with fire, and slewe the Cananites, that dwelte in the citee, and gaue it for a present vnto his daughter, Salomons wife. And Salomon buylt Gazar and Beth Horon the nether, and Baalath and Thamar, in the wildernesse, and in the lande: and all the treasure citees that Salomon had, and were vnto all hys charrettes, and citees for his horse men, and all that Salomon desired, and would buylde in Jerusalem, in Libanon, and in all the lande of his dominion. And all the people that were left of the Amorites, Hethites, Pherezites, Heuites and Jebusites, (which were not of the children of Israell) their children that were left after them in the lande, whom the children of Israel also were not able to destroy: those did Salomon compell to bryng Tribute vnto this daie. But of the children of Israell did Salomon make no bondmen. But they were men of warre, his Ministers, his Lordes, his captaines, and rulers of his charrettes and his horse men. And these were the Lordes that were set ouer Salomons worke: euen fiue hundred were they and sitte and they ruled the people, that wrought the worke. And Pharaos daughter came out of the citee of Dauid vnto the house, which Salomon had buylte for her. And then dyd he also buylde Millo, and thrise a yere did Salomon offer burnt offeryngs, and peace offeryngs vpon the Aulter, which he buylte vnto the Loorde: and he burnte incense vpon the litle, that was before the Loorde, and so he finished the house. And Kyng Salomon made a naue of Shippes in Ezion Gaber, which is beside Eloth, on the hyrche

ii. Par. viii. a.

Deut. vii. c.

The. x. daie Hattim. A. ii. Para. viii. c

i. Reg. ix. b.

iij. Re. xxi. a. Iere. vij. b.

Deut. xxix. d. Iere. xxij. c.

v. Para. viij. a.

iij. Reg. v. b.

C.

D. Leuit. xxv. c.

of the and fro in the lande of Oman. And Hiram sent by the hande of his seruantes, that were shippes, and had knowlege of the Sea, with the seruantes of Salomon. And thei came to Ophir, and fet thence .xxi. c. weight of gold, and brought it to kyng Salomon.

¶ The .x. Chapiter.

Euensong. A Math. xij. d. Para. i. f. a.

¶ And the quene of Saba, hearyng the fame of Salomon concernyng the name of the lorde, came to proue hym with hard questions. And she came to Ierusalē with a very great traine, with Camels that bare swete odours, and gold exceedyng muche, and precious stones. And she came to Salomō, and commoned with hym, of all that was in her harte. And Salomon declared vnto her, all her questions, so that there was not one thyng hid from the kyng, which he expounded not vnto her. And the quene of Saba, coulde perceiue all Salomons wisedome, and the house that he had builded, and the meate of his table, and the seruyng of his seruantes, the order of his ministers, and their apparell, his dyshe and his burnt sacrifices, that he offered in the house of the lorde, and she was astonied. And she said vnto the kyng. It was a true worde that I heard in myne awne lande, of thy sayinges, & of thy wisedom. Howbeit, I beleued it not til I came and saw it with myne eyes. And beholde, the one halfe was not told me: for thy wisedome and prosperitie, exceedeth the fame, whiche I hard of thee. Happy are thy men: and happy are these thy seruantes, whiche stande euer before the, and heare thy wisedome. Blessed be the lorde thy God, whiche loued the, to set the on the seat of Israell, because the lorde loued Israel for euer, and made the kyng, to do equitie and righteousnes. And she gaue the kyng .vi. c. xxx. c. weight of gold, and of swete odours exceedyng muche, and precious stones. There came no more suche abundaunce of swete odours, as the Quene of Saba gaue to kyng Salomon. The nauie also of the shippes of Hiram, that caried gold from Ophir, brought likewise great plentie of Almugge tree and precious stones. And the kyng made of the Almugge trees, pilleres for the house of the lorde, and for the kynges palace, and made Harpes and Psalteries for syngers. There came no more suche Almugge trees, nor were any more seen vnto this daie. And kyng Salomon gaue vnto the quene of Saba, accordyng to all her desire, whatsoeuer she asked, beside that he gaue her of a free will, with his awne hand. And so she returned vnto her awne countree, bothe she, and her seruantes.

C. iij. Reg. ix. c

The weight of gold, that came to Salomon in one yere, was .vi. c. lxvi. talentes of gold, beside that he had of chapmen, & of merchantes, and of Marchantes, and of all the kynges of Arabi, and of the Lorden of the countree. And kyng Salomon made .ij. C. bucklers of beaten gold: .vi. C. sicles of gold went to a buckler. And he made .iij. shildes of beaten gold, .iij. pounde of gold went to one shilde, and the kyng put them in the house of the wode of Libanon. And the kyng made a great seate of Iuory, and couered it with the best gold. And the seate had .vi. steppes. And the top of the seat was round behind, and there were pomels on either side, on the place of the seate, and .ij. lions stode beside the pomels. And there stode .xij. lions on the steppes, vi. on a side. There was not one like vnto it, in any kyngdom. And all kyng Salomōs drinkyng vessels were of gold, and likewise all the vessels of the house of the wode of Libanō were of pure golde. And as for siluer, it was nothyng worth in the daies of Salomon. For the kynges nauie of shippes, went on the sea vnto Thartis, with the nauy of Hiram. Ones in .iij. yere, came the nauie to Thartis, & brought golde and siluer, Elephātes teth, apes & peacockes. And so kyng Salomon passed all the kynges of the earth both in riches & in wisedom. And all the worlde sought to Salomō, to heare his wisedome, whiche God had put in his hart. And brought him euery mā his present, vessels of siluer, & vessels of gold, rayment, harnesse, & swet odours, and horses and mules, yere by yere. And Salomon gathered together charrets & horsemen: and he had a .M. & cccc. charets, and .xij. M. horsemen, whom he bestowed in the charret cities, and with the kyng at Ierusalē. And the kyng made siluer in Ierusalem as plentyous as stones, & Cedar as gliste as the wilde figge trees that growe abundantly in the felde. The bryngyng of horses also out of Egipte, & the collectiō of the wares: did the kynges marchātes take again, and sold the same for a price. A charet came vp out of Egipte for .vi. C. sicles of siluer: that is, one horse for an .C. & l. And eue so for all the kynges of the Hethites & for the kynges of Syria, did they bryng the same, thorow their handes.

¶ The .xi. Chap.

The xi. daie at Mattins. Ii. iii. Reg. iii. a

But kyng Salomon loued many outlandish women: the doughter of Pharao, women of the Moabites, Ammonites, Edomites, Zidonites and Hethites. Where as yet (concernyng these nacions) the lorde said vnto the children of Israell: come not ye at them, nor let them come at you: Elles will they turne your hartes after their gods. Neuertheles, Salomon claue vnto them in loue. And he had seuen hundred Quienes, and .iij. hundred concubines, and his wyues turned away his hart. For it came to passe, when Salomon was olde, his wyues turned his harte after other gods: & his hart was not perfite with the lorde his God, as was the harte of Dauid his father. For Salomō followed Astaroth the God of the Zidō-

ex. xxxviij. a

Deut. xvij. b.

ij. Par. i. b.

Deut. xvij. b.

and Milcom the abhominacion of the Ammonites. And Salomon wrought wyckednes in the syght of the lorde, and folowed not the lorde perfectly, as dyd Dauid his father. For then dyd Salomon builde an hye place for Chamos the abhominacion of Moab, in the hyll that is before Jerusalem, and vnto Moloth the abhominacion of the children of Ammon. And lykewyse did he for all his outlandyshe wyues which burnt encense & offered vnto their goddes. And the lorde was angry with Salomon, because his harte was turned from the lorde God of Israel, which had appeared vnto him twyse and gaue hym a charge concernyng this thyng, that he shuld not folowe other goddes. But he kepte not that, which the lorde commaunded him: wherfore the lorde said vnto Salomon: for as muche as this is done of the, and thou hast not kept my appointment, & my statutes (which I commaunded the) I wyl rend the kyngdom from the, & wyll gene it to thy seruaunt. Notwithstandyng in thy dayes, I wyll not do it, because of Dauid thy father, but will take it from the hande of thy sonne. Howbeit I wyl not take away all the kyngdom: but wyll gene one tribe to thy sonne, because of Dauid my seruaunt, and because of Jerusalem which I haue chosen. And the lorde stered vp an aduersary vnto Salomon: euen one Hadad an Edomite, of the kynges sede, which was in Edom. For when Dauid was in Edom, and Joab the captayne of the host was gone vp to bury them that were slayn, he smote all the men children in Edom. For Joab remayned there and all Israel, till he had destroyed all the men children of Edom. And this Hadad fled and certain other Edomites of his seruantes with hym, to come into Egipte: Hadad being yet a lytle childe. And they arose out of Madian, and came to Pharan, & toke men with them out of Pharan, & came to Egipte vnto Pharao kynge of Egipte, which gaue hym an house, and appointed him victayles, and gaue hym lande. And Hadad gat great fauoure in the sight of Pharao, so that he gaue him to wife the sister of his owne wife, euen the sister of Taphenes the quene. And the sister of Taphenes bare him Genubath his sonne, who Taphenes nourished in Pharaos house. And Genubath was at Pharaos household among the sonnes of Pharao. And whē Hadad herd in Egipte, that Dauid was laid to slepe with his fathers, and that Joab the captayne of the host was dead also, he said to Pharao let me departe, that I may go to mine owne countrey. Pharao sayd vnto him: what hast thou lacked here with me, that thou wolde thus go to thine own countrey? He answered: nothyng, howbeit let me go. And God stered hym vp another aduersary, one Rezon the sonne of Eliada, which fled from his Lord Hadadezer kyng of Soba. And he gathered men vnto him, and became rayser ouer the company, when Dauid slewe them. And they went to Damasco, and dwelt ther, & raigned in Damasco. Therfore was he an aduersary to Israell all the dayes of Salomon. And this was the mischef, that Hadad did abhorre Israell, and raygned ouer Syria. And Jeroboam the sonne of Nebat an Ephrathite of zareda (whose mother was called Serua, which was a widowe) and he Salomons seruaunt, lifte vp his hād against the kyng. But this was the cause, that he lifte vp his hande against the kyng: Salomon buylt Mello, & mended the broken places of the cite of Dauid his father. And this Jeroboam was a man of actiuite. And Salomon sawe the yonge man that he was able to do the worke, he made him ouerseear of the charge of the house of Joseph. And it chaunced at that season, that Jeroboam went out of Jerusalem, & the prophete Ahiah the Silonite met him by the way, hauyng a newe mantell on hym, and they two were alone in the felde. Ahiah caught the newe mantell that was on hym, and rent it in twelue peces and said to Jeroboam take the ten peces. For thus sayeth the Lorde God of Israel: behold, I wyll rend the kyngdom out of the hande of Salomon, and wil gene ten tribes to the. And he shall haue one, for my seruaute Dauides sake and for Jerusalem the cite which I haue chosen out of all the tribes of Israel: because they haue forsaken me, and haue worshipped vnto Astaroth the God of the Zidons, & Chamos the God of the Moabites, and Milcom the God of the children of Ammon and haue not walked in my wayes (to fulfyll my pleasure, my statutes, & my lawes) as did Dauid his father. Jwyl not take the whole kyngdom out of his hande: but I wyll make hym chefe all his life long, for Dauid my seruauntes sake, whom I chose: because he kept my commaundementes and my statutes. But I wyl take the kyngdome out of his sonnes hande, and wyll gene it vnto the, euen ten tribes. & gene vnto his sonne wyll I gene one tribe that Dauid my seruant maye haue a light alway before me in Jerusalē, the city which I will haue chosen me, to put my name ther. And I take the, and thou shalt raygne according to all that thy soule desireth, & shalt be kyng ouer Israel. And if thou herken vnto all that I commaunde the, & wilt walke in my wayes and do that is right in my sight, that thou kepe my statutes and my commaundementes as Dauid my seruaunt did, then wyll I be with the, and build the a sure house that shal continue, as I builte for my seruaunt Dauid, & wyll gene Israel vnto the. And I wyl for

ii. Par. vij. c.

ix. Reg xii c. psal. cxxxii. b

eche offence (whiche Salomon hath done
G. wittingly) to the lawe of Dauid, but not to
mete. Salomon sought therefore to kyll Jero-
boam, and Jeroboam arose, and fled into Ae-
gipte vnto Sisak kyng of Egipt, and con-
tinued there in Egipt vntill the death of Sa-
lomon. The rest of the workes that concer-
ne Salomon, & al that he dyd, and his wise-
dome: are they not written in the boke of the
workes of Salomon? The time that Salo-
mon reygned in Jerusalem vpon al Israell,
was fourtye yeare. And Salomon slepte and
he layd hym with his fathers, and was bu-
ried in the cite of Dauid his father. And
Roboboam his sonne reygned in his stede.

A Euentong. ¶ The xij. Chapiter.

ii. Par. x.a. AND Roboboam went to Sichem: for all
ij. Reg. xi.f Israell were come to Sichem, to make
hym kyng. And Jeroboam the sonne of Na-
bath whiche was yet in Egipte (whyder he
fledde to Egipte from the presence of
kyng Salomon, and dwelte in Egipte: So
they sent and called hym. And Jeroboam & al
the congregation of Israel came, and spake
vnto Roboboam, saying: thy father made our
yocke grieuous, now therfore, make thou the
grieuous seruice of thy father, and his yoke
whiche he put vpon vs lighter, and we wyl serue the. And he said vnto them: de-
parte yet for the space of thre dayes, & then
come Again to me. And the people departed.
B. And kyng Roboboam toke counsel with the
olde men that stode before Salomon his fa-
ther, whyle he yet lyued, and said: what coū-
sel geue ye, that I maye haue matter to an-
swere this people. And they spake vnto hym:
Ye shal be a seruant vnto this people this
day, and folowe their myndes, and answere
them, and speake kynde wordes to them: they
wyll be thy seruantes for euer. But he for-
soke the councell that the olde men had gi-
uen hym, and called vnto his councell yonge
men, that were growen vp with hym, and
waited on him. And he said vnto them: what
counsel geue ye, that we maye answere this
people? for they haue communed with me,
saying: make the yocke whiche thy father did
put vpon vs, lighter. And the yong men that
were growen vp with him, spake vnto hym
saiynge. Thus shalt thou speake vnto this
people (that haue sayde vnto the: thy father
made oure yocke heuye, but make thou it vs
C. lighter:) Eue thus shalt thou say vnto them:
My little finger shalbe waighter then my
father was in the loynes. And nowe where
as my father did lade you, and put a grieuous
yoke vpon you, I will make it heuier. My
father also corrected you with scourges, but
I wyll chastise you with scorpions. And so
Jeroboam and al the people came to Rehe-
boam the third day, as the kyng had appoun-
ted, saying: come to me again the third daye.

And the kyng answered the people churlis-
ly, and forsoke the olde mens counsel (that they
gaue hym) and spake to them after the coun-
cel of the yong men, saiynge, my father made
your yocke greuous, and I wil make it grie-
uouser. My father also chastised you with
whyppes, but I wil chastise you with scor-
pions. And the kyng hearkened not vnto the
people: for it was the ordinaunce of God, ij. Reg. xi.f.
that he might* performe his saiyng, which
the Lorde spake by Ahia the Silonite, vnto
Jeroboam the sonne of Nabat. And (when
al Israel sawe that the kyng regarded them
not, the people answered the kyng with these
wordes, saiyng: * what portion haue we in D.
Dauid? we haue no enheritaunce in the sonne
of Isai.* To your tentes, O Israel, now se- 3. Reg. xii.a.
the thyne owne house Dauid. And so Israell 3. Par. x.b.
departed vnto their tentes. Howbeit, ouer
the children of Israell which dwelt in the
cities of Juda, did Rehoboam reygne still.
The kyng Rehoboam sent Aduram the re-
ceiuer of the tribute. And all they of Israell
stoned hym to death. But kyng Rehoboam E.
made spede to get hym vp to his chaiet, &
to flye to Jerusalem. And they of Israell re-
belled againste the house of Dauid, vnto
this daye. And when all Israell heard that
Jeroboam was come againe, they sent and
called hym vnto the multitude, and made hym
kyng ouer al Israel: and there was no tri-
be that folowed the house of Dauid, but Ju-
da only. ¶ And when Rehoboam was come 3. Par. xi.a.
to Jerusalem, he gathered al the house of Ju-
da with the tribe of Beniamin an hundred &
iiij. score: M. of chosen men (whiche were
good warriours) to fyght against the house
of Israell, & to bryng the kyngdom again to
Rehoboam the sonne of Salomon. And the
word of God came vnto Semaia the man of
God, saiynge: speake vnto Rehoboam the
sonne of Salomon kyng of Juda, & vnto all F.
the house of Juda and Beniamin, and to the
remnant of the people, saiyng: Thus sayeth
the lord: Ye shal not go vp, nor fyght a-
gainst your brethren the children of Israel,
returne euery man to his house. For this
thyng is my doyng. Then they harkened
to the word of the lord, & returned to depart,
accordyng to the worde of the Lord. Then
Jeroboam built Sichem in mount Epha-
im, and dwelt therin. And went from thence, G.
* and built Penuel. And Jeroboam thought Jud. viii.d.
in his harte: nowe shal the kyngdom returne
to the house of Dauid. For yf this people
go vp to do sacrifice in the house of the lord
at Jerusalem then shal the hart of this peo-
ple turne againe vnto their lord Rehoboam
kyng of Juda: and so shal they kyll me, and go
again to Rehoboam kyng of Juda. ¶ Then- Tob. i.a
upon the kynge toke counsel, and made two Eccle. xlvi.d
calues of golde, & said vnto them. It is ynoughe Exo. xxxii.b

to goo vp to Ierusalem. * Beholde, O Israell, these are thy goddes, whiche brought you out of the lande of Egipte. And he set the one in Bethel, and the other set he in Dan. And this typynge turned to synne, for the people wente (because of the one) as farre as Dan. And he made an house of hyll aultares, * and made preestes of the lowest of the people, whiche were not of the sonnes of Leui. And Ieroboam made a feast the xv. day of the viij. moneth, like vnto the feast that is in Juda, & offered on the aultare. And so did he in Bethel, to offre vnto the calues that he had made. And he put in Bethel the preestes of the hil aultares, whiche he had made. And he offred burnt offrynges vpon the aultare, which he had made in Bethel, the xv. day of the viij. moneth: euen in the moneth which he had imagined of his owne harte: and made a solempne feast vnto the children of Israell, & offred vpon the aultar, and burnt encense.

¶ The. xiij. Chapitre.

AND behold, there came a man of God out of Juda (by the worde of the Lorde) vnto Bethel, and Ieroboam stode by the altare to put encense. And he cried against the aultare in the worde of the lord and saide. O aultar, aultar, thus sayeth the lord: Behold, a child shalbe borne vnto the house of Dauid, (Iosia by name) & vpon the shalbe offre the preestes of the hil aultares that burne encense vpon the, and mennes bones shalbe brente vpon the. And he gaue a token the same tyme, saynge: this is the token, that the lord hath spoken it. Behold the aultar shal rente, and the ashes that are vpon it, shall fal out. And when the kyng heard the saynge of the man of God (whiche had cried against the aultar in Bethel) he stretched out his hande from the aultare, saynge, hold him. And his hande whiche he put forth against him, dried vp, and he could not pul it in againe to hym: the aultar also rente in sunder, and the ashes fell out from the aultar, according to the token whiche the man of God had geuen by the worde of the Lord. And the kyng answered, & said vnto the man of God. * Pray thou the lord thy God, & make intercession for me, that my hande may be restored me againe. And the man of God besought the lorde, and the kynges hande was restored againe, and became as it was afore. And the kyng said vnto the man of God, come home with me, that thou mayst dine, and I will geue the a reward. And the man of god said vnto the kyng: if thou wolde geue me halfe thine house, I will not go in with the, neither will I eate bread or drinke water in this place. For so was it that ye lorde charged me, thorowe the worde of the lord, saynge: eat no bread nor drinke water, nor turne againe by the same waye thou camest. And so he wente another waye and returned not by the way that he came to Bethel. And there dwelt an old prophet in Bethel and his sonnes came, and told him al the workes, that the man of God had done that daye in Bethell, and the wordes whiche he had spoken vnto the kynge tolde their father also. And their father said vnto them: what waye went he? And his sonnes shewed him what way the man of God went, which came from Juda. And he said vnto his sonnes: saddle me the asse. Whiche when they had saddled, he gat him vp thereon, and rode after the man of God, and founde him sitting vnder a tree. And he said vnto him: arte thou the man of God that camest from Juda? And he said: I am. He said vnto him: come home with me, and eate bread. He answered: I may not returne with the, to go in with the, neyther will I eate bread or drinke water with the in this place. For it was said vnto me in the worde of the Lorde: Thou shalt eate no bread, nor drinke water there, nor turne againe to go by the waye that thou camest. He said vnto him: I am a prophete also as well as thou, and an angell spake vnto me in the name of the Lorde, saying: bring him againe with the into thine owne house, that he maye eate bread and drynke water. And he lyed vnto him. And so he wente againe with him, and did eate bread in his house and dranke water. And it fortuned, that as they sat at the table, the worde of the Lorde came vnto the prophet, that brought him againe. And he cried vnto the man of God that came from Juda, saynge: thus sayeth the Lorde, because thou hast disobeyed the mouth of the lorde, and hast not kept the commaundement whiche the lord thy God commanded the: but camest backe againe, and hast eaten bread and dronke water, in the place, concerning the which the lorde did saye vnto the. Thou shalt eate no bread, nor drinke no water, thy carkasse shal not come into the sepulchre of thy fathers. And so it came to passe, that when he had eaten bread & dronke, the prophete which brought him againe, saddled him an asse. And when he was gone, * a lyon met him by the way, & slew him, and his carkasse was cast in the waye, & the asse stode therby, & the lyo stode by the corse also. And men that passed by, sawe the carkasse cast in the way, & the lio standing therby, & they came & told it in the town where the olde prophet dwelte. And when the prophet that brought him backe again into the waye, had herde, he said: it is the man of God, who was disobedient vnto the worde of the lord, & therfore the Lord hath deliuered him vnto the lyon, which hath rent him and slayne him, according to the word of the lord, which he spake vnto him. And he spake to his sonnes, saynge, saddle me an asse. So they did. And he went,

3. Reg. xx. d. F.

and found his body cast in the waye, and the asse and the lion stode by the corpse. And the lyon had not eaten the carkasse nor hurte the asse. And the Prophete toke vp the body of the man of God, and layed it vpon the asse, & brought it again and the olde Prophete came to the citie, to lamente and to burye hym. And he layed his bodye in his owne grave, and they lamented ouer him (Alas, my brother.) And when he had buried hym, he spake to his sonnes, saynge: When I am ded, se that ye bury me in the sepulchre wherein the man of God is buried: lay my bones beside his bones. * For the saying which he cried at the worde of the lorde againste the aulter in Bethel (and against al the houses of hyaulters) which are in the cities of Samaria) shal come to passe. Howbeit, for al that, Jeroboam conuerted not from his wicked waye: but turned backe and made of the lowest of the people priestes of the hilaulters. And whose pleased him, he filled his hand, & he became Prieste of the hilaulters. And this thyng turned to syn vnto the house of Jeroboam, euen to destroy hym, and to bryng hym to nought from the face of the yearth.

¶ The. xiij. Chapiter.

Euenkong. H

AT that time Abia the sonne of Jeroboam fell sicke. And Jeroboam saide vnto his wife: Vp (I praye the) and disguise thy selfe, that thou be not knowen to be the wyfe of Jeroboam, and get the to Silo. For there is Ahia the prophete which told me * that I shoulde be kyng ouer this people. And take with the ten loues, and cracknels, and a cruse of hony, and go to hym, that he may tel the what shall become of the childe. And Jeroboams wyfe dyd so, and arose, and went to Silo, & came to the house of Ahia. But Ahia could not se, for his eyes were waxen dim me for age. And the lorde said vnto Ahia: behold, the wyfe of Jeroboa cometh to aske a thing of the for her son, for he is sicke. But thus shalt thou say vnto her: And when she came in, she feyned her selfe to be an other woma. But whe Ahia herde the sound of her fete as she came in at the doze, he saide: come in thou wyfe of Jeroboam, why feynest thou thy selfe to be an other? I am sent to the to shewe the heuy thinges. Go tel Jeroboa, thus saieth the lorde God of Israell. (* Forasmuch as I exalted the from amog the people, and made the prince ouer my people Israel: * I did rend the kyngdome away from the house of Dauid & gaue it the: * Neuerthelesse thou hast not ben as my seruaunte Dauid, which kept my commaundementes & followed me with al his hart, to do that which is right in myne eyes: but hast done euil aboue al that were before the: for thou hast gone and made the other godden, and molten images, to prouoke me: & hast cast me behind thy backe: therfore behold, I wil bryng euil vpon the house of Jeroboam, & will roote out from Jeroboam euen hym that * pisseth a- i. Reg. xv. d. gainst the wall, and hym that is in prison & C. forsaken in Israell, and wyl take awaye the remnaunt of the house of Jeroboam, as a man taketh away donge, til he haue cleen cut al. * Whosoeuer (of Jeroboams house) dye in the towne, him shall the doggen eate: and he iii. Reg. xi. that dieth in the felde, shall the foules of the ayre eate: for the lorde hath said it. Vp therfore and get the to thine house. Behold, whe thy fote entereth into the citie, thy child shall dye. And all thei of Israell shall mourne for him and burye him: for he only of Jeroboam shall come to the sepulchre, because in hym there is founde goodnesse towarde the lord God of Israell in the house of Jeroboam. D. Moreouer, the lord shal stere him vp a kyng ouer Israel which shall destroy the house of Jeroboam in that day. But what is it nowe? For the lorde shall smite Israell, as when a reede is shaken in the water, and he shal roote Israel out of this good land (which he gaue to their fathers,) & shal scatter them beyond the riuer, because thei haue made them groues, and angred the lorde. And he shall geue Israel vp, because of the sinnes of Jeroboam, which did sinne and make Israel to sin. And Jeroboams wife arose, & departed, and came to Phirzah, and when she came to the threshold of the doze, the child was deade. E. And al Israel buried him, and lamented hym, according to the worde of the lord which he spoke by the hande of his seruaunte Ahia the prophet. And the rest of the wordes that concerne Jeroboam, how he warred, & how he reygned. Behold, thei are written in the boke of the cronicles of the kynges of Israel. And the dayes which Jeroboam raygned, were. xxii. yere. And when he was layed F. a slepe with his fathers, Nadab his sonne raygned in his steade. Rehoboam the sonne of Salomon raygned in Jude, * Rehoboam was. xli. yere olde when he began to raigne, and he raygned. xvii. yere in Jerusalem (the citie which the Lord had chose out of al the tribes of Israel, to put his name ther. His mothers name was Naama an Ammonite. And Jude wrought wickednesse in the sight of the Lorde, and angred him in mo (pryges then their fathers had in their sinnes, which they sinned. For they also made them hyaulters, Images, & groues on euery hye hil, and vnder euery thicke tre. And there was a sort of male children in the lande, and they did according to all the abominacion of the nacions which the lorde cast out before the children of Israell. And it fortuned, that in the fifte yere of kyng Rehoboam: Sisacke G. kyng of Egypt came vp against Jerusalem, and toke awaye the treasures of the house of

the lord, & the treasures of the kinges house,
& (couplen al that way to be had. And he sente
3. Reg. 7. d. away the shelues of gold which Salomon
had made. In whose steue kyng Rehoboam
made shaten shelues, & committed them vnto
the handes of the reuyage of the captaynes
of the garde, whiche wayted at the dore of
the kynges house. And when the kyng went
into the house of the lord, then the garde
bare them, and brought them again into the
garde chambre. The rest of the wordes that
concerne Rehoboam, and all that he did, are
they not written in the boke of the Chron-
icles of the kynges of Juda? And there was
warre between Rehoboam and Jeroboam al
their liues. And Rehoboam slept with his
fathers, & was buried beside his fathers in
the cite of Dauid. His mothers name was
the.xly. day Naamam Ammonite. And Abiam his sonne
of maitrya. reigned in his stede.

A. ¶ The. xv. Chapiter.

¶ In the xviij. yere of kyng Jeroboam the
1. Par. xiij. a. sonne of Nabat, reigned Abiam ouer Ju-
da. Thre yere reygned he in Jerusalem, and
his mothers name was Maacha the doughter
of Abisalom. And he walked in al the sinnes
iii. Reg. iii. c of his father, which he had done before
hym, and his hart was not perfect with the
lord his God, as the hart of Dauid his fa-
ther. Neuertheles for Dauids sake did
the lord his God gene him a light in Jeru-
salem, that he set vp his sonne after him, and
to stablishe Jerusalem: because Dauid did
that which was right in the sight of the
lord, and turned from nothyng that he com-
3. Reg. xii. a manded him all the dayes of his life, saue
b. only in the mater of Urias the Hethite. And
there was warre betwen Rehoboam, and Je-
roboam as long, as he liued. The rest of the
wordes that concerne Abiam, & al that he did,
are they not written in the boke of the Chro-
nicles of the kinges of Juda? And there was
warre between Abiam and Jeroboam. And Abi-
am slept with his fathers, and they buried
him in the cite of Dauid. And Asa his sonne
1. Par. xiij. a reigned in his stede. In the xx. yere of Je-
roboam kyng of Israell reygned Asa ouer
Juda. xli. yere reygned he in Jerusalem, &
his mothers name was Maacha, the dough-
ter of Abisalo. And Asa did that semed right
3. Re. xxii. g in the eyes of the lord, as did Dauid his fa-
ther. And he toke away the whoremakers
C. out of the land, and put away al the abhomi-
nable idols that his fathers had made. And he
4. Par. xv. d. put downe Maacha his mother from bea-
ryng rule, because she had made images in
groues. And Asa destroyed her images, and
burnt them by the broke Cedron. But the hil
stedes were not put downe. Neuertheles,
Asas hart was perfect with the lorde all
his dayes. He brought in the holy vessels of
his father (and that he had dedicate) into the
house of the lord: golde & syluer, and seuerals.
And there was warre betwene Asa & Baasa D.
kyng of Israel all their dayes. And Baasa 1. Par. xvi. a.
kyng of Israell went vp against Juda, and
built Rama, to that he wolde let none go
out or in to Asa kynge of Juda. Then Asa
toke all the golde & syluer that was lefte in
the treasures of the house of the lord, & the
treasures of the kynges house, and delyuered
them into the handes of his seruantes, and
Asa sent the to Benhadad the sonne of Ta- ii. Reg. xx. g
brimon the sonne of Hezion kyng of Syria
(that dwelt at Damasco) saying: there is a
bonde betwene the & me, betwene my father &
thy father. And behold, I haue sent vnto the
a present of syluer, & golde, that thou come &
breake the bonde that thou hast with Baasa
kyng of Israell that he may departe fro me.
So Benhadad herkened vnto kyng Asa, and
sent the captaynes of the hostes (whiche he
had) against the cities of Israell, and smote
Ijon & Dan, and Abel Beth Maacha, & al
the region of Cenereth, with al the land of
Nephthali. And whe Baasa heard therof he E.
left buyldyng of Rama, & dwelt in Thirza.
Then kyng Asa made a proclamacion thro-
out al Juda, that none shuld be excused.
And they toke the stones of Rama, & the
timber wherwith Baasa had builded & kyng
Asa built with them the hyl of Benjamin at
Mispa. The remnant of al the wordes that
concerne Asa, and al his might and al that he
did, and the cities which he builded, are they
not written in the boke of the Chronicles of
the kynges of Juda? Neuertheles, in his
old age he was diseased in his fete. And Asa
slept with his fathers, & was buried beside
his fathers in the cite of Dauid his father.
And Jehosaphat his sonne reigned in his ii. Par. xvi. a.
stede. And Isradab the sonne of Jeroboā be- Matth. i. b.
ganne to reygne vpō Israel the second yere
of Asa kyng of Juda, and reigned vpon Is-
rael. ij. yere. And he did euyll in the sight of
the lord, walkyng in the way of his father,
and in his sinne wherwith he made Israell
syn. And Baasa the sonne of Ahia (whiche
was of the house of Issachar) conspired a-
gainst him, and Baasa smote hym at Gibbe-
thon which is a cite of the Philistines, for
Nadab & al Israel laid siege to Gibbethō.
Euen in the iij. yere of Asa kynge of Juda,
did Baasa slay him, & reygned in his stede.
And it fortuned, that when he was kyng he iii. Re. xxiii. e
smote al the house of Jeroboam, & lefte him
nought that breathed, vntil he had put hym
cleane out, accordyng to the sayinge of the
lord which he spake by his seruant Ahia the
Silonite: because of the sinnes of Jerobo-
am wherwith he sinned, & made Israell sin, G.
when he with his pronocacion angred the
lord God of Israel. The rest of the wordes
that concerne Nadab and al that he did, are
they

they not written in the boke of the Chronicles of the kynges of Israell? And there was warre betwene Asa & Baasa kyng of Israel al their dayes. Mo in the.ij. yere of Asa kyng of Juda, began Baasa the sonne of Ahia to raigne ouer al Israel in Thirza. xxiiij. yere. And he did that which is euil in the sight of the lord, walkyng in the way of Jeroboam, and his sinne, which made Israel to sinne.

Enenkong. ij

¶ The. xvi. Chapiter.

Then the word of the lord came to Jehu the sonne of Hanani against Baasa, saiyng: for as muche as I exalted the out of the dust, and made the captayne ouer my people Israell, and thou hast walked in the wage of Jeroboam, and hast made my people Israell to sinne, to angre me with their sinnes: Behold, I wil roote out the posteritie of Baasa, and the posteritie of his house, & wyl make his house lyke the house of Jeroboam the sonne of Nabat. * That man of Baasa which dieth in the citie, him shal the dogges eate: and that man of hym which dieth in the felde, shall the foules of the ayre eate. The reste of the wordes that concerne Baasa & what he did, & his power, are they not written in the boke of the Chronicles of the kynges of Israell? And so Baasa slept with his fathers, & was buried in Thirza. And Ela his sonne raigned in his stede. And by the hande of the prophete Jehu the sonne of Hanani, came the word of the lord against Baasa, and against his house, and against al the wickednesse that he did in the sight of the lord, in angryng hym with the worde of his owne handes, that he should be like the house of Jeroboam, and because he killed hym. ¶ That is to say: Jehu the sonne of Hanani the Prophete. ¶ The. xxvi. yere of Asa kyng of Juda began Ela, the sonne of Baasa to raygne ouer Israel in Thirza, two yere. And his seruant Zimri, which was captaine of half his charettes, conspired against him, as he was in Thirza drinkyng: and was dronken in the house of Arza stuarde of his house in Thirza. And Zimri came and slew hym, and killed hym the. xxvii. yere of Asa kyng of Juda, and raigned in his stede. And it fortuned that when he was kyng, * & sate on his seate, he slew all the house of Baasa, not leaning therof one to pisse against a wal. Yea, he slewe his kynsfolkes and frendes also. And thus did Zimri destroy al the house of Baasa, accordyng to the word of the lord which he spake against Baasa by the hande of Jehu the prophete, for all the sinnes of Baasa & sinnes of Ela his sonne, which they sinned and made Israell to sinne, and angre the lord god of Israel with their vanities. The rest of the wordes that concerne Ela, and all that he did, are they not written in the boke of the Chronicles of the kynges of Israell? In the. xxvii. yere of Asa kyng of Juda did Zimri raigne. vij. dayes in Thirza, & the people was then in the host be syeging Gebbethon a citie of the Philistines. And the people of the host heard one say: Zimri hath conspired, & slaine the kyng: wherefore al thei of Israel made Amri (the captayne of the hoste) kyng ouer Israel that same daye, euen in the hoste. And Amri departed by fro Gibbethon, and al Israel with him, and they beseged Thirza. And when Zimri saw, that the citie muste nedes be taken, he wente into the palace of the kynges house, & burnt hym self, and the kynges house with fyre, and so dyed for his sinnes which he sinned, in doyng that which is euil in the sight of the Lord, and in walkyng in the waye of Jeroboam & his sinne which he did, and in that he made Israell to sinne. The reste of the wordes that concerne Zimri, and the treason that he wrought, are they not written in the boke of the Chronicles of the kynges of Israell? Then were the people of Israell deuided into two partes, for half the people folowed Thibni, the sonne of Ginath makyng hym kyng, and the other halfe folowed Amri. But the people that folowed Amri preuailed against the people that folowed Thibni, the sonne of Ginath. And so Thibni dyed, and Amri raygned. In the. xxxi. yere of Asa kyng of Juda began Amri to raygne ouer Israel twelue yere. Fyue yere raygned he in Thirza. He bought the hyl Semoron of one Semer for two talentes of syluer, and built in the hill, & called the name of the citie which he built, after the name of Semer which had ben owner of the hil Semeron. But Amri wrought that which was euil in the eyes of the lord, and did worse then al that were before hym. For he walked in all the waye of Jeroboam the sonne of Nabat, and in his sinnes that made Israel sinne: to angre the lorde God of Israell with their vanities. The rest of the wordes that concerne Amri, & al that he did, and his strength that he shewed: are they not written in the boke of the Chronicles of the kynges of Israel? And so Amri slept with his fathers, and was buried in Semoron, and Ahab his sonne raigned in his stede. In the. xxxviij. yere of Asa kyng of Juda began Ahab the sone of Amri to raygne ouer Israel, and the same Ahab the sonne of Amri raygned ouer Israel in Samaria. xxij. yere. And Ahab the sonne of Amri did euil in the sight of the lord aboue al that were before hym. For it semed but him but a light thinge to walke in the sinnes of Jeroboam the sonne of Nabat. He toke Jezabel also the doughter of Ethbaal kyng of the Sidonites to wyfe, & went and serued Baal, & worshipped him. And he reared vp an alter of Baal in the temple of Baal,

which

whiche he had buylded in Jeremoth. And Achab made greate, and proceaded further in angrynge the lord God of Israel, then all the kynges of Israell that were before hym.

Josu. vi. d. In his dayes did Hiel of Bethel buylde Jericho. And it* rosse him dere his eldest sonne when he layed the foundacion, and his yongest sonne Segub, whe he set vp the gates, accordyng vnto the worde of the lorde* whiche he spake by Josua the sonne of Nun.

Josu. vi. d.

The .xvii. Chapiter.

The. xviii. day of marche.

And Elie the Thesbite (whiche was of the enhabitours of Gilead) said vnto Achab: * as truly as the lorde God of Israell liueth, before whome I stande * there shall be neither dewe, or rayne these yeres, but accordynge to my worde. And the worde of the Lorde came vnto him saynge, get the hence, and turne the eastwarde, and hide thy selfe in the brooke Cherith, that is it that lieth before Jordan. Thou shalt drinke of the riuer: and I haue commaunded the rauens to fede the there. And so he went, & did accordynge vnto the worde of the lorde. For he went, & dwelt by the brooke Cherith that is before Jordan. And the rauens brought him bread & flesshe in the morninge, and lykewyse bread and flesshe in the euening, and he dranke of the brooke. And it chaunced after a whyle, that the brooke dried vp, because there fell no rayne vpon the yearth. And the worde of the lorde came vnto him, saynge: vp, & get the to Sarephat, which is in Sidon, & dwell there. Behold, I haue cōmaunded a widdow there to sustayne the. So he arose: & went to Sarephath. And when he came to the gate of the citie the widdowe was there gatheringe stickes. And he called to her, & said: fet me I pray the a litle water in a vessell, that I may drinke. And as she was going to fet it, he cried after her, and said: bringe me I praye the, a morsell of bread also in thyne hand. She said: As truly as the lorde thy god liueth, I haue no bread readye but euen an handefull of mele in a barell, and a litle oyle in a cruse. And beholde, I am gatherynge two stycches for to go in, and dresse it for me and my sonne that we may eate, and not dye. And Elia saide vnto her: feare not, come, and do as thou hast saide, but make me therof a litle cake first of all: and bringe it vnto me, & after warde make for the, and thy sonne. For thus sayeth the Lord God of Israell: the mele in the barel shal not be wasted: neither shal the oyle in the cruse be dimynished, vntyll the lord haue sent rayne vpō the yearth. And she went, and did as Elia said. And she and her house did eat a good space, & the mele wasted not ought of the barel, neither was the oyle spent out of the cruse, accordyng to the worde of the lord, whiche he spake by the hande of Elia. And after these thynges it happened, that the sonne of the wyfe of the house fell sycke. And his sykenesse was to sore, that there was no breth left in him. And she said vnto Elia: what haue I to do with the, O thou man of God: arte thou come vnto me to cal my sinne against remembraunce, and to slay my sonne? He said vnto her: gyue me thy sonne. And he toke him out of her lappe, and caried him vp into a lofte, where he abode, & layed him vpon his owne bed, and called vnto the lord, & said: O lord my god, hast thou punished also this widdow with which I dwell as a straunger, and hast slayne her son. * And he stretched himselfe vpon the child thre times, & called vnto the lord, & saide: O lorde my God, let this childes soule come into him againe. And the lord hard the voyce of Elia, and the soule of the childe came vnto hym again, and he reuiued. And Elia toke the boye and brought him downe out of the chambre into the house, and deliuered hym vnto his mother, and Elia said: behold, thy sonne liueth. And the woman said vnto Elia: now I know that thou arte a man of God, and that the worde of the Lord in thy mouth is true.

iii. Reg. xvii. c. Iac. v. c.

The .xviii. Chapiter.

A Euerlonge.

After processe of many dayes the worde of the lord came to Elia in the third yere saynge: go shewe thy selfe vnto Achab, and I * will send rayne vpon the yearth. And Elia wente to shewe himselfe vnto Achab, and there was a great famishment in Samaria. And Abdi called Obadia, whiche was the gouernour of his house: and Obadia feared God greatly: For when Jezabel destroyed the prophetes of the Lorde, he toke an hundred prophetes and hyd them, fyftie men in one cane and fyftie in an other, and prouided bread and water for them. And Achab said vnto Obadia: go into the land, vnto al the fountaynes of water, and vnto al the brookes, yf happely we may fynde grasse to saue the horses, and the mules, and that we destroye not some of the beastes. And so they deuided the lande betwene them to walke therin. Achab wente one waye by hymselfe and Obadia wente an other way by himselfe. And it chaunced, that as Obadia was in the waye, Elia met hym. And Obadia knewe hym: and fell on his face, and saide: arte not thou my Lorde Elia? And he answered hym: I am he. Go & tel thy lorde: beholde, Elia is here. He said: what haue I synned, that thou woldest deliuer thy seruant into the hand of Achab, to slaye me? As truly as the Lorde thy God liueth, there is no nacion or kyngdom, whether my lorde hath not sent to seke the. And when they said: he is not there, he toke an ath of the kyngdom and nacion, when he founde the not. And now thou sayest: go and tel thy lord, that Elia is here. And as soone as I am gone fro the, the spirite of the lord

Deut. xi. b. Iacob. b. c.

B.

Luke. iiii. c.

Iob. iiii. c.

C.

D.

that carry the tydinges vnto thee that I be yet here, and he shall slee me. But I thy seruant feare the Lorde euen my youthe from my childehode. Hath not it been told my lorde, what I did when Iezabel slew the Prophetes of the Lorde, howe I hid an hundred men of the Lordes Prophetes, eyghty men in one caue, & fedde them in another, and prouided them of breade and water? And nowe thou sayest: go thou nowe and tell thy lorde, behold Elias is here, that he may slay me? And Elias said: as truely as the Lorde of hoastes liueth, before whome I stande, I will shewe my selfe vnto him this daye. So Obadias went to mete Ahab, and tolde him. And Ahab went to mete Elias. And it fortuned, that when Ahab sawe Elias, he said vnto him: arte thou he that troubleth Israell? He answered: it is not I that haue troubled Israell, but thou, and thy fathers house, in that ye haue forsaken the commaundementes of the Lorde, and thou hast followed Baal. Now therfore sende, and gather to me all Israel, vnto mount Carmel, and the prophetes of Baal* .cccc. and eyghtie, & the prophetes of the groues .cccc. which eat of Iezabels table. So Ahab sente vnto all the children of Israell, & gathered the prophetes together vnto mount Carmel. And Elias came vnto all the people, and said, how long halte ye betweene two opinions? If the Lorde be God, followe him: but if Baal be he, then go after him. And the people answered him not a worde. Then saide Elias vnto the people againe: I only remaine a prophet of the Lorde: but Baals prophetes are .cccc. & eyghtie. Let them therfore giue vs two oxen, and let them chose the one, and cut him in peces, and laye him on woode, and put no fyre vnder, and I will dresse the other oxe and lay him on wood, and will put no fyre vnder. And call ye on the name of youre god, and I will call on the name of the Lorde, and then the God that answereth by fyre, let him be God. * And all the people answered, & said: it is well spoken. And Elias saide vnto the prophetes of Baal: chose you an oxe, and dresse him first, (for ye are many) and call on the name of youre goddes, but put no fyre vnder. And they toke the oxe that he bid giue them, & dressed it, * & called on the name of Baal, from morning to noone saying: O Baal heare vs. But there was no voyce, nor one to answere. And they leaped vpon the aulter that they had made. And at noone it fortuned, that Elias mocked them, & said: crie loude, for he is a god: peraduenture he is talking, or occupied in followyng vp his enemies, or is in his iourney, or happily he sleepeth, and must be awaked with youre cry, and they cried loude, & cut them selues as their maner was, with launces & swordes, till the bloud followed on them. And it chanced, that when mornyng was passed, they prophecied vntil the time of the euenyng sacrifice. But there was neither voyce nor one to answere, nor any that regarded them. And Elias said vnto all the folke: come to me, and all the people came to him. * And he repayred the aulter of the lorde that was broken. * And Elias toke .xij. stones, according to the nombre of the .xij. tribes of the sonnes of Jacob, (vnto whom the worde of the lord came) saying: * Israell shalbe thy name. And with the stones he made an aulter in the name of the lorde. And he made a ditch rounde about the aulter, as broad as .ij. measures of the corne felde. And he put the woode in ordre, and hewed the oxe in peces, and layed him on the woode, and said: fil foure barels with water, and poure it on the burnt sacrifice, & on the wood. And he said: do so againe. And they did so the seconde time. And he said againe do it the thirde time. And they did it yet the third time. And the water ranne rounde about the aulter: & he filled the pit with water also. And it fortuned, when the time came (wherin the burntsacrifice of the euening vsed to be offred) Elias the prophete came, & said: Lorde God of Abraham, Isaac & of Israel, it shall be knowen this daye, that thou art the God of Israel, and that I am thy seruant, & that I haue done all these thynges at thy commaundement. Heare me (O Lorde) heare me, that this people may know that thou art the lorde God, & that thou hast turned their hartes againe now at the last. * And the fyre of the lorde fell, and consumed the burntsacrifice, the wood, the stones and the duste, and lycked vp the water that was in the pit. And when all the people sawe it, they fell on their faces, & saide: The lorde, he is God, the Lorde he is God. And Elias saide vnto them: Take the prophetes of Baall, and let not one of them escape. And they toke them, & Elias brought them to the brooke Kison, & slew them there. And Elias said vnto Ahab: Get the vp, & eate & drinke, for there is a sound of much raine. And so Ahab went vp to eate and to drinke, and Elias went vp to the toppe of Carmell. And he layed himself flatte vpon the grounde, and put his face betwen his knees, and said to his seruant: go vp, I praye thee, and loke toward the waye of the sea. And he went vp and loked, and said: there is nothyng. And he said: go againe seuen times. And it chanced, that at the seuenth time, he said: beholde, there ariseth a litle cloude out of the sea, like a mans hande. Then he said: Go, and say vnto Ahab: Make thee ready, and get the down, that the rayne stoppe thee not. And it came to passe, that in the meane while, the heauen was blacke with cloudes and wynde and there was a great rayne. And Ahab

E.

Ex. xx. a

Deut. xij. b.

Gen. xxij. d.

F.

i. Re. xiij. a

Josu. iij. b.

Gen. xxij. d.

Jud. vi. d. e.

Ec. xlviij. f.

i. Mach. c.

G.

3 Reg. xv. c.

Mach. vi. a.

by and caused Jezrael. And the hande of the
lord was on Elia, & he girded up his loines,
& ranne before Ahab, tyl he came to Jezrael.

The .xix. Chapiter.

Ahab told Jezabel, all that Elia had
done, and howe he had slaine all the pro-
pheetes with the swearde. Then Jezabel sent
a messenger vnto Elia, saying: So and so
let the goddes do to me, yf I make not thy
soule like one of theirs by to morowe this
time. When he sawe that, he arose, and wente
for his life, and came to Beersheba in Juda,
and left his seruaunt there. But he himselfe,
went a daies iourney into the wildernesse, &
came, and satte downe vnder a Junipertree,
& desired for his soule, that he might die, and
said: It is now enough (O Lorde) take my
soule, for I am not better then my fathers.

And as he lay and slepte vnder the Juni-
pertree, behold, an Aungell touched him, and
said vnto him: vp, and eate. And when he lo-
ked about him, beholde, there was a lofe of
brayled breade, and a vessel of water at his
head. And he did eate, and dranke, & laide him
downe again to slepe. And the Aungell of the
Lord came again the seconde time, and tou-
ched him, and said: Vp, and eat, for thou hast
yet a great iourney. And he arose, and did eat
and dranke, & walked in the strength of that
meate fourty dayes, and fourty nightes, euen
vnto Horeb the mount of God. Wher he came
thither into a caue, he loged there all nighte.

And behold, the woorde of the Lorde came
to him, and sayed vnto him: What doest thou
here Elia? And he answered: I haue bene
gelous for the Lord God of hoostes sake. For
the children of Israel haue forsaken thy co-
uenaunte, broken downe thyne aultares, and
slaine thy Prophetes with the swearde, and
I onely am left, and they seke my life to take
it away. And he said, come out, and stande v-
pon the mount before the Lord, and beholde,
the Lord wil by a mighty strong wind that
rent the mountaines, & brake the rockes be-
fore the Lord. But the Lorde was not in the
winde. And after the winde came an yearth-
quake. But the Lord was not in the yearth-
quake. And after the yearthquake came fire:
but the Lorde was not in the fire. And after
the fire came a small still voice. And when
Elia heard it, he couered his face with his
mantel, and went out, and stode in the entring
in of the caue. And behold, there came a voice
vnto him, & said: What doest thou here Elia?
And he answered: I haue bene gelous for the
Lord God of hoostes sake, because the chil-
dren of Israel haue forsaken thy couenaunt,
cast downe thyne aultares, and slaine thy Pro-
pheetes with the swearde, and I onely am
left, & they seke my life to take it away. And
the Lord said vnto him: go and returne thy way
as yu comest vnto the wildernesse, that thou
maiest anoint Hazael kyng ouer Syria. And
Jehu the sonne of Nimsi shalt thou anoint
kyng ouer Israel. And Elisa the son of Sa-
phat of Abel Meholoh shalt thou annoint to
be Prophete in thy rowme. And it shall come
to passe, that who so escapeth the swerde of
Hazael, him shall Jehu slay: and yf any man
escape the swerd of Jehu, him shall Elisa put
to the death. And yet haue I left me, vij.
M. in Israel, of which neuer man bowed his
knee vnto Baall, nor kyssed hym with his
mouth. So he departed thence, & found Elisa
the son of Saphat plowyng, & hauyng twelue
yoke of oxen before hym, and he with the
twelue. And Elia went by him, and cast his
mantel vpon him. And he left the oxen, and ran
after Elia, & said: let me I pray the, kisse
my father and my mother, and then I wil fo-
lowe the. He said vnto him: go backe again,
for what is it that I haue doen to the? And
when he went backe again from him, he toke
a couple of oxen, & slue them, and dressed the
flesh with the instrumentes of the oxen, and
gaue vnto the people, and they dyd eate. And
then he arose & went after Elia, & ministred
vnto him.

The .xx. Chapiter.

Benhadad the kyng of Syria ga-
thered al his host together hauing xxxij.
kynges with him, and horses, and charettes:
and went vp, and besieged Samaria, & warred
against it. And he sent messengers to Ja-
hab kyng of Israel, into the cittie, and sayed
vnto hym: thus saith Benhadad: Thy siluer
and thy golde is mine, and the fayrest of thy
wiues, and of thy children be mine. And the
kyng of Israel answered, & said: My lorde
kyng according vnto thy saiyng, I am thine, &
all that I haue. And when the messengers
came again, they said: thus saith Benhadad:
For as muche as I haue sent vnto the, say-
yng: thou shalt deliuer me thy siluer, and thy
golde, and thy wiues, and thy children: I wil
therfore sende my seruaunte vnto the to mo-
rowe this time: and they shall serche thine
house, and the houses of thy seruauntes: And
what coueteous pleasaunt thyng they
shall take it in their handes, and bryng it a-
way. Then the king of Israel sent for all the
elders of the land, and said: take heede I pray
you, and se how this felowe goeth about mi-
schief. For he sent vnto me for my wiues, for
my children, for my siluer and for my golde,
and I denied hym not. And all the elders, and
al the people said: herken not vnto him nor
consent. Wherfore he said vnto the mes-
sengers of Benhadad: tel my Lord the kyng, all
that thou bidd est sende for to thy seruaunt at
the first time, that I wil do: but this thing I
may not do. And the messengers departed &
brought answere again. And Benhadad sent
vnto him again, and sayed: thus, and thus do
the goddes vnto me, yf the dust of Samaria

iij. Reg. xix. b.
iij. Reg. xix. b.
Elisa is other wise called Elizeus.
Roma. xi. a.
Luc. ix. g.
Euentong.
A.
B.

enough for all the people that followe me, to take euery man an handful. And the kyng of Israell answered, and said: tell him: Let not hym that putteth on his harnesse boast himselfe, as he that putteth it of. And it fortuned, that when Benhadad dranke, that tidynges was he was with the kynges drynkyng within the pauilion, he said vnto his seruauntes: put on your harnesse, and they set themselues in arraye against the citie. And behold, there came a Prophete vnto Ahab kyng of Israel, saying: thus saith the Lord: Wilt thou sene all this greate multitude? Behold, I wil deliuer it into thine hand this day, & thou shalt know, that I am the Lord. And Ahab said: by whom? He said thus saith the Lord: euen by the seruauntes of the gouernours of the shyres. He said again: Who shall order the battaile? And he answered: thou. Then he nombred the seruauntes of the gouernours of the shyres, and they were two hundred, and.xxij. And after them also he nombred all the people, al the children of Israel, euē seuen thousand. And they went out at noone: but Benhadad did drynke til he was dronken in the pauilions, both he, and the kynges, euen. xxxij. kynges, that holpe him. And the seruauntes of the gouernours of the shyres wente out first. And Benhadad sent out, and they shewed him, saying: There are men come out of Samaria. He said: whether they be come out for peace, take them aliue, or whether they be come out to fight, take them yet aliue. And so chose younge men of the gouernours of the shyres came out of the citie, and the host after them, and they slue euery one his enemy that came in his way. And the Syrians fled, and they of Israell followed after them. And Benhadad the kyng of Syria escaped on an horse with his horsemen. And the kyng of Israel went out, and smote the horses & charettes, & with a great slaughter slue he the Syrians. And there came a Prophete to the kyng of Israell, and said vnto him: go forth and play the man, be wise and take hede what thou doest: for when the yere is gone about, the kyng of Syria wil come vp against the. And the seruauntes of the kyng of Syria said vnto him: The goddes of the hilles are their goddes, and therefore they had the better of vs: but let vs fight against them in the plain, and for what so euer, we shall haue the better of them. And this do: take the kynges away euery man out of his place, and put Dukes in their roumes, and do thou nombre the an host like the host that thou hast lost, suche horses & such charettes, & we wil fight against them in the plain, & thou shalt se vs get the better of them. And he herkened vnto their voice, & did euē so. And it fortuned, that after the yere was gone about, Benhadad nombred the Syrians, & went vp to Aphek to fight against Israel. And the children of Israel were nombred, & with their whole nombre went they against them, & the children of Israel pitched before them, like two litle flockes of kiddes: but the Syrians filled the country. And there came a man of God, & spake vnto the king of Israel: thus saith the Lorde: because the Syrians haue said: the Lord is but God of the hilles, and not God of the valleys: therfore will I deliuer all this greate multitude into thine hand, & ye shal know that I am the lord. And they pitched one ouer against the other seuē dayes, and it came to passe that in the seuenth day the battail was ioyned. And the children of Israel slue of the Syrians an C. M. foote men in one day. But the rest fled to Aphek into the citie. And there fell a wal vpon.xxvij. M. of the men that were left. And Benhadad fled, and came into the citie, from chambre to chambre. And his seruauntes said vnto him: Behold, we haue herd say, that the kinges of the house of Israel are merciful kinges. We wil therefore put sackcloth about our loynes and ropes about our neckes, & go out to the kyng of Israel: yf happely he will saue thy life. And so they girded sackcloth about their loynes, and put ropes about their heades, and came to the kyng of Israell, and sayed: Thy seruaunt Benhadad saith: I pray the, let me liue. He said: is he yet aliue? he is my brother. And they toke that woorde for good lucke, and hastily caught it out of his mouth, and said: yea thy brother Benhadad. He said, go, bring hym hither. And Benhadad came out vnto him, and he caused hym to come vp into the charet. And he said vnto hym: the cities, which he my father toke from thy father, I will restore againe. And thou shalt make stretes for the in Damasco, as my father did in Samaria. And I wil make an appointmēt with the, & send the away. And so he made an appointment with him, & sent him away. And there was a certain man of the children of the Prophetes, which said vnto his neighbour in the worde of the Lord: smite me, I praye the. And the man wolde not smite him. Then said he vnto him: because thou hast not herkened vnto the voice of the Lord: behold, assone as thou art departed from me, a lyon shall slay the. And it came to passe, that assone as he was departed from him a* lion found him and slue him. Then he found an other man, & said: smite me, I pray the. And the man smote him, so that in smityng he wounded hym. So the Prophete went forth, and waited for the kyng by the way, & put himselfe out of knowledge with ashes, whiche helayed vpon his face. And when the kyng came by, he cried vnto the kyng, & said: thy seruaunt went out in the midden of the battail: and behold, there went away a man, whom an other man brought vnto me, & said: kepe this man. And if he be-

a* 3. Reg. xiiij.

miſſen or lost, thy life shal go for his, or els thou shalt paye a talent of siluer. And as thy seruaūt had here & there to do, he was gone. And the kyng of Israel said vnto him: euē so shal thy iudgemēt be, as thou hast declared it thy self. And he hasted, & tooke the ashes away from his face: & the kyng of Israel knew him that he was of the Prophetes. And he said vnto him: thus saith the Lorde: because thou hast let go a man that I set in my curse, thy life shal go for his life: & thy people for his people. And the kyng of Israel went to his house wayward & in displeasure, and came to Samaria.

The. xxi. Chapiter.

the. xvi. day Gattins.

AFter these thynges it chaūced that Naboth the Jezraelite had a vineyarde in Jezrael harde by the palace of Ahab kyng of Samaria. And Ahab spake vnto Naboth, saying: * Geue me thy vineyarde, that I may make me a garde of herbes therof, because it lyeth so nye mine house: and I will geue the for it a better vineyarde, then it is, or rather y^t^ pleaſe the, I wil geue the, the worth of it in mony. And Naboth said to Ahab: The lord forbyd that fro me, that I shoulde geue the enheritaunce of my father vnto the. And Ahab came into his house heuy & euil apayed because of the word, which Naboth the Jezraelite had spoken to him, for he had said: I will not geue the, the enheritaunce of my fathers. And he layed him down vpon his bed, & turned away his face: & to the wall and would eate no breade. But Jezabel his wife came to him, & said vnto him: why is thy spirite so wayward, that thou eatest no breade? And he said vnto her: For I spake vnto Naboth the Jezraelite, & said vnto him: Geue me thy vineyarde for mony, or els if it pleaſe the, I wil geue the an other vineyarde for it. And he answered: I wil not geue the my vineyard. And Jezabel his wife said vnto him: Woest thou thus gouerne the kingdō of Israel? vp, and eat bread, and let thyne harte be at rest, I wil geue the, the vineyard of Naboth the Jezraelite. And so he wrote a letter in Ahabs name, and sealed it with his seale, and sent the letter vnto the elders, and to the nobles that were in his Citee dwellyng with Naboth. And he wrote in the letter, saying: Proclame a fast, & set Naboth on hye amōg the people, & set two vnthryfties before him, to beare false witnesse against hym, saying: thou didest blaspheme god & the king. And then cary him out, & stone him to death.

And the men of his citie, that is to saye, which dwelt in his citie, did as Jezabel had sent vnto them: as it was written in the letter, which he had sent vnto them. They proclaimed a fast, and set Naboth among the chefe of the people, and there came in two men (the children of Belial) & sat before him. And the two vnthryfties witnessed against Naboth in the presence of the people, saying: Naboth did blaspheme god & the kyng. * And they caried him out of the citie, Acles. bii. g. and stoned him with stones, that he dyed. And then they sent to Jezabel saying: Naboth is stoned to death. And it chaūced, when Jezabel heard that Naboth was stoned to death, she said to Ahab: vp, and take possession of the vineyarde of Naboth the Jezraelite, which he denied to geue the for mony, for Naboth is not aliue, but dead. And when Ahab heard that Naboth was dead, he rose vp to go downe to the vineyarde of Naboth the Jezraelite, and to take possession of it.

And the worde of the Lord came vnto Elia the Thesbite, saying: vp, and go down to mete Ahab kyng of Israel, which is in Samaria. For loo, he is gone downe to the vineyarde of Naboth: to take possession of it. And thou shalt say vnto hym: thus saith the Lorde: hast thou killed, and gotten possession? And thou shalt speake vnto hym, saying: thus saith the Lorde: * in the place where dogges licked the blood of Naboth, shal dogges licke euen thy blood also. And Ahab said to Elia: Hast thou founde me. O thou mine enemye? He answered: I haue found thee: for thou art cut sold to worke wickednes in the sight of the Lorde. Behold, I wil bring euil vpon the, and will make cleane riddaunce of thy posterite, and wil * destroy from Ahab, euen him that maketh water against the wal, and him that is shut vp and left behind in Israel, & will make thine house, like the house of Jeroboam the sonne of Nabath: and like the house Baasa the sonne of Ahia, for the prouocatiō wher with thou hast prouoked, & made Israel to trāne. And of Jezabel spake the Lord, saying: * dogges shal eat Jezabel in the possession of Jezrael. * And he that dieth of Ahab in the towne, him shal dogges eate: and he that dyeth in the feldes, him shal the fowles of the aire eat. But there was none like Ahab, which did euen sell himselfe, to worke wickednesse in the sight of the Lorde and that because Jezabell his wife pycked him forward. He did exceeding abominably, in folowyng foule goddes, accordyng to all thynges as the Ammonites, * whom the Lord cast out before the children of Israel. And it chaūced, that when Ahab herde those wordes, * he rent his clothes, and put sak cloth about his flesh, and fasted, and lay in sakcloth, and went barefoote. And the worde of the Lorde came to Elia the Thesbite, saying: Seest thou, how Ahab humbleth himselfe before me? because he so submitteth himselfe before me, I wil not bryng that euil in his daies: but in his sonnes daies, wil I bryng euill vpon his house. And they continued thus yeare without warre betwene Syria and Israel.

1. Reg. xxi. a. b. c. d.

ii. Reg. ix. b. e. f. Dcee. i. g. ii. Re. ix. b. iij. Re. xiiii. e. xv. g. xvi. a.

Num. xxi. f.

g. Re. xxxbiii. g.

The. xxij. Chapiter.

Oneteyng. And in the thirde yeare* laid Iehosaphat
ij. the kyng of Iuda come down to the kyng
ij. Par. xviij. a. of Israel. And the kyng of Israel saied vnto his seruauntes: knowe ye not that Ramoth in Gilead is ours? and we sit still, and take it not out of the hand of the kyng of Syria. And he said vnto Iehosaphat: wilt thou come with me to battaile against Ramoth in Gilead? And Iehosaphat said vnto the kyng of
iij. Re. xij. a. Israell: * I will be as thou art, and my people shalbe as thyne, and my horses as thine.

And Iehosaphat said vnto the Kynge of
i. Reg. ij. a. Israell: * Aske counsail, I praye the, at the woorde of the Lorde to daye. And then the kyng of Israell gathered then Prophetes
iij. Re. xviij. c together vpon * a foure hundred men, and said vnto them: Shall I goo against Ramoth in Gilead to battail, or shal I let it alone? And they said, go vp: for the Lord shal deliver it into the handes of the kyng. And Iehosaphat said: is there here neuer a Prophete of the Lorde more, that we might enquire of him? And the kyng of Israell sayed vnto Iehosaphat: there is yet one man (Michea the sonne of Iimla) by whom we maye aske counsail of the Lorde. But I hate him,
B. for he doth not Prophecie good vnto me, but euil. And Iehosaphat said: let not the kyng say so. Then the king of Israel called a chamberlaine, and said: set Michea the sonne of Iimla hither at ones. And the kyng of Israel, and Iehosaphat the Kyng of Iuda, sat either in his seate, and their apparel on them: in a voide place beside the entryng in of the gate of Samaria, and all the Prophetes prophecied before them. And Sedekia the sonne of Canaana made hornes of yron, and said: thus saieth the Lorde: with these hornes shalt thou push the Syrians, until thou
C. hane made an ende of them. And all the Prophetes prophecied euen so: saying: Go vp to Ramoth in Gilead, & prospere, for the Lord shal deliver it into the kynges hand. And the messenger that was gone to call Michea, spake vnto him, saying: beholde, the woordes of the Prophetes speake good vnto the king with one mouth: let thy woorde therefore (I pray the) be like the woorde of euery one of them, to speake that which is good. And Michea said: as truely as the Lorde liueth, what soeuer the Lord saith to me, that will I speake. And so he came to the kyng: and the kyng said vnto him: Michea, ought we to go against Ramoth in Gilead to battail, or to be
i. Par. xviij. a. b. c. d. still? He answered vnto him: * go and prospere, the Lorde shall deliver it into the hand of the kyng. And the kyng said vnto him: How
D. many times do I charge the, that thou let me nothyng, but that which is true in the name of the Lord. He said: I saw all them of Israel scatered vpon the hilles as sheepe that haue not a shepherde. And the lord said: these haue no master, let euery man returne vnto his house in peace. And the kyng of Israel said vnto Iehosaphat: dyd I not tell the, that he would prophecie no good vnto me, but euil? And he said again: heare thou therefore the woorde of the Lord. I saw the Lord sitte on his seate, and all the hoast of heauen stode about him on his right hand, & on his left, & the Lord said: Who shal persuade Ahab that he may go & fall at Ramoth in Gilead? And one said on this maner, and an other on that. And there came forth a certaine spirite, and stode before the Lord, and said: I will persuade him. And the Lord said vnto him wherewith? And he said: I will goo out, and be a false spirite in the mouth of all his prophetes. He said: thou shalt persuade him, & prosper: go forth then, & do euen so. Now therefore beholde, the lord hath put a lying spirite in the mouth of all these thy Prophetes, and the Lorde hath spoken euil towarde the. But Sedekia the sonne of Canaana went to, and smote Michea on the cheke, and said: which
E. way the spirite of the lord fro me, to speake vnto the? And Michea said: beholde, thou shalt se in that day, when thou shalt go from chambre to chambre to hide the. And the kyng of Israel said. Take Michea, and cary him vnto Amon the gouernour of the citie, & vnto Ioab the kynges son, and say, thus saith the kyng. Put this felow in the prison house, and fede him with bread of affliction, & with water of trouble, until I returne in peace. And Michea said: Yf thou returne in peace, the Lorde hath not spoken by me. And he said: Herken ye people euery one of you.

And so the Kyng of Israell and Iehosa-
F. phat the kyng of Iuda wente vp to Ramoth in Gilead, & the king of Israel said to Iehosaphat, chaūge the when thou goest to war, and putte on myne apparell. And the kyng of Israell chaunged hymselfe, likewyse and went to battaile. But the kyng of Syria commaunded the. xxxii. captaines (that had rule ouer his charettes) saying: Fight neither with smal, nor greate, saue onely against the kyng of Israell. And when the Captaines of the charettes sawe Iehosaphat, they said: Surely it is the Kyng of Israell, and they turned to fight against him. And Iehosaphat cryed. And so it came to passe, that when the Capitaines of the charettes sawe that he was not the Kyng of Israell: they turned backe from him. And a certaine man drue a bowe ignorauntly and thy chaūce smote the kyng of Israel betwene the ribbes and his harnesse. Wherefore he said vnto the driuer of his charettes: Turne thy hande, and cary me out of the hoaste, for I am [sore] hurt. And the battail encreased that day, and the kyng stode still in his charet against the

Syrians, and died at euen. And the blood ran out of the wound into the midden of the charet. And there went a proclamation throughout the hoast, about the going downe of the sunne, saying: euery man to his citie, and to his owne country. And so the king of Israel died: and they came to Samaria, and buried him there. And one washed the charet in the poole of Samaria, * and the dogges licked vp his blood (& harlottes washed by the poles (ide) accordyng vnto the woorde of the lord which he spake. The rest of the wordes that concerne Ahab. and all that he did, & the yuory house which he made, & all the cities that he builded, are they not written in the booke of the Chronicles of the kynges of Israel? And so Ahab slept with his fathers: & Ahazia his sonne raigned in his stede. Iehosaphat* the son of Asa began to raigne vpon Iuda in the fourth yere of Ahab kyng of Israel: and Iehosaphat was .xxv. yere old, when he began to raigne, & raigned .xxv. yere in Ierusalē. His mothers name was Azuba the daughter of Silhi. And he walked in all the waies of Asa his father, and bowed not therefrom: but did that which was right in the eies of the Lord. Nuertheless, the hil aulters were not taken out of the waye: for the people offered & burnt incence yet in the hilaulters. And Iehosaphat made peace with the kyng of Israel.* The rest of the wordes that concerne Iehosaphat, & the might that he vsed, & how he warred: are they not written in the booke of the Chronicles of the kynges of Iuda. And the remaunt of the stues of the males, which remained in the daies of his father, he putte cleane out of the lande. There was then no king in Edom. And Iehosaphat made .x. shippes in the see, to come thorow Tharsis to Ophir for gold, but they went not, for the shippes brake at Ozion Gaber. Then said Ahazia the son of Ahab vnto Iehosaphat: let my seruauntes go with thy seruauntes in the shippes. But Iehosaphat wolde not. And Iehosaphat did slepe with his fathers, and was buried with his father in the citie of Dauid his father. And Iehoram his son raigned in his stede. Ahazia the son of Ahab began to raigne ouer Israel in Samaria the seuenteth yeare of Iehosaphat kyng of Iuda, & raigned two yeres ouer Israel. But he did euil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nabat, which made Israel to sin. For he serued Baal, & worshipped him and prouoked the Lord God of Israel vnto wrath, according vnto all that his father had done.

¶ The end of the thirde booke of the Kinges after the reckening of the Latinistes: which the Hebrues cal the first booke of the kinges

¶ The fourthe booke of the Kynges after the Latinistes:

which booke, and the thirde together, is but one with the Hebrues.

¶ The first Chapiter.

AND Moab did wickedly against Israell after the death of Ahab. And Ahazia fell thorowe a lattesse window of his vpper chābre that he had in Samaria: and while he was sicke, he sent messengers, and said vnto them: Goo, and enquire of Belzebub the god of Ekrom, whether I shall recouer of this my disease. But the Angel of the Lorde spake to Elia the Thesbite. Arise, and go vp against the messengers of the kyng of Samaria, & say vnto them: Is there not a God in Israel, that ye goo to aske counsail at Belzebub the god of Ekrom. Wherefore, thus saith the Lord: thou shalt not come downe frō the bedde on which thou art gone vp, but shalt dye the death. And Elia departed. And when the messegers turned backe again vnto him, he said vnto them: why are ye now come again? They answered hym: there came a man vp against vs, and said vnto vs: goo, and turne againe vnto the kyng that sent you, and say vnto him: Thus saith the Lorde: Is there not a God in Israel, that thou sendest to enquire of Belzebub the God of Ekrō? Therefore thou shalt not come downe from the bed on which thou art gone vp, but shalt dye the death. And he said vnto them: what maner of man was that which came vp in your way, & told you these wordes? And they answered him: It was an hery man,* and girde with a girde of lether about his loines. And he said: it is Elia the Thesbite. Thē the king sent vnto him a captaine ouer fifty (with his fifty men) which he came to him & beholde, he sat on the toppe of an hill. And he spake vnto hym: Thou man of God, the kyng hath said: Come downe. Elia answered, & said to the captain ouer the fifty: Yf I be a man of God, fire come down from heuē, & consume the & thy fifty.* And there came fire of God, and consumed him and his fifty. And the king sent again, and sent another Captaine ouer fifty, with his fifty. And he answered, and said vnto hym: O man of God, thus hath the kyng said make hast, and come downe. Elia answered and said vnto them: Yf I be a man of God fire come downe from heauen and consume the, and thy fifty. And there came fire of God downe from heauen, and consumed him and his fifty. And the kyng sent again, and sent the thirde cap-

The .xvij. day Marius.

Mesi.c. F.

3. Paral. xx. a.

3. Reg. xv. f. G.

Mat. iij. b

C.

Luc. ix. g.

D.

taine ouer fifty with his fifty men. And the thirde captain ouer fifty went vp and came, and fell on his knees before Elia, & besought him, and said vnto him: O man of God let my life and the life of the fifty, thy seruauntes be precious in thy sight. Behold, there came fire downe from heauen, & burnt vp the two fore captaines ouer fifty with their fifties: therfore let my life now be precious in thy sight. And the Aungel of the Lord said vnto Elia: go downe with him, and be not afraid of him. And he arose, and went downe with him vnto the Kyng. And he said vnto him: Thus saith the Lord: for as moche, as thou hast sente messengers to aske counsaill at Belzebub the god of Ekron, as though there had bene no God in Israell, whose worde thou mightest seke after: therfore thou shalt not come downe of the bedde on whiche thou art gone vp, but shalt dye the death. And so he died according to the worde of the Lord which Elia had spoken. And Iehoram his brother began to raigne in his stede, in the second yere of Iehoram the sonne of Iehosaphat Kyng of Iuda, because he had no son. The rest of the wordes that concerne Ahazia, what thynges he did: are they not written in the booke of the Chronicles of the Kynges of Israell.

¶ The. ij. Chapiter.

Euangelion. 11. Gene. v. c.

AND it chaunced, that when the * Lorde would take vp Elia into heauē by a whirle wynde: Elia went with Elisa from Gilgal, and Elia said to Elisa: Tary here, I pray the, for the Lord hath sent me to Bethel. Elisa said vnto him: * as surely as the Lorde liueth, and as thy soule liueth: I will not leaue the. And they came downe to Bethell. & the children of the Prophetes that were at Bethell, came out to Elisa, and said vnto him: knowest thou not, how that the Lord wil take away thy maister from thine head this day? He said: I knowe it also: holde ye your peace. And Elia said vnto him: Elisa: tary here, I pray the, for the Lorde hath sent me to Ierichoe? He said: As surely as the Lord liueth, & as surely as thy soule liueth, I will not leaue the. & so they came to Ierycho. And the children of the Prophetes that were at Iericho came to Elisa, & said vnto him: knowest thou not, that the Lorde will take away thy maister from thine head this daye? He answered: I knowe it also: holde ye your peace. And Elia said vnto him: tary I praye the here, for the Lord hath sent me to Iordan. He said: As surely as the Lord liueth, & as thi soule liueth, I will not leaue the. And so they two went together. And fifty men of the sonnes of the Prophetes came and stode on the other side afarre off, and they two stode by Iordan. And Elia tooke his mantel, and wrapt it together, and smote the waters and they were deuided, parte the one way, and parte the other: so that they two went ouer thorow the drie land. And it chaunced, that as soone as they were ouer Elia said vnto Elisa: Aske what I shall do for the, ere I be taken away from the. And Elisa said: I pray the: let thy spirite be double vpō me. And he said: thou hast asked an harde thyng. Neuertheles, if thou see me when I am taken away from the, thou shalt haue it for the: but if not, it shall not be. And it chaunced, that as they went walkyng and talkyng: beholde, there appeared a charret of fire, and horses of fire: and parted them both a sonder.* And Elia went vp thorowe the whirle wynde into heauen. And Elisa saw, and cried: O my father, O my father, the charette of Israel, and the horsemē therof, and he saw him no more: and he toke his owne clothes, and rent them in two peces. He toke vp also the mantel of Elia that fell from him, and went backe again, and stode by Iordans side, and toke the mantel of Elia (that fell from him,) & smote the waters: and they parted not a sonder. And he said: where is the Lord God of Elia, and he him selfe? And when he had smit the waters, they parted this way and that way: & Elisa went ouer. And when the children of the Prophetes which were at Iericho saw him from a farre, they said: the spirite of Elia doth rest on Elisa, and they came to mete him, and fell to the ground before him, and said vnto him: See, there be with thy seruauntes fifty strong men, let them go and seke thy maister: happely the spirite of the Lord hath taken him vp, and cast him vpon some mountaine, or into some valey. And he said: Ye shal send none. And when they lay vpon him til he was ashamed, he said: Send. They sent therfore fifty men, whiche sought him three daies, & three nightes, but found him not. And whē they came again to him (which taried at Iericho) he said vnto the: did not I say vnto you, that ye should not go? And the men of the citie said vnto Elisa: behold: Sir the dwellyng of this Citie is pleasaunt, as thou thy self seest. But the water is naught, and the ground barren. He said: Bryng me a newe cruse: and put salte therin. And they brought it to him. And he went vnto the spryngs of the waters, & cast the salte in thither, and said: thus saieth the Lord: I haue healed this water: there shall not come hence forth either death, or barrenesse. So the waters were healed vntill this day, according to the saiyng of Eliseus whiche he spake. And he went vp from thence vnto Bethel. And as he was goyng vp the way, there came litle children out of the citie, and mocked him, and said vnto him: Go vp thou balde head, go vp thou balde heade. And he turned backe, and loked on them, and cursed them in

the name of the Lord. And there came two she beares out of that wood, and tare .xlij. children of them. And he wente from thence to mount Carmel, and from thence he turned again to Samaria.

¶ The .iij. Chapiter.

f The .xvij. yere of Watting.

IEhoram the sonne of Ahab began to raigne vpon Israell in Samaria, the .xviij. yere of Iehosaphat kyng of Juda, and raigned twelue yeres. And he wrought euill in the sight of the Lord, but not like his father, and like his mother: for he put away the images of Baall, that his father had made. Neuertheles, he cleued vnto the synnes of Ieroboam, the sonne of Nabat (which made Israell to synne) and departed not therefrom.

II. And Mesa kyng of Moab was a lorde of sheepe, and rendred vnto the kyng of Israell an hundred thousande lambes, and an hundred thousande rambes with the woll. But when Ahab was dead, it fortuned that the kyng of Moab rebelled against the kyng of Israell. And kyng Iehoram went out of Samaria the same season, and nombred all Israell, and went, and sent to Iehosaphat the kyng of Juda, saying: The kyng of Moab hath offended against me, wilt thou come with me against Moab to battaile? He answered: I will come vp, for as I am, so art thou, and as my people be, so are thy people: and thy horses, as mine. And he said: What way shall we goo vp? And he answered: The waie

III. thorowe the wildernesse of Edom. And so the kyng of Israel toke his iourney and the kyng of Juda, and the kyng of Edom. And when they had compassed the way seuen dayes, they had no water for the hoste, and for the cattell that folowed them. And the kyng of Israel said: Alas, the Lorde hath called these three kynges together, to deliuer them ouer into the hād of Moab. But Iehosaphat

1. Reg. xxv. a. said: Is there not here a Prophete of the Lord, that we maie enquire of the Lorde by him? And one of the kyng of Israels seruaunts answered, and said: Here is Elisa the sonne of Saphat, whiche poured water on the handes of Elia. And Iehosaphat said: Is not the worde of the Lord with him? And

C. to the kyng of Israel, and Iehosaphat, and the kyng of Edom went downe to him. And Elisa said vnto the kyng of Israell: What haue I to do with the? Get the to the Prophetes of thy father, and to the Prophetes of thy mother. And the kyng of Israel said vnto him: Oh nay: For the Lord hath called these three Kynges together, to deliuer them into the hād of Moab. And Elisa said: As sure as the lord of hostes liueth (in whose sight I stande) and if it were not, that I regarde the presence of Iehosaphat the kyng of Juda, I would not loke towarde the, nor

[illegible] for the. But now bringe me a minstrell.

And when the minstrell played, the hand of the Lord came vpon him. And he said: thus saith the Lorde: Make this plaine grauell full of dichas. For thus saith the Lorde, ye shall se neither winde nor raigne, and yet the broke shalbe filled with water, that ye maie drinke both ye and your beastes, and your cattell. And this is yet but a smal thyng in the sight of the Lorde, for as muche as he will geue ouer the Moabites also into your handes. And ye shall smite euery stronge towne and euery goodly Citie, and shall fel euery pleasant tree, and stoppe euery well of water, and marre euery good plot of grounde with stones. And in the morowyng when the meat-offeryng was offred, it fortuned, that there came water by the way from Edom: and the country was filled with water. And when all the Moabites hearde that the kynges were come vp to fight against them, they gathered al together, from the youngest that was able to put harnesse and so vpward, and stode in the border of the lande. And they were vp early in the morowyng, & the Sunne shone vpō the water, that the Moabites sawe the water a farre of, as redde as bloud, and they said: This is the bloud of slaughter: the kynges are slaine, and one hath smitten an other. Now therefore Moab gette the to the spoile. And when they came to the hoast of Israel, the Israelites rose vp, and smote the Moabites, so that they fledde before them, but they folowed vpon them, and smote Moab. And they ouerthrewe the Cities: and on euery good parcel of lande cast euery man his stone, & filled it, and they stopped al the welles of water, & felled all the good trees. Onely in the Citie of Bryeke left they the stones ther of, howbeit they went about it with slynges, and smote it. And when the kyng of Moab sawe that the battaill was fore against him, he toke with him seuē hundred men that drue the sweard to haue gone thorowe, euen vnto the kyng of Edom: but they could not. And then he toke his eldest sonne (that should haue raigned in his stede) and offred him for a burnt offeryng vpon the wall. And there was greate indignation against Israel, and they departed from him, and returned to their owne land.

¶ The .iiij. Chapiter.

Euen song. II.

NOw there cried a certaine woman of the wiues of the Prophetes vnto Elisa, saying: thy seruaunt my housbande is deade, and thou knowest, that thy seruaunt did feare the Lord. And the creditour is come to fette my two sonnes to be his bondmen. Elisa said vnto her: Tell me, what shall I do for the? What haste thou in thine house? She said: thine handmaid hath nothyng at all in the house, saue a pitcher of oile: He said vnto her: Go, & borow vessel for the: of them

D. that ate without, euen of all thy neyghbours
empty vessels: and that not a fewe. And whē
thou art come in, thou shalt shut the doze af-
ter the and after thy sonnes, and powre out
into all those vessels, & set aside that which
is full. And so the woman went from him and
shut the doze after her, and after her sonnes.
And they brought to her, and she powred out.
And it came to passe, that when the vessels
were full, she said vnto her son. Bring me yet
a vessel. And he said vnto her: I haue no mo.
And the oile ceased. Then she came and told
the man of God. and he said go, and sell the
oile, and pay them that thou ast in debt vnto,
but liue thou and thy children of the rest. And
it fell on a day, that Elisa came to Sunem,
where was a great woman that toke him in
E. for to eate bread. And so it came to passe,
that from that time forth (as oft as he came
that way) he turned in thither to eat bread.
And she said vnto her housband: Beholde, I
perceiue, that this is an holy man of God
that cōmeth so oft by our place. Let vs make
him a chamber (I pray the) with walles, and
let vs set him there a bed, and a table, and a
stole, and a candelsticke: that he may turne in
thither when he commeth to vs. And it fortu-
ned on a day, that he came thither, and turned
into the chamber, and laye therin, and said to
Gehezi his seruaunt. Call this Sunamite.
And when he called her, she presented her
selfe before him. And again he said vnto him
Tell her: beholde, thou hast ben carefull for
vs, and hast made all this promotion. What
shall we nowe doo for the? wouldest thou be
spoken for to the kyng, or to the captain of
the host? She answered: I dwel among mine
owne people. And he said again? what is to
be done for her? Giezy answered: Verely
she hath no child, and her housband is olde.
And he said: call her. And when he had cal-
Gen. xviij. b. led her, she stode in the doze. And he said* by
Rom. ix. b. such a time, and as sone as the frute can liue,
thou shalt embrace a sonne. And she said: Oh
nay, my lord, thou man of God, do not lye vn-
to thy handmaide. And the wife conceiued, &
bare a sonne that same season that Eliseus
had said vnto her, assone as the frute coulde
W. haue life. And when the child was growen
it fell on a day, that he wente out to his fa-
ther, and to the reapers. And he said to his
father: my head, my head. And he said to a lad:
Carry him to his mother. And when he had
taken him and brought him to his mother,
he sat on her knees till none, and then died.
And she went vp, and layed him on the bed of
the man of God, and shut the doze about him,
and went out, and called vnto her housband,
and said: Send with me (I pray the) one of the
young men and one of the asses. For I will
runne to the man of God, and come again. And
he said: wherfore wilt then go to him, seyng
that to day is neither newe moone, nor Sab-
both day? She answered: for health. The he
called an asse, & said to her seruaunt, leade a-
way the asse, and make her not go softly be-
cause I ride vpon her but when I bid the.

And so she went, and came vnto the man of
God to mount Carmel. And it fortuned, that
when the man of God saw her farre of, he said
to Giezi his seruaunt: Behold, yonder is the
Sunamite. Run therfore to mete her, & saye
vnto her: Is all well with the, and with thy
housband, & with the lad? And she answered
all is well. And when she came to the man of
God vp to the hil, she caught him by the feet
But Gehezi went to her, to thrust her away.
And the man of God said: let her alone, for
her soule is vexed within her, and the Lord
hath hid it fro me, & hath not told it me. The
she said: did I desire a son of my lord? did I
not require the, that thou wouldest not de-
ceiue me? Then he said to Gehezi:* girde vp iij. Reg. ix. b.
thy loines, and take my staffe in thine hande,
& go thy way.* If thou mete any man salute Luke. x. a.
him not. And if any salute the, answere him
not againe. And laye my staffe vpon the face
of the child. And the mother of the child said
* as sure as the Lord liueth, & as thy soule i. Reg. xvij. b
liueth, I wil not leaue the. And he arose, and
followed her. Gehezi went before them, and
laied the staffe vpon the face of the childe.
But there was neither voice nor any feling:
wherfore he went again to mete him & tolde
him, saying: the child is not waked. And F.
when Elisa was come into the house: behold
the child was dead, and layed vpon his bed.
He went in therfore, and shut the doze to the
lad and him, and prayed vnto the Lord.* And
went vp, and laye vpon the lad, and put his iij. Reg. xvij. b.
mouth on his mouth, and his eies vpon his Actes. xx. c.
eies, & his handes vpon his handes, & when
he so laye vpō the child, the flesh of the child
waxed warme. And he went again, and walked
ones vp and downe in the house, & then went
vp and layed him selfe vpon him againe. And
then the child gaped seuen times, and ope-
ned his eies. And he called Gehezi, and said:
Call for this Sunamite. So he called her,
which when she was come in vnto him, he
said vnto her.* Take thy son. Therfore she Luke. v. a.
went in, and fell at his feete, and bowed her
selfe to the ground, and toke vp her sonne, &
went out. Elisa came again to Gilgall, and G.
there was a dearth in the land, and the chil-
dren of the Prophetes dwelt with him. And
he said vnto his seruaunt: Set a great potte
on the fire, and make pottage for the children
of the Prophetes. And one went out into the
felde, to gather herbes, and founde (as it
were) a wilde vine, and gathered therof
wilde Coloquintidas his lap full, and came
and shred them into the potte of pottage:
for they knewe it not. So they powred

out for the man to eate. And it fortuned, that when thei tasted of the pottage, thei cried out and sayde: O thou man of God, there is death in the pot: and they could not eate thereof. But he sayde: bryng mele, and he cast it into the pot, and sayde: fyll for the people, that they maye eate. & there was no more harme in the pot. There came a man from Baal Salisa, & brought the man of God bread of the fyrst fruites, euen twenty loues of barly, and newe corne, whiche was yet in his bagges, and he sayde: Geue vnto the people, that they maye eate. And his minister answered: why, shal I set this before an hundred men? He sayde agayne: geue it vnto the people that they maye eate. For thus sayeth the Lorde: they shall eate, and there shalbe left ouer. And so he put it before them, and they dyd eate, and left ouer: according to the worde of the Lorde.

Iohn. vi. a.

The. xix. day. Epistles.

The. v. Chapiter.

Naaman capitaine of the host of the kyng of Syria, was a great man, and honourable in the sight of his master: because that by hym the Lorde had geuen health vnto Syria. He also was a mighty man and expert in warre, but he was a lepar. And the Syrians had gone out by companies, and had brought out of the countrey of Israel a litle mayde, & she was with Naamans wyfe. And she sayde vnto her lady: I would to God my lord were with the prophete that is in Samaria: for he would deliuer hym of his leprosie. And he went in, and tolde his lorde, saying: thus and thus sayde the mayde that is of the lande of Israel. And the kyng of Syria sayde: Come, and enter in, and I will sende a letter vnto the kyng of Israel: And he came, & toke with hym ten talentes of syluer, and syx thousand peces of golde, and ten chaunge of raymentes: and brought the letter to the kyng of Israel conteinyng this tenour: Now when this letter is come vnto the, beholde, I haue there with sent Naaman my seruaunt to the, that thou mayest eyed hym of his lepresy. And it fortuned, that when the kyng of Israel had red the letter, he rent his clothes, and sayde: * am I God, that I should saye and make aliue? For he doth sende to me, that I should deliuer a man from his lepresy: Wherfore consyder (I praye you) and se howe he seketh a quarell agaynst me. Whiche when Elisa the man of God had heard howe that the kyng of Israhell had rent his clothes, he sent vnto the kyng saying: wherfore hast thou rent thy clothes? Let hym come nowe to me, and he shall knowe, that there is a prophet in Israel. And so Naaman came with his horses and with his charettes, and stode at the dore of the house of Elysa. And Elisa sent a messenger vnto hym, saying: go and washe thee in Iordan seuen tymes, and thy flesh shall come

Eccle. xi. B.

Deut. xxxii. c

Naaman was wroth and went awaye, and sayde: Beholde, I thought with my selfe: he woulde surely come out, and stande and cal on the name of the Lorde his God, and put his hand on the place that he might heale the lepresy. Are not Abana and Pharphar ryuers of Damasco, better then all the waters of Israel? If I washe also in them, shall I not be clensed? And so he turned hym, and departed with displeasure. And his seruauntes came, and communed with hym, and sayde. Father if the Prophet had bidden the do some great thyng, oughtest thou not to haue done it? How much rather then, when he sayeth to the: washe, and be cleane? Then went he downe, and washed hym selfe seuen tymes in Iordan, according to the saying of the man of God: and his flesh chaunged lyke vnto the flesh of a litle chylde, * and he was clensed. And he turned agayne to the man of God, he and his company, and stode before hym and sayde: Beholde, I knowe nowe that there is no God in al the worlde, but in Israel. Now therfore take a blessyng of thy seruaunt. But he sayde: * as surely as the Lorde liueth (before whom I stande) I will receyue none. And when the other woulde haue constrayned hym to receiue it, he would not. And Naaman sayd: Ceuen as thou wylt, but I beseche the. Shal there not be geuen to thy seruant as much of this yearth as two mules may beare? For thy seruaunt wyl henceforth offer neyther burnt sacrifice nor offeryng vnto any other God, saue vnto the Lorde. But herein the Lorde be mercyfull vnto thy seruaunt, that when my maister goeth into the house of Rimmon, and doeth worship there, and leaneth on myne hande, and I also worship in the house of Rimmon. (When I do worship, I say: in the house of Rimmon) the Lorde be mercifull vnto thy seruaunt because of this thyng. Vnto whom he sayd: go in peace. And when he was departed from hym as it were a forlong of grounde, Gehezi the seruaunt of Elisa the man of God sayd: beholde, my maister hath spared Naaman this Syrian, that he would not receyue of his hād those thynges, that he offered. As surely as the Lorde liueth, I will run after hym, and take some what of hym. And so Gehezi folowed Naaman. And when Naaman sawe hym runnyng after hym, he lyght downe from the charete to mete hym, and sayde: * is all well? He answered: All is well. Beholde, my maister hath sent me, saying: Se, there be come to me, euen nowe from mounte Ephraim two young men of the children of the prophetes: geue them I praye the, one talent of syluer, and two chaunge of garmentes. And Naaman sayde: with a good wyll. Take two talentes: and he compelled hym to bynde two talentes of syluer in two bagges, with two chaunge

Luce. iiii. c. D.

iii. Reg. xvii. a

E.

F.

iiii. Reg. iii. b.

of garmentes, and layed them vpō two of his
seruauntes, to beare them before hym. And
when he came into a secrete place, he toke thē
from their hande, and bestowed it in the hou-
se, and the mē were let go: and they departed.
G. But he went in, and stode before his maister.
And Elisa sayde vnto hym: whence comest
thou Gehezi? He sayd: thy seruaunt went no
whether. But he sayde vnto hym: went not
myne hart with the when the man tourned a-
gayne from his charette to mete the? Is it
nowe a tyme to receyue money, to receiue gar-
mentes, olyue trees, vineyardes, shepe & oxen,
men seruauntes, and mayde seruauntes? The
leprosy therfore of Naaman shal cleaue vn-
to the, and thi sede for euer. And he went out
from his presence a lepre as white as snow.

iiii. Re. v. a.
ii. par. xxvi. a

Euāgelyng.

¶ The. vi. Chapitel.

E. THe chyldren of the prophetes sayd vn-
to Elisa: Beholde, the place where we
dwell with the is to lytle for vs. We wyll
therfore go vnto Iordan, and take thence e-
uery mā a beame, and build vs a place to dwel
in. And he answered: go. And one sayde: be ty
cause (I pray the) and come with thy seruaun-
tes. And he answered: I wyll come, and so
he went with them. And when they came to
Iordan they cut downe wood. But it fortu-
ned, that as one was kellyng downe of a tree,
the axe head fell into the water. And he cried
and sayde: alas maister, it was lent me. And
the man of God sayde: where fell it? And he
shewed hym the place. And he cut downe a
tycke, and cast it in thether, and immediatly
the yron dyd swym. Therfore sayde he: take
it vp. And he stretched out his hande, and to-
ke it vp. But the kyng of Syria warred a-
B. gaynst Israel and toke counsayll with his
seruauntes, and sayde: In youre secrete pla-
ce shalbe my remayning. And the man of God
sent vnto the kyng of Israel, saying. Beware
that thou go not ouer to suche a place, for
there the Syrians are lurking. Therfore
the kyng of Israel sent to the place which
the man of God tolde hym, and warned hym
of and saued hymselfe from it, not ones, nor
twyse. And the harte of the kyng of Syria
was troubled for this thyng, and he called
for his seruauntes, and sayde vnto them: wyl
ye not shewe me which of our men betrayeth
me to the kyng of Israel? And one of hys
seruauntes sayde: none my lorde, O kyng, but
Elisa the prophet that is in Israel telleth
the kyng of Israel: yea, euen the wordes that
thou speakest in thy preuy chambre. He sayd
go, and espye where he is, that I maye sende
and fet him. And one told him, saying: behold,
he is in Dothan. Therfore sent he thether
horses and charettes, and a mighty hoost.
And they came by nyght, and compassed the
C. citie about. And when the seruaunt of the man
of God arose vp early & go out, behold, there
was an hoost round about the town with hor-
ses and charettes. And his seruaunt sayd vn-
to hym. Alas maister what shall we do? He
answered: feare not, for they that be with ii. par. xxii. a
vs are more then they that be with them. And
Elisa prayed, and sayd: Lord I beseche the,
open his eyes that he may se. And the Lorde
opened the eyes of the young man: And be-
holde, the mountayne was full of horses and
charettes of fire rounde about Elisa. And whē
they came downe to hym, Elisa prayed vnto
the Lorde, and sayde. Smyte this people (I
praye the) with* blyndnesse. And he smote them Gen. xix. c
with blindnes, according to the desire of E- Sap. xix. a.
lisa. And Elisa saide vnto them: this is not
the waye, neither is this the towne: folowe
me, and I will bryng you to the man whō ye
seke. But he led them to Samaria. And it for- D.
tuned, that when they were come to Sama-
ria, Elisa sayde Lord, open their eyes that they
maye se. And the Lorde opened their eyes, &
they sawe: and beholde, they were in the mid-
dest of Samaria. And the kyng of Israel sayd
vnto Elisa when he sawe them: My father,
shall I smyte them? And he answered: thou
shalt not smite them: But smyte thē that thou
hast taken with thine owne swerde, and with
thine owne bowe. But rather set bread & wa-
ter before them, that they maye eate & drinke
and go to their maister. And he prepared a
great refection for them. And when they had
eaten and dronken, he sent them away: & they
went to their maister. And the souldiers
of Syria came no more into the land of Israel.
After this it chaunced, that Benhadad kyng
E. of Syria gathered all his hoost, and went vp,
and besieged Samaria. But there was a great
derth in Samaria: and behold, they besieged
it, vntill an asses head (was solde) for foure
score syluer pence, and the fourth part of a
Cab of dones dounge, for fyue sycles. And as
the kyng of Israel was going vpon the wal,
there cried a woman vnto hym, saying: helpe
my Lorde O kyng. He sayd: if the Lorde do
not succour the, wherwith can I helpe the
with the barne, or with the vinepresse? And
the kyng sayde vnto her: what wylt thou?
She answered: yonder woman sayde vnto
me: bryng thy sonne, that we may eate hym to
daye, and we will eate myne to morowe. And F. Leuit. xxvi. b
so we dressed my sonne, and did eate hym. And Deu. xxviii. f
I sayd to her this other day: bryng thy sonne Ezech. iiii. b
that we maye eate hym, and she hath hyd her
son. And it came to passe, that whē the kyng
hearde the wordes of the woman, he rent his
clothes, and went vp on the wal. And the peo-
ple loked, and behold, he had sackcloth vnder, iii. Re. xix. d
vpon his flesh. Then he sayde: God do so &
so to me, if the head of Elisa the son of Sa-
phat shall stande on him this daye. But Elisa
sat in his house, and the elders sat by hym, &
the kyng sent a man before hym. But ere the

messenger came to hym he rode to the ciete: Haue ye not true howe that the kynge of this murtherer hathe sent to take awaye myne heade? be circumspect when the messenger cometh, and shut the doore, and holde hym at the doore: is not the sound of his maisters fete behinde hym? While he yet talked with them: beholde, the messenger came downe vnto him and sayde: beholde, this euell is of the Lorde, and what more shall I loke for of the Lorde

The.xx. daye. Nisan.

¶ The.vj. Chapitre.

Then Eliza sayde: heare ye the worde of the Lorde, thus saieth the Lorde: tomorowe this tyme shall a bushell of fine floure be solde for a sicle, and two bushels of barley for a sicle in the gate of Samaria. Then a certayne lorde (on whose hande the kyng leaned) aunswered the man of God, and sayde: beholde, if the Lorde would make windowes in heauen, myght this saieng come to passe? He sayde: beholde, thou shalt se it with thine eyes, but shalt not eat therof. And there were foure leprous men at the entryng in of the gate. And they sayde one to another: why syt we here vntill that we dye? If we say we will entre into the citie: beholde, the derth is in the citie, and we shall die therein. And if we sit still here, we dye also. Now therefore come, and let vs fal vpo the hoast of the Syrians: If they saue our lyues we shall lyue: If they kyll vs, then are we dead. And so they arose in the nyght, to go to the hoast of the Syrians. And when thei were come to the vtmoste parte of the hoast of Syria, beholde, there was noman there. For the Lorde had made the host of the Syrians to heare a noise of charettes and a noyse of horses, a noyse of a great hoast. In somuche that they sayde one to an other: lo, the kyng of Israel hath hired against vs the kynges of the Hethites, and the kynges of the Egyptians to come vpon vs. Wherfore they arose, and fled in the nyght, and left their tentes, their horses, and their asses, and the field which they had pitched, euen as it was and fled for their lyues. And when these lepers came to the edge of the hoast, they went into a tent, and did eate & drinke, and caried thence syluer and gold, and rayment, and went and hyd it, came agayn, and entred into another tent, and caried thence also, and went and hyd it. Then sayde one to another: We do not well this daye, for a messuche as it is a daye to bryng good tidynges, and we holde our peace. If we tary till the daye lyght, some mischefe will come vpo vs. Now therefore come, that we maie go, and tell the kynges housholde. And so they came, and called vnto the porters of the citie, and told the, saieng: we came to the pauilions of the Syrians, and se, there was noman there, neither voyce of man, but horses and asses tied: and the tentes were euen as they were wont to be. And he called vnto the porters, and they tolde the kynges house within. And the kyng arose in the nyght, and sayde vnto his seruauntes: I will shewe you now, what the Syrians haue done vnto vs. They know that we be hungrye, and therefore are they gone out of the pauilions, to hyde them selues in the felde, saieng: when they come out of the citie, we shall eatche them alyue, and ges into the cytie. And one of his seruauntes aunswered, and sayde: Let men take (I praye you) fyue of the horses that remaine, and are left in the multitude. Beholde, thei are euen as all the multitude of Israel that are left in the citie: beholde (I saye) thei are euen as the multitude of the Israelites that are consumed, and we shall sende, and se. They toke therefore the horses of two charettes, and the kyng sent after the hoast of the Syrians, saieng: go, and se. And thei went after them ouer vnto Iordane, and lo, all the waye was full of clothes and vessels which the Syrians had cast from them in their haste. And the messengers returned, and tolde the kyng. And the people went out, and spoyled the tentes of the Syrians. And so it came to passe, that a bushell of fyne floure was solde for a sicle, and two bushels of barley for a sicle, according to the worde of the Lorde. And the kyng appointed the Lorde (on whose hande he leaned) to be at the gate. And the people trode de vpon him in the gate, and he died: according to the worde of the man of God, which he had spoken, when the kyng came down to hym. And so came the thyng to passe, that the man of God had spoken to the kyng, saieng: ij. bushels of barley for a sicle, and a bushel of fine floure for a sicle, shalbe to morowe this time in the gate of Samaria. Whereunto that lorde aunswered the man of God, & sayd: yea, and if the Lorde made windowes in heauen, myght it come to passe? And he sayd: behold, thou shalt se it with thine eyes, and shalt not eate therof. And euen so chaunced it vnto hym: for the people trode vpon him in the gate: & he dyed.

C. D. iiii. Re. vii. a. iiii. Re. viii. a. iiii. Re. viii. b.

¶ The.vij. Chapitre.

Eueleng. A.

Then spake Eliza vnto the woman, (whose sonne he had restored to lyfe a gayne) saieng: vp and go, thou & thine house, and soiourne where soeuer thou canst, for the Lord hath called for a derth, & there shal come vpon the land seuen yeres. And the woman arose, and did after the saieng of the man of God, and went both she and her houshold, and soiourned in the land of the Philistines seuen yeare. And at the seuen yeares ende, it chaunced that the woman came againe out of the lande of the Philistines, and went out to cal vpon the king for her house & for her lad. And the king talked with Gehezi the seruant of the man of god, saieng: tell me (I praye the) all the great deades, that Eliza hath done.

B.

he told the kyng, howe he had restored a
dead body to life again: but in the meane time
the woman (whose childe he had raysed vp
againe) rose to the kyng for her house and
for her lande. And Giezi sayde: My lorde
O kyng, this is the woman, and this is her
sonne whom Elisa raised vp again. And whē
the kyng asked the woman, she told hym. And
so the kyng delyuered her a chamberlain, say-
ynge: restore thou vnto her, all that she hath:
and all the fruites of the fielde syns the daye
that she left the lande, vntyll this tyme. And
C. iii.Re.xx.c. Elisa came to Damascon, where Benhadad the
kyng of Syria was sycke. And one told hym
iii.Re.xviii.a saynge: the man of God is come hyther. And
the kyng sayde vnto Hazael: take a present
in thyne hande, and go mete the man of God,
that thou mayest aske the Lorde by hym, whe-
ther I shall recouer of this disease. And so
Hazael went to mete hym, and take the present
with hym, and of euery good thyng of Da-
mascon, euen as muche as fourty Camelles
coulde beare, and came and presented hymself
before hym, and sayde. Thy sonne Benhadad
kyng of Syria hath sent me to the, saynge:
shall I recouer of this disease? And Elisa
sayde vnto him: go, and saye vnto hym: thou shalt
recouer, howbeit, the Lorde hath shewed me,
that he shall surely dye. And he loked stedy,
and was ashamed, and the man of God wepte.
And Hazael sayde: why wepeth my lorde? He
answered: For I know the euell thynges
that thou shalt do vnto the childre of Israel:
for their stronge cities shalt thou set on fire,
and their young men shalt thou slay with the
swearde, and shalt dashe out the braynes of
their suckyng children, and rippe vp their
D. women with childe. But Hazael sayde: what
is thy seruaunt a dog, that I should do thys
great thyng? And Elisa answered: the Lord
hath shewed me, that thou shalt be kyng of
Syria. And so he departed from Elisa, and
came to his master, whiche sayde vnto hym:
What sayde Elisa to the? He answered, he
tolde me that thou shouldest recouer. And on
the morowe it so turned, that he toke a thicke
cloth, and dipped it in water, and spredde it on
his face, and he died: and Hazael raygned in
his stede. The fyfte yeare of Joram the
sonne of Ahab kyng of Israel, Iehosaphat
beyng also kyng of Juda, Iehoram the sonne
ii.Par.xxi.a. of Iehosaphat kyng of Juda, began to raigne.
* xxxii. yeare olde was he, when he began to
raygne: and he raygned eyght yeares in Jeru-
salem. And he walked in the waies of the kin-
ges of Israel, as they that were of the house
of Ahab, for the doughter of Ahab was his
wyfe, and he dyd euell in the syght of the Lord.
E. Reg.viii.a. Yet the Lorde would not destroye Juda: and
that because of Dauid his seruaunt, as he
G. Re.xii.c. promysed him to geue him alwayes a lyghte
among his children. In whose tyme Edom
wicked-
ly whē he was vnder the hande of
Juda. For they made him a kyng of their
owne. So Joram went to gain, he and all
his charettes with hym. And he arose by
nyght, and smote the Edomites whiche com-
passed hym in with the capitaines of his
charettes, and the people fled into their ten-
tes. But Edom rebelled, so that he would not
be vnder the hande of Juda vnto this daye.
And then Lobnah began to be disobedient e-
uen that same tyme. The rest of the workes
that concerne Joram and all that he dyd, are
they not written in the boke of the chronicles
of the kynges of Juda? And Joram rested
with his fathers, and was buried beyng his
fathers in the citie of Dauid. And* Ahazia-
hu his sonne raigned in his stede. In the xii.
yeare of Joram the sonne of Ahab kyng of
Israel, did Ahaziahu the sonne of Iehoram
kyng of Juda begyn to raigne. Two and xx
yeare olde was Ahaziahu when he began to
raigne, and he raigned one yeare in Jerusalē,
& his mothers name was Athaliahu the dou-
ghter of Omry kyng of Israel. But he walk-
ed in the wayes of the house of Ahab, and dyd
euell in the syght of the Lorde, euen as dyd
the house of Ahab. For he was the sonne in
law of the house of Ahab. And he went with
Joram the sonne of Ahab to warre against Ha-
F. zael kyng of Syria in Ramoth Gilead, & the
Syrians wounded Joram. And* kyng Joram
went backe againe to be healed in Jezrahell
of the wounds which the Syrians had gi-
uen hym at Ramoth when he fought against
Hazael kyng of Syria. And Ahaziahu the
sonne of Iehoram kyng of Juda went down
to se Joram the sonne of Ahab in Jezrael, be-
cause he was sicke there.

iii.Re.xxii.a
ii.Par.xi.a
E.
ii.Par.xxii.a
iiii.reg.ix.a
F.

The.ix. Chapiter.

* AND Elisa the prophet called one of the
children of the prophetes, and sayde vnto
him: girde vp thy lognes and take this box
of oyle in thy hande, and get the to Ramoth
in Gilead. And when thou comest thyther,
loke where is Jehu the son of Iehosaphat,
the sonne of Nimsi, and go to him, and make
hym aryse vp from among his brethren, and
cary him to a secrete chamber. Then take the
boxe of oyle, and poure it on his head, and
saye: thus sayeth the Lorde: I haue anoyn-
ted the to be kyng ouer Israel. And then ope
the doore, and flye without any tarying. And
so the seruaunt of the prophet got him to Ra-
moth Gilead, and when he came in, beholde,
the capitaines of the hoast were sittyng to-
gether. And he sayde: I haue an errande to
the, O capitaine. And Jehu sayd vnto which
of all vs? He sayde: to the, O capitaine. And
he arose, and went into the house. And he poy-
red the oyle on his head, and sayde vnto hym.
This sayeth the Lorde God of Israel. * I
haue anoynted the to be kyng ouer the peo-

The.ix.bok
Kyngs.
ii.
iiii.Re.iii.c.
iii.Re.
H.
i.Re.xix.b

ple of the Lorde, euen ouer Israel. Thou shalt smyte the house of Ahab thy maister, that I maye auenge the bloude of my seruauntes & the prophetes, and the bloud of all the seruauntes of the Lorde, of the hande of Iezabel, for the whole house of Ahab shalbe destroyed: iii. Reg. xxi. and * I will destroye from Ahab, euen hym that maketh water agaynst the wall, and hym that is prysoned and forsaken in Israel: and I will make the house of Ahab, lyke the house of Ieroboam, the sonne of Nabat, and like the house of Baasa the sonne of Ahia. And iii. Re. xxi. c as for Iezabel, * the dogges shal eate her in the citie of Iezrael, and there shalbe none to burie her. And he opened the doze, and fled. Iehu came out to the seruauntes of his lorde and one sayde vnto hym: is all well? Wherefore came this mad felow to the? And he sayd vnto them: ye know what maner of man it is, and what his communication is. They sayde vnto hym agayn: it is not so, tel vs? He sayd: thus, and thus spake he to me, saiyng: Thus sayeth the Lorde: I haue anoynted the to be kyng ouer Israel. Then they beesyde the hoo vologie, hasted, and toke euery man his garment, and put it vnder hym, and blewe with trōpettes, saiyng: Iehu is kyng. And so Iehu the sonne of Iehosaphat, the sonne of Nimsi, conspired agaīst Ioram. Ioram kept Ramoth Gilead, he and all Israel because of Hazael kyng of Siria: and * kyng Ioram re iiii. Re. viii. g. turned to be healed in Iezrael of the woundes whiche the Syrians had geuen hym, when he fought with Azahel kyng of Siria. And Iehu sayde: if it be your myndes, then let no man departe and escape out of the citie, to go and tell in Iezrael. So Iehu gat vp into a charet, and went to Iezrael, where Ioram laye, and Ahaziahu kyng of Iuda was come downe thither to se Ioram. And the watcheman that stode in the towre in Iezrael, spyed the company of Iehu as he came, and sayd: I se a company. And Ioram sayd: take a horsman and sende to mete them, that he maie aske whether it be peace. And so there went one on horsebacke to mete him and sayde thus: saieth the kynges: is it peace? And Iehu sayde: what hast thou to do with peace? turne the behynd me. And the watcheman tolde, saiyng: the messenger came to the, but he cometh not agayn. Then he sent out an other on horsebacke, whiche came to them, and sayde: thus saieth the kyng: is it peace? Iehu answered: what hast thou to do with peace? turne the behynd me. And the watcheman tolde, saiyng: he came to them also, and cometh not agayn, and the driuyng is lyke the driuyng of Iehu, the sonne of Nimsi: for he driueth the charet as a wode man. And Ioram sayde: make ready, and the charet was made ready. And Ioram kyng of Israel, and Ahaziahu kyng of Iuda, rode out either of them in his charet against Iehu, and mette hym in the lordship of Naboth the Iezrealite. And it so tourned, that when Ioram sawe Iehu, he sayd: is it peace Iehu? He answered. What peace (sayd he) so long as the whoredome of thy mother Iezabel, & her witchecraftes are so great? And Ioram turned his handes and fled, and sayde to Ahaziahu: there is falshed O Ahaziahu. And Iehu toke a bowe in his handes, and smote Ioram betwene the armes, and the arrowe went thorow his hart, and he fell down flat in his charet. Then sayde Iehu to Bydkar a capitaine: take him and cast him in the plot of the ground of Naboth the Iezrealite. For I remember that when I and thou rode together in a charet after Ahab his father, the Lorde layde this heuy burthen vpon hym. I haue seue yesterday the bloud of Naboth, and the bloud of his sonnes, sayde the Lorde: and I will quite it the in this ground saieth the Lorde. Now therefore take him, & cast him in the plot of the ground, according to the worde of the Lorde. But when Ahaziahu the kyng of Iuda sawe this, he fled by the waye of the garden house. And Iehu followed after him, and sayd: smite him also in the charet: (and they smote hym) in his charet at the goyng vp to Gur, by Ibleam, and he fled to Magiddo, and there died. And his seruauntes caried hym in a charet to Ierusalem, and buried hym there, in his sepulchre with his fathers, in the citie of Dauid. And in the xi. yeare of Ioram, the sonne of Ahab, began Ahaziahu to raigne ouer Iuda. And when Iehu was come to Iezrael, Iezabel herde of it, and satched her face, and tyred her head, and loked out at a wyndowe. And as Iehu entred at the gate, she sayde: had Zimri peace which slewe his maister? And he lift vp his face to the wyndow, & sayd: who is on my side, who? And there loked out to hym two, or three chamberlaynes, and he sayd: throwe her down. So they threwe her downe, and her bloud dashed toward the wall, and to ward the horses, and he trode her vnder foote. And when he was come in, he dyd eate, and dranke, and sayde: go and burie I praye you, yonder cursed creature, and bury her: * for she is a kynges doughter. And so when they came to bury her, they found no more of her then the skull, and the fete: and the palmes of her handes. Wherefore they came agayne and told hym. And he sayde: this is the worde of the Lorde, which he spake by the hande of his seruaut Elia the Thesbite, saiyng: in the fielde of Iezrael shal the dogges eate the fleshe of Iezabel. And so the carkas of Iezabel was euen as dunge vpon the earth in the fielde of Iezrael, so that no man might saye: This was Iezabel.

W. D. W. iii. Re. xvi. g.

iii. Re. xxi. c

The .x. Chapiter.

Ahab had lxx sonne in Samaria. And Iehu wrote letters and sente to Samaria

Euenlong. Iosu. viij. g.

vnto the rulers of Jezrael, to the elders, and to them that brought vp Ahabs children, saying: Now when this letter cometh to you, ye that haue with you your maisters sonnes, ye haue with you both charettes and horses: a strog cytie haue ye also, and harneise, take whyche of youre maisters sonnes is best and most mete, and set hym on his fathers seate, and fyght for youre masters house. But they were exceadyngly afrayde, and sayd: lo, two kynges were not able to stande before hym, how shall we then be able to stande? And he that was gouernour of Ahabs house, and he that ruled the cytie, the elders also, and the tutours sent to Jehu, saying: we are thy seruauntes and wil do all that thou shalt byd vs: we wyll make no man kyng, therfore do thou what semeth good to thyne eyes. Then he wrote another letter to them, saying: if ye be myne, and wyl herken vnto my voyce, then take the heades of the men that are youre maisters sonnes, and come to me to Jezrael by to morowe this tyme. And the kynges sonnes were lxx. persones, and they were with the great men of the cytie, whyche brought them vp, and when the letter came to them: they toke the kynges children, and slewe them, euen lxx. persons, and layde their heades in baskettes, and sent them vnto hym to Jezrael. And there came a messenger and told hym, saying: they haue brought the heades of the kinges sonnes. And he sayde: let them lay them on two heapes in the entryng in of the gate, vntyll the morowe. And when it was day he went out, and stode and sayde to all the folke: ye be righteous. Behold I conspired against my maister, and slue hym. But who slue all these? Learne here, that there shall fall vnto the yearth nothyng of the worde of the lord which he spake concernyng the house of Ahab. For the lord hath brought to passe the thinges that he spake by the hande of his seruaunt Elia. And Jehu slue al that remained of the house of Ahab in Jezrael, and all that were great with hym, & his kynsfolkes & priestes, so that he let nothyng of hym remaine. And he arose & departed, & came to Samaria. And when Jehu was in the way to the house where the shepeherdes did their shepe, he met with the brethre of Ahasiahu kyng of Juda, & sayd: what are ye? They answered, we brethre of Ahasiahu are here go down to salute the children of the kyng & the quene. And he sayd: take them alyue. Whom when they had taken them alyue, they slue them at the well which was before the house where the shepe were shorn, euen. xlij. men, neither left he any of them. And when he was departed thence, he met with Jehonadab the son of Rechab comyng agaynst hym. And he blessed hym, and sayd to hym: is thyne hart right, as my hart is vnto thyne? And Jehonadab answered ye that it is: if it be, sayth he, then giue me thyne hand. And when he had geuen hym his hand, he toke hym vp to hym in the charet, & sayd: come with me, & se the zeale that I haue for the lorde. And so they made hym ryde in his charet. And when he came to Samaria, he slue all that remayned vnto Ahab in Samaria, till he had wyped hym out, according to the sayyng of the Lorde which he spake to Elia. And Jehu gathered all the people together, and sayd vnto them: Ahab serued Baal a litle: but Jehu shal serue him more. Now therfore call vnto me all the prophetes of Baal: all such as serue him, & all his priestes: let none be lacking. For I haue a great sacrifice to do to Baal, therfore who soeuer is myssed, he shal not liue. But Jehu did it for a subtilte, to this ende that he myght destroy the seruantes of Baal. And Jehu sayd: proclayme an holy rouocation for Baal, & Jehu sent vnto all Israel: and all the seruantes of Baal cam, that there was not a man left behind that came not. And they came into the house of Baal, and the house of Baal was ful from one ende to another. And he sayd vnto hym that was the keper of the vestrey: bryng forth garmentes for all the seruantes of Baal. And he brought them out garmentes. And when Jehu went with Jehonadab the sonne of Rechab into the house of Baal, he said vnto the seruantes of Baal: serche and loke, that there be here with you none of the seruantes of the Lorde, but the seruantes of Baal only. And when they went in to offre sacrifice and burnte offrynge, Jehu appoynted lxxx. men without, and said: if any of the men whom I haue brought vnder your handes escape, he that letteth hym go, shall dye for hym. And it fortuned, that assone as he had made an ende of offrynge the burnt sacrifice, Jehu sayd to the men of warre, and to the capitaynes: go in and slay them, let none come out. And they smote them with the edge of the swearde. And the men of warre and the capitaynes cast them out, and went vnto the cittie of the temple of Baal and set the ymages out of the temple of Baal and burnt them. And they brake the ymage of Baal, and brake the house of Baal, and made a draft house of it vnto this daye. And so Jehu destroyed Baal out of Israell. But fro the synnes of Jeroboam the sonne of Nabath, which made Israel to synne, Jehu departed not, neyther from kolowyng of them: neyther forsoke he the golden Calues that were in Bethel and in Dan. And the Lorde sayde vnto Jehu: because thou hast done ryght well in bryngyng to passe the thyng that is right in myne eyes, and hast done vnto the house of Ahab according to all thynges that are in myne hart, therefore shall thy children vnto the fourth generation sit on the seate of Israell. But Jehu cared not for thys, to walke in the law-

B. ii. Re. xbi. g.

C. e.

D. Jere. xxb. a.

ii. Re. xxi. c.

f.

iiii. Re. xb. b.

of the Lorde God of Israell, with all hys
power, for he departed not from the synnes of
Ieroboam, who made Israell to synne. In
those dayes the Lorde began to cut Israell
G. short: and Hazael smote them in all the coa-
lii.Reg.x. stes of Israell, from Iordane eastward, euen
all the lande of Gilead, the Gadites, the Ru-
benites, and them that were of Manasses, frō
Aroer vnto the ryuer Arnon: euen Gilead &
Basan. Therest of the workes that Ieohu
C. wrought, & all that he dyd, and al his power, are
lii.par.xxiii.b. they not written in the boke of Chronicles
of the Kynges of Israell? And Iehu slept
with hys fathers, and they buried him in Sa-
maria, and Ioahaz hys sonne raygned in
hys stede. And the tyme that Iehu raygned
vpon Israell in Samaria, was xxviii yeres.

¶ The xi. Chapiter.

Athalia the mother of Ahaziahu
when she sawe that her sonne was dead,
she arose and destroyed all the kynges seede.
But Iehoiada the doughter of kyng Ioram,
and sister to Ahaziahu toke Ioas the sonne
of Ahaziahu, and stale hym from among the
kynges sonnes that were slayn, & his nour-
ce wyth hym, out of a lepyng chamber, and
hid him from Athalia, that he was not slayn.
And he was with her hydē in the house of the
Lorde syx yeare. And Athalia dyd raygne o-
uer the lande. And the seuenth yeare, Iehoi-
ada sent and set the rulers ouer the hundre-
des, with the captaines, & them of the garde,
and toke them to hym into the house of the
Lorde, and made a bonde with them, and toke
an othe of them in the house of the Lorde, and
shewed them the kynges sonne. And he com-
manded them, saying: this is it that ye must
do, one thyrd parte of you, (whose dutie is to
come on the Sabboth day) shal kepe the wat-
che of the kynges house: And an other thyrd
part shall kepe the gate of Sur: and another
thyrd parte shall kepe the gate which is be-
hynde them of the garde: and so shall ye kepe
the watche of the house of Messiah, and two
partes of you, (that is all that go out on the
Sabboth day,) shall kepe the watche of the
house of the Lorde, about the kyng, and ye
shall compasse the kyng round about, and eue
ry man shall haue hys weapon in hys hande,
and whosoeuer commeth within the ranges,
let him be slayne. And se that ye be with the
kyng as he goeth out and in. And the Capi-
B. taines ouer the hundredes, dyd accordyng to
Cap. xxiiii.a. all thynges that Iehoiada the priest com-
maunded, & they toke euery man his men that
were to come in on the Sabboth daye, with
them that should go out on the Sabboth, and
came to Iehoiada the priest. And to the cap-
taines ouer hundredes did the priest geuehing
Dauids speares & shyldes that were in the
temple. And they of the garde stode, and eue
ry man had his weapon in his hande round a
temple to the left, along by the altes and the
temple. And he brought out the kynges sonne
and put the crowne vpon hym and deliuered
hym the witnesse, and made hym kyng, and
anoynted hym. And they clapt their handes, &
sayd: God saue the kyng. ¶ And when Atha-
lia heard the noise of the runnyng of the peo-
ple, she came to the people into the temple of
the lorde. And when she loked, behold, the king
stode by a piller, as the maner was, and the
synger, and the trompetters by the king, and
all the people of the lande reioyced, and blue
with trompettes. And Athalia rent her cl-
thes, and cried treason, treason. But Iehoia-
da the priest commaunded the captaines of
the hundredes that had the rule of the hoast,
and sayd vnto them: haue her out without the
temple, that she may be with the ranges, and
if any folowe her, kill hym with the sweard:
for the priest had sayd: she may not be slayne
in the house of the Lorde. And they layed han-
des on her till she came into the way, by the
whiche the horses went into the kynges pa-
lace, and there was she slayne. ¶ And Iehoi-
ada made a bonde betweene the Lorde and the D.
kyng, and the people, that they should be the ii.par.xxiii.c
Lordes people: and also betweene the kyng &
the people. And all the people of the lande
went into the house of Baall, and destroyed
it, his aulters also, and his ymages brake
they down lustely, and slue Mathan the priest
of Baal before the altars. And the priest set
a watche ouer the house of the Lorde: and to-
ke the rulers ouer hundredes the captaines,
and them of the garde, and all the people of
the lande. And they brought the kyng frō the
house of the lord, and came by the way of the
gate of the of the gard, to the kinges palace.
And he sat him down on the seat of the kyn-
ges. And all the people of the land reioyced,
and the citie was in quiet. And they slue Atha
lia with the sweard beside the kinges palace.
Seuen yere old was Ioas when he began
to raygne. Eusebius.

¶ The xii. Chapiter. A.

In the seuenth
yeare of Iehu, xl. yeare raygned he in Ie
rusalem, and his mothers name was Zebiah
of Beersaba. And he dyd that which was
good in the syght of the Lord, as long as Ie-
hoiada the priest enformed him. But the hyl
altars were not taken away for the people
offred & burnt sacrifice yet vpō the hyl altars.
And Ioas said to the priestes: al the syluer
of the hooly gate thinges that be brought to
the house of the lord, in currauntmony, that
is to say, the mony that euery man is set at,
al the mony that euery man with a willing hart
geueth & bryngeth into the house of the lord,
let the priestes take it to them, euery man of
his acquaintaūce: to repair the broke places
of the house: wherefore euer any decay is fou-
de. And so it come to passe, that vnto the x

tenne of kyng Jehoas the priestes had mended, eche yere that was occupied in the temple.

D. Then kyng Jehoas called for Jehoiada the bysshop, and the priestes, and sayd vnto them: why repayre ye not the broken places of the temple? Now therfore, se that ye receyue no more money of your acquayntaunce, except ye deliuer it to repayre the temple withall. And the priestes consented to receyue nomore money of the people, except to repayre the decaied places of the temple. But Jehoiada the bysshop tooke a chest, & bored an hole in the lyd of it, and set it beyde the aulter, on the right syde, as euery man cometh into the temple of the Lord. And the priestes that kept the doores, put therin all the money that was brought into the house of the Lorde. And it chaunced that when they sawe there was much money in the chest, the kynges scribe and the bysshop came vp, and tolde the money that was found in the house of the Lorde, and put it vp in a bagge. And they gaue the money sealed into the handes of them that executed the worke, and that had the ouersyght of the house of the Lord, and they brought it out to the carpenters and buylders (that wrought vpon the house of the Lorde) and to masons and hewers of stone, and they bought tymber and hewen stone, to repayre the decay in the house of the Lord, & to all that went out to mende the temple: howbeit there was not made for the house of the Lorde, bowles of syluer, instrumentes of musicke, basons, trompettes, or any vessels of golde, or vessels of syluer, of the money that was brought into the house of the Lorde. But they gaue that to the workemen, and repayred there with the house of the Lorde. Moreouer, they reckened not with the men, into whose handes they deliuered that money to be bestowed on the workemen: for they vse their busines faythfully. Yea beside trespalle money, and synne money, that was not brought into the house of the lord, for it was the priestes. Then came Hazael kyng of Syria vp, and fought against Geth, and tooke it, and Hazael set his face to go vp to Jerusalem. And Jehoas kyng of Juda tooke all the hallowed thynges that Jehosaphat, Jehoram, and Ahaziah his fathers kynges of Juda had dedicate, and that he himselfe had dedicated, and all the golde that was founde in the treasures of the house of the Lorde, and in the kinges house, & sent it to Hazael kyng of Syria, and he departed fro Jerusalem. The remnaunt of the wordes that concerne Jehoas, and al that he did, are they not written in the boke of the Chronicles of the kynges of Juda? And his owne seruauntes arose and wrought treason, and slewe Jehoas in the house Millo, when he came downe to Silla. Jozacher the sonne of Semeath, and Jehozabad the sonne of Somer (his seruaun-

tes) smote hym, and he died. And they buryed hym with his fathers in the cite of Dauid. And Amasyahu his sonne raigned in his stede.

The. xiij. Chapiter.

In the xxiij. yeare of Joas the sonne of Ahaziahu kyng of Juda, Jehoahaz the sonne of Jehu began to raigne ouer Israell in Samaria, xvij. yere. And he wrought that whiche was euell in the syght of the Lord, & followed the synnes of Jeroboam the son of Nabat, whiche made Israel to synne, and departed not therefrom. And the Lord was angry with Israel, and deliuered them into the handes of Hazael kyng of Syria, and into the handes of Benhadad the sonne of Hazahell all their dayes. And Jehoahaz besought the lorde and the Lorde heard hym. For he considered the trouble of Israel, wherwith the kyng of Syria troubled them. And the lord gaue Israell a deliuerer, so that they went out from vnder the subiection of the Syrians. And the chyldren of Israell dwelt in their tentes as before tyme. Neuertheles they departed not fro the synnes of the house of Jeroboā, wich made Israel to sin, but walked in the. and there remayned an vnelles grene tree also in Samaria. Neyther dyd he leaue of the people to Jehoahaz, but fyfty horsemen, ten charettes, & ten thousand fotemen: for the kyng of Syria destroyed them, and made them like chaffe vnder foote. The rest of the wordes that concerne Jehoahaz, and all that he dyd, & his power are they not written in the boke of the Chronicles of the kynges of Israel? And Jehoahaz slept with his fathers, and they buried hym in Samaria, and Joas his sonne raygned in his stede. In the xxxvij. yeare of Joas kyng of Juda, began Jehoas the sonne of Jehoahaz to raigne ouer Israel in Samaria fyftene yeare, and did that which is euell in the syght of the Lorde, and departed not from all the synnes of Jeroboam, the sonne of Nabat (that made Israel synne) for he walked therein. The remnaunt of the wordes that he dyd, & his power wherwith he fought against Amasiahu kyng of Juda: are they not written in the boke of Chronicle of the kynges of Israel? And Joas slept with his fathers, and Jeroboam sate vpō his seate. And Joas was buried in Samaria among the kynges of Israel. When Elisa was fallen sicke of his sickenes (where of he dyed) Joas the kyng of Israell came downe vnto hym, and wept before him & cride: O my father, my father the charet of Israel, and the horsemen of the same. Elisa sayd vnto hym: take bowe and arrowes. And he tooke vnto hym bowe and arrowes. And he sayd to the kyng of Israel: put thyne hande vpon the bowe, and he put his hande vpon it. And Elisa put his handes vpon the kynges hand-

when he hat openede, Eliza layde: Smote, and he smote. And he layde: the arrowe of helth of the Lorde, and the arrow of helth against Syria: for thou shalt smyte Syria in Aphek, tyll thou have made an ende of them. And he layde: take the arrowes, and he toke them. And he layde vnto the kyng of Israell: smyte the grounde, and he smote thryse, and ceased. And the man of God was angry with hym, and layde: thou wouldest have smytten eyght or ten tymes, for then shuldest thou have smytten Syria, tyll thou haddest made an ende of it: where now thou shalt smite Syria, but thryse. And so Eliza dyed, and they buried hym, & the souldyers of the Moabites came into the lande the same yeare. And it chaunced as some of them were burying a man, and spyed the souldyers, they cast the man into the sepulchre of Eliza. And when the man was rolled down, and touched the bones of Eliza: he revyued and rose vpon hys feete. But Hazael vexed Israell, all the dayes of Iehoahaz. And the Lorde had mercy on them, and pitied them: and had respect vnto the[m] because of hys appoyntment made with Abraham, Isaac, and Iacob: and wold not destroy them, neyther cast he them from hym as yet. So Hazael the kyng of Syria died: and Benhadad his sonne raygned in his steade. And Iehoas the sonne of Iehoahaz went agayn: and toke out of the hand of Benhadad the son of Hazael, the cities whiche he had taken away out of the hand of Iehoahaz his father in warre, for thryes did Ioas beate him, and restored the cities vnto Israell agayne.

The. xiii. Chapiter.

In the second yere of Ioas the sonne of Iehoahaz king of Israell, raygned Amaziahu the sonne of Ioas kyng of Iuda: * he was xxv. yeare old when he began to raygne, and raygned xxix. yeare in Ierusalem, and hys mothers name was Iehoadan, of Ierusalem. And he dyd that whiche is good in the syght of the Lorde, yet not like Dauid his father, but did according to all thinges as Ioas his father did. Neither were the hyghe places taken away. For as yet the people did sacrifice, & burnt incense on the hyghe places. And assone as the kyngdome was setteled in his hande: * it came to passe that he slue hys seruauntes whiche had killed the kyng his father. But the children of those murtherers he slue not according vnto it that is wrytten in the boke of the lawe of Moses, wherein the Lorde commaunded, sayng: * let not the fathers dye for the children, nor let the children be slain for the fathers. But let euery man be put to death for his own synne. He slue of Edom in the salt valey * ten thousand and toke the castell on the rocke in the same battell, and called the name of it Iokthеel vnto this daye.

Then the sonne of Iehoahaz the sonne of Iehu kyng of Israell, sayng: come, let vs se one another. And Iehoas the king of Israel sent to Amaziahu kyng of Iuda, saying: * the not a thistle that is in Libanon, sende to a Cedre tree that is in Libanon, saying: gene thy doughter to my son to wife. And the wild beast that was in Libanon, went and trode down the thistle. Thou hast smytten Edom, thyne hart hath made the proude: enioy this glory, and tary at home. Why doest thou prouoke to mischefe that thou shouldest be ouerthrowen, & Iuda with the? But Amaziahu wold not heare. And Iehoas kyng of Israel went vp, and he and Amaziahu king of Iuda sawe either other at Bethsames which is in Iuda. And Iuda was put to the worse before Israell, and they fled euery man to their tentes. And Iehoas kyng of Israel toke Amaziahu kyng of Iuda, the sonne of Iehoas the sonne of Ahaziahu at Bethsames, and came to Ierusalem and brake down the wall of Ierusalem from the gate of Ephraim to the corner gate. xiiii. C. cubites. And he toke all the golde & syluer, and all the vessels that were founde in the house of the Lorde, & in the treasures of the kinges house, and the children to be to hys wardes: and returned to Samaria agayne. The rest of the actes of Iehoas which he did, and his power, and how he fought with Amaziahu king of Iuda, are they not written in the chronicle boke of the kynges of Israell? And Ieroboam his sonne raygned in his steade. Amaziahu the sonne of Ioas kyng of Iuda, lyued after the death of Iehoas sonne of Iehoahaz kyng of Israel xv. yeare. And the remnaunt of the wordes that concerne Amaziahu, are they not written in the boke of the chronicles of the kynges of Iuda? But they conspired treason against hym in Ierusalem, and when he fled to Lachis, they sent after hym to Lachis, and slue hym there. And they brought him on horses, and he was buried at Ierusalem, with his fathers, in the cite of Dauid. * And all the people of Iuda tooke Azaria, whiche was. xvi. yere old, & made hym kyng for his father Amaziahu. He buylt Elath, * and brought it agayne to Iuda, after that the kyng was layd to rest with his fathers. In the. xv. yere of Amaziahu the sonne of Ioas, kyng of Iuda, was Ieroboam the sonne of Ioas, made kyng ouer Israel in Samaria, and raygned. xli. yeare, and wrought that which was euel in the sight of the Lorde. He neither turned he away from all the synnes of Ieroboa the sonne of Nabat, which made Israel to synne. He restored the coast of Israel from the entryng of Hemath, vnto the sea of the wilderne, according to the word of the Lorde God of Israel, which he

Eccl. xlviii. a.

Eccl. xlviii. a.

Iud. ix. c.

iiii. Reg. xiii. b.

Deu. xxiiii. b

ii. par. xxv. a.

Iere. xxxi. e.

Eze. xviii. e.

ii. par. xxv. c.

i. par. xxvi. a.

iiii. Re. xvi. b.

by the hande of his seruaunt Jonas the son of Amithai the prophet, which was of Geth Hepher. For the lorde sawe how that the affliction of Israel was exceedyng bytter, in so muche that the prisoned & the forsaken were at an ende. And there was none to helpe Israel. And the lorde sayde not, that he would put out the name of Israell frō vnder heaue, but he helped them by the hande of Jeroboam the sonne of Joas. The rest of the wordes that concerne Jeroboam, and all that he dyd, and his strength, whithe he fought in the warres, and how he wanne Damasco, and Hemath to Juda in Israel: are they not writ ten in the boke of the Chronicles of the kinges of Israel? And Jeroboam slept with his fathers, euen with the kynges of Israel, and Zacharia his sonne raigned in his steade.

¶ The. xv. Chapitter.

In the. xxvij. yeare of Jeroboam kyng of Israel began Azaria, son of Amasia, king of Juda, to raygne. Sixtene yeare olde was he when he was made kyng, and he raygned two and fyfty yere in Jerusalem, and his mothers name was Jecholiahu of Jerusalem. And he did that which was right in the sight of the lorde, accordyng to all thynges as did his father Amaziahu, saue that the hylaultars were not put away, for the people offered, & burned encense vpō the hylaultars. And the Lorde smote the kyng, and he was a leper vnto the day of his death, * and dwelt in a seuerall house at libertie, and Jothan the kynges sonne gouerned the palace, & iudged the people of the lande. The rest of the wordes that concerne Azaria, and all that he did, are they not written in the boke of the Chronicles of the kynges of Juda? And so Azaria slept with his fathers, and they buried hym with his fathers in the cite of Dauid, & Jothan his sonne raigned in his steade. In the xxxviij. yere of Azaria kyng of Juda, did Zacharia the sonne of Jeroboam, raygne vpon Israel in Samaria. vi. moneths, & wrought that which was euel in the sight of the lord, as dyd his fathers, and turned not away frō the synnes of Jeroboam the sonne of Nabat, whiche made Israel to synne. And Sallum the sonne of Jabes conspired agaynst hym, & smote hym in the sight of the people, and slewe hym, and raygned in his steade. The rest of the wordes that cōcerne Zacharia, behold they are written in the boke of the Chronicles of the kynges of Israel. There he also the wordes of the lord which he spake vnto Jehu, saiyng: thy sonnes shall syt on the seat of Israell, in the fourth generacion, & so the. And it came so to passe. Sallum the sonne of Jabes began to raigne in the. xxxix yeare of Azaria kyng of Juda, and he raygned a moneth in Samaria. For Menahē the sonne of Gadi went vp from Thirza & came to Samaria, and smote Sallum the sonne of Jabes in Samaria, and slewe hym, and raygned in his steade. The rest of the wordes that concerne Sallum, and the treason whiche he conspired, behold, they are written in the boke of the Chronicles of the kynges of Israel. The same tyme Menahē destroyed Tiphsah, and al that were there in, and the coastes thereof from Thartahy. And because thei opened not to hym, he smote it, and rypt vp all their women with childe. The xxxix. yeare of Azaria kyng of Juda, began Menahem the sonne of Gadi, to raygne vpon Israel ten yeres in Samaria. And he dyd euel in the syght of the Lorde, and turned not away al his dayes, from the sinne of Jeroboam the sonne of Nabat, whiche made Israell to synne. And Phul the kyng of Assiria came vpon the lād. And Menahem gaue Phul a. M. talentes of syluer, that his hande myght be with hym, & stablishe the kyngdom in his hand. And Menahem made a proclamacion for the money in Israel, that all men of substaunce would geue the kyng of Assiria fyfty sicles of syluer a pece. And so the king of Assiria turned back agayne, and taried not there in the lande. The rest of the wordes that concerne Menahem, and al that he dyd: are thei not written in the boke of the Chronicles of the kynges of Israell? And Menahem slept with his fathers and Pekahia his sonne dyd in his steade succede hym in the kyngdome. In the fyftyeth yere of Azaria kyng of Juda, began Pekahia the sonne of Menahem to raigne ouer Israel in Samaria two years, and dyd that whiche was euel in the syght of the lord, and left not of from the synnes of Jeroboā, the sonne of Nabat, whiche made Israel synne. But Pekah the sonne of Remaliahu (whiche was a capitayne of his) conspired agaynst hym, and smote him in Samaria, euē in the palace of the kynges house with Argob, and Aria, & with hym were fyfty men of the Gileadites, and he kylled hym, and raygned in his rowme. The rest of the wordes that concerne Pekahia, & all that he dyd, behold, they are written in the boke of the Chronicles of the kynges of Israel. In the. lij. yere of Azaria kyng of Juda began Pekah the sonne of Remaliahu, to raigne ouer Israel in Samaria. xx. yere, & dyd euell in the syght of the lorde, & turned not away from the synnes of Jeroboam the sonne of Nabat, that made Israel synne. In the dais of Pekah, kyng of Israel, came Thiglah Pelesar king of Assiria, & toke Jion, Abel, Beth maacha, Janoah, Kedes, Hazor, Gilead, Galile, & all the land of Nephthali, & caried the away to Assiria. And Hosea, the sonne of Ela conspired treason agaynst Pekah, the son of Remaliah, and smote hym, and slewe hym, and raygne d in his steade, in the twenty yeare of Jotham the sonne of Vzziahu. The rest of

Ecclus. xxxviij. b.

Reg. xiiij. d. Par. i. c.

Ebr. xxiij. Par.

Matthe. viij. a.

Reuit. xiiij. a. b. c.

Deut. xxviij. b.

Reg. xvij. c.

the wordes that concerne Pekah, and all that he did: behold, they are wrytten in the boke of the Chronicles, of the kynges of Israell.

C. The second yere of Pekah, the sonne of Remaliahu, kyng of Israel, began Jothan, the sonne of Vziahu, kyng of Juda, to raygne. xxv. yere old was he, when he began to rayg ne, and he raygned. xvi. yeare in Jerusalem. His mothers name was Jerusa, the doughter of Sadock. And he did that which is right in the syght of the Lorde, euen accordyng to all as did his father Vziahu, so did he. But the hyllaultars ware not put away, for the peo ple offered, and burnt encense, stil in the hyl aultars, he buylt the hygher dore of the hou se of the Lorde. The rest of the wordes, that concerne Jothan, & al that he did, are they not wrytten in the boke of the Chronicles, of the kynges of Juda? In those days, the lord be gan to sende into Juda, Rezin, the kyng of Siria, and Pekah, the sonne of Remaliahu. And Jothā slept with his fathers, and was buried with his fathers, in the citie of Da uid his father, and Ahaz his sonne, raygned in his steade.

Euenton'g

¶ The. xv. Chapiter.

a. ii.pa. xxvij.a

IN the. xvi. yeare of Pekah, the son of Re maliahu, kyng of Israel, * Ahaz, the son of Jotham, kyng of Juda, began to raygne. ¶ Twenty yere old was he, when he was made kyng, and raigned sixtene yere in Jerusalem, and did not that which was right in the syes of the lord his God, lyke Dauid his father. But walked in the way of the kynges of Is rael, yea, and made * his sonne to go thorowe Deut. xviii.b iiii.Re. xxi.a the fyer, after the abhominacions of the Hey then, whom the Lord cast out before the chyl dren of Israel. And he offered, and burnt en cense in the hyaltars, and on the hylles, and vnder euery thycke tre. * Then Rezin kyng Esa.vii.a. of Siria, & Pekah, son of Remaliahu, kyng of Israell, came vp to Jerusalem to fyght. And they fought against Ahaz, but could not ouercome hym. At the same tyme, Rezin, kyng of Siria, brought Elath agayne to Siria, & dryd the Jewes thence. And the Sirias came iiii.re, xiiii.c. * to Elath, and dwell therein vnto this daye. b. So Ahaz sent messengers to Thiglath Pe leser kyng of Assiria, saiyng: I am thy ser uaunt, and thy sonne, come vp, and deliuer me, out of the hande, of the kyng of Siria, & out of the hande of the kyng of Israel, which ri se vp against me. And Ahaz toke the syluer, and the gold, that was founde in the house of the Lord, and in the treasures of the kynges house, and sent a rewarde vnto the kyng of Assiria. * And the kyng of Assiria consented Esai.viii.b. vnto hym. For the kyng of Assiria went vp against Damasco. And when he had taken it, he caried the people away to Kyr, & slue Re zin. And kyng Ahaz went vnto Damasco, to

And when kyng Ahaz sawe an aultar, that was at Damasco, he sent to Uria the priest, the patrone of the aultar, and the fashion of it, and all the workemanshyppe thereof. And Uzia the priest, made an aultar in all poyn tes lyke to the patrone, which the kyng Ahaz had sent from Damasco. Euen so dyd Uzia the priest make it, against kyng Ahaz came from Damasco. And so when the kyng was come from Damasco, he sawe the aultar, and the kyng went to it, and offered thereon. And he burnt his burnt offeryng, and hys meate offeryng, and powred hys drynke offeryng, and syprynkled the blonde of hys peace offe rynges, beside the aultar that was by the brasen aultar, which was before the Lorde, and set it without the temple, betwene the al tar and the temple of the Lorde, and put it on D. the northside of the aultar. And kyng Ahaz, commaunded Uzia the priest, and sayde: vp pon the great aultar set on fyer in the mor nyng the burnt offeryng, and in the euen the meat offeryng, and the kynges burnt sacry fice, and hys meat offeryng, with the burnt offeryng of all the people of the lande, and their meat offeryng, and their drynckeoffe rynges: and powre thereby all the blonde of the sacrifice offerynges. But the brasen aul tar wyll I come and se. And Uzia the priest, dyd accordyng to all thynges, as kyng Ahaz commaunded hym. * And kyng Ahaz brake iii.Re. vii.d. the sydes of the botomes, and toke the lauer from of them, and toke downe the lauatory, from of the brasen oxen that were vnder it, & put it vpon a pauement of stones. And the veyle for the Sabboth (that they had made in the house) and the kynges entrye without, tourned he to the house of the Lord, for feare of the kyng of Assiria. The rest of the wor des that concerne Ahaz, what he dyd: are they not wrytten in the boke of the Chronicles, of the kynges of Juda? And Ahaz slept with hys fathers, and was buried with hys fa thers in the citie of Dauid, and Hezekia his sonne raygned in his steade.

¶ The. xvii. Chapiter.

The. xxb. dā. Matting. a.

IN the. xii. yeare of Ahaz, kyng of Juda, began Hosea, the sonne of Egla, to reigne in Samaria vpon Israel. ix. yeare, & dyd that which was euell in the syght of the Lorde, but not as the kynges of Israell, that ware before hym. And Salmanasar, kyng of Assi ria, came vp against him, & Hosea became his seruant, & gaue hym presentes. And the kyng of Assiria, found treason in Hosea, for he had sent messengers to So, kyng of Egypt, and brought no present vnto the king of Assiria from yere to yere, & therfore the kyng of As siria toke hym, and put hym in prison. * And iii.Re. xvii.c. then the kyng of Assiria came vp thorowout all the lande, and gat vp against Samaria, and besieged it thre yeare. In the ynth

yere of Oseas, the * kyng of Assiria, toke Samaria, and caried Israel away vnto Assiria, and put them in Hala, in Habor by the riuer of Gozan, and in the cities of the Medes.

B. For it came to passe, that the chyldren of Israel sinned against the lorde their God, which had brought them out of the lande of Egypt, from vnder the hande of Pharao, kyng of Egypt, and feared other goddes. And they walked in the ceremonies of the Heythen, whome the Lord cast out before the chyldren of Israel: and in the ceremonies, whiche the kynges of Israel had made. And the chyldren of Israel wet about to hyde those thynges that were not well, from the lorde their God. And they built them hylaultars in all their cities, both in the towres where they kept watche, and also in the strong townes. And they made them ymages and ydoll groues in euery hye hyll, and vnder euery thycke tree. And there they burnt encence in all the hylaultars, as dyd the Heythen (whom the lord caried away before them) and wrought wicked thinges to angre the lord with al. For they serued moost vyle ydolles, wherof the Lorde had sayd vnto them, * ye shall do no suche thyng. And the Lord testified in Israel, and in Juda, by all the prophetes, and by all the seers saiyng. * Turne from your wicked wayes, and kepe my commaundementes and my statutes, accordyng to all the lawe whiche I commaunded your fathers, and which I sent to you by my seruauntes the prophetes. Notwithstandyng they would not heare, * but rather hardened their nekes, lyke to the stubburnes of their fathers, that dyd not beleue in the Lord their God. For they refused his statutes and his appointmēt, that he made with their fathers, and the witnesses (wherwith he witnessed vnto them) and they folowed vanitie, and became vayne, and went after the Heythen that ware round about them, concernyng whom the lord had charged them, that they should not do like them. But they left the commaundementes of the Lord their God, and made them ymages of metall, * euen two calues, and made ydoll groues, and worshypped al the hoast of heauen, and serued Baal. * And they sacrificed their sonnes and their doughters in fyre, and vsed wytchecraft and enchauntementes, euen sellyng themselues, to worke wickednes in the eyght of the Lorde, and to angre hym. And the Lorde was exceadyng wroth with Israell, and put them out of his syght, * that there was left but the trybe of Juda onely. Neuerthelesse, Juda also kept not the cōmaundemētes of the Lord their God, but walked in the ceremonies of Israel, whiche they made. And the Lorde cast vp all the sede of Israell, and vexed them, and deliuered them into the handes of spoylers, vntyll he had cast them out of his syght. For Israel rent-

ded themselues from the house of Dauid, & made them a kyng, euen Jeroboam the sonne of Nabat. And Jeroboam drue Israel away, (that they should not folow the Lord) & made them synne a great syn, for the childrē of Israel walked in all the synnes of Jeroboam which he dyd, and departed not therefrom, vntyll the Lorde put Israell away out of his syght, as he had sayde by all his seruauntes the prophetes. And so was Israell caried away out their own lande, to Assiria, euen vnto this daye. And the kyng of Assiria brought men from Babylō, from Cutha, from Ana, frō Hamath, and from Sepharuaim, and put them in the cities of Samaria, in stead of the chyldren of Israel. And they possessed Samaria, and dwelt in the cities therof. And it fortuned that at the beginning of their dwelling there they feared not the Lorde. And the Lord sent lyons among them, which slewe them. Wherfore, men sayde to the kyng of Assiria. The nacions whiche thou hast translated, and put in the cities of Samaria, knowe not the law of the god of the land, therfore he hath sent lyons vpon them, and behold, they slewe them because thei knew not the maner of worshippyng of the god of the lande. Then the kyng of Assiria commaunded, saiyng: cary thether one or twayn of the priests, whō ye brought thence, and let them go and dwell there, & teache them the fashion, how to serue the god of the cōtrey. And thē one of the priests which they had caried thence came and dwelt in Bethel, and taught them howe they should feare the Lorde. Howbeit, euery nacion made them goddes of their own, and put them in the houses of the hylaulters which the Sammaritās had made, euery nacion in their cities wherin they dwelt. The men of Babylon made Socoth, Benoth, and the men of Cuth, made Nergal, and the men of Hamath, made Asima. The Auites, made Nibbaz, and Tharthak. And the Sapharnites burnt their chyldren in fyre for Adrameleth, and Anameleth, the goddes of Sepharuaim. And so they feared the Lord, & made thē priestes of the hylaulters, which sacrificed for them in the houses of the hylaultars. And so they feared the lord, & serued their own goddes, after the maner of the people, whom they caried thence. And vnto this day thei do after the old maner, & neither feare god, neither do after their ordinaunces & customes, & after the lawe, and commaundement which the lord cōmaunded the children of Jacob, * whom he called Israel. And the Lorde made an apointment with them & charged them saiyng: * feare none other goddes, nor bowe your selues to thē, nor serue them, nor sacrifice to thē, but fear the lord whiche brought you out of the land of Egipt with great power, & a stretched out arme, him feare, and to him bowe, & to him do sacrifice. The statutes

C. Deut. iiii. c.

Jere. xxv. b.

Deut. xxi. g. Mal. iii. d.

iii. Re. xii. f.

Deut. xviii. b

iii. Re. xii. d.

D.

E.

F.

G.

Gen. xxxii. f.

Jud. vi. b. Jere. xxx. a.

ments & lawes, and commaundement which he wrote for you, see that ye be diligent to do for euermore, and feare not any other gods. And the appointment that I haue made with you, ye shall not forget, neither feare none other gods. But the Lorde your God ye shall feare, and he shall deliuer you out of the handes of all your enemies. Howbeit they did not hearke, but did after their old customs. And so these nations feared the Lorde, and serued their images, alike as dyd their children, and their children's children: Euen as dyd their fathers: so do they vnto this daye.

¶ The xviii. Chapter.

Euangelion. 8.

NOw in the third yeare of Hosea, sonne of Elia kyng of Israel, it came to passe, that Hezekia the sonne of Achas kyng of Iuda began to reigne. * Twenty and fiue yeare old was he when he began to reigne, and reigned xxix yeare in Ierusalem. His mothers name also was Abi the daughter of Zacharia, and he did that which is right in the sight of the Lord, act. or dyd to all as dyd Dauid his father.

Deut. vii. a. iiii. Reg. xviii. b Num. xxi. c.

* He put away the hyllaltares, and brake the ymages, and cut downe the groues, and all to brake the * brasen serpent that Moses had made. For vnto those dayes the children of Israel dyd burne sacrifice to it, and he called it Nehustan. He trusted in the Lorde God of Israell, so that after him was none like him amongest all the kynges of Iuda, neither were there any before him. For he claue to the Lorde and departed not from him, but kept his commaundementes, which the Lorde commaunded Moses. And the Lorde was with him: so that he prospered in all thynges, which he toke in hande. And he rebelled against the kyng of Assyria, and serued him not. He smote the Philistines euen vnto Gaza, and the coastes thereof, both castels where they kept watches, and strong cyties.

C. iii. Reg. xviii. a

And in the fourth yeare of kyng Hezekia (which was the seuenth yeare of Hosea, sonne of Ela kyng of Israell) it chaunced, that Salmanazar kyng of Assiria came vp against Samaria, and besieged it. And after three yeares, they toke it euen in the xxvi yeare of Hezekia, that is to say, the ninth yeare of Hosea kyng of Israell. And Samaria was wonne. And the kyng of Assiria dyd cary away Israell vnto Assiria, and put them in Halah and in Habor by the ryuer of Gozan, and in the cities of the Medes: because they would not hearken vnto the voyce of the Lorde their God: but transgressed his appointement, and all that Moses the seruaunt of the Lorde commaunded, and would neyther heare them nor do them. * Therefore in the fourteen yeare of kyng Hezekia, dyd Sennacherib kyng of Assiria come vp against all the stronge cyties of Iuda, and toke them. And Hezekia kyng of Iuda sent to the kyng of Assiria to

Ruches, saying: I haue offended, departe from me and all that thou puttest on me, that will I beare. And the kyng of Assiria appointed vnto Hezekia kyng of Iuda three hundreth talentes of syluer, and thyrty talentes of gold. 8 And Hezekia gaue them all the syluer that was founde in the house of the Lorde, and in the treasurye of the kynges house. At the same tyme dyd Hezekia breake of the dores of the temple of the Lorde, and the pyllers (which he cause Hezekia kyng of Iuda had couered ouer) and sent them to the kyng of Assiria. And the kyng of Assiria sent Tharthan and Rabsaris, and Rabsake from Lachis vnto kyng Hezekia with a great hoste, against Ierusalem. And they went vp, and came to Ierusalem, and gat them vp, and rode by the conduite of the vpper poole, which is in the way of the fullers close. And when they had called to the kyng, there came out to them * Eliakim the sonne of Helcia which was ouer the house of houshold, and Sobna the scribe, and Ioah the sonne of Asaph the recorder. And Rabsake sayde vnto them: Tell ye Hezekia I praye you: thus sayeth the great kyng, euen the great kyng of Assiria: What confidence is this that thou hast? Doest thou speake such a light worde as nede? Or is counsell and power I wyll be ready to make warre. On whom then doest thou trust, that thou rebellest against me? Doest thou trust to the staffe of this broken reede Egypte, on which yf a man leane, it will go into his hande, and perce it? Euen so is Pharao kyng of Egipte vnto all that trust on him. * If ye saye vnto me, we trust in the Lorde our God: Is not that he whose hyllaltares, and hye altares, Hezekia hath put downe, and hath sayde to Iuda and Ierusalem: ye shall worshippe before this aultar here in Ierusalem? Nowe therefore, deliuer the wardes to my Lorde the kyng of Assiria, that ye rebell not, and I will deliuer the two thousande horses, yf thou be able to set ryders vpon them. Why thynkest thou to put to flyght the face of one of the least rulers of my masters seruantes, and trustest to Egypte for charettes and horsemen? Moreouer, am I nowe come without the biddyng of the Lorde to this place, to destroye it? the Lorde sayd to me: go vp to this land, and destroye it. And Helsakim the sonne of Helkia and Sobna, & Ioah sayd vnto Rabsake: Speake I praye the, to thy seruauntes in the Syrian language, for we vnderstand it: and talke not with vs in the Iewes tonge, in the eares of this people that are on the wall. And Rabsake sayde vnto them: hath my master sent me to thy master and to the, to speake these wordes? Hath he not sent me because of the men which sit on the wall, that they maye eate their owne donge, and drynke their owne pysse with you? And to Rabsake

iiii. Reg. xii. a.

D.

Mach. i. b.

Esa. xxxvi. a Eze. xxix. a.

E.

ii. par. xxxii. e

F.

G.

wrote, and cried with a loude voyce in the Iewes language, and spake, saiyng: heare the sayeng of the great kyng of Assiria. Thus sayeth the kyng: Let not Hezekia begyle you, for he shall not be able to deliuer you out of my hande. Neyther let Hezekia make you to trust in the Lorde, saiyng: the Lorde shall surely deliuer vs, and this cite shall not be geuen ouer into the hande of the kyng of Assiria. Hearken not vnto Hezekia. For thus sayth the kyng of Assiria. Make a league with me, and come out to me. And then eate euery man of his owne vyne, and of his owne figge tree, and drynke euerie man of the water of his owne well, vntyl I come, and fet you to a good a lande as yours is: a lande of corne & wine, a lande of bread and vyneyardes, a lande of oyle, of olyue trees, and of hony: that ye maye lyue and not dye. And hearken not vnto Hezekia, for he begyleth you, saiyng the Lorde shall deliuer vs. Hath euery one of the gooddes of the nacions deliuered his land out of the hand of the kyng of Assiria? Where is the god of Hamath, & Arphad? And where is the god of Sepharuaim: Hena, and Iua? Haue they deliuer Samaria out of myne handes? And what God is it amog all the gooddes of the nacions, that hath deliuered his land out of mine hand? Shal the Lorde deliuer Ierusalem out of mine handes? But they that were of the people held theyr peace, and answered not hym a word, for the kyng had commaunded, saiyng: answere hym not. Then Eliakim whiche was Guarde of houshold, and Sobna the scrybe, and Ioah, the sonne of Asaph the recorder, came to Hezekia with their clothes rent, and told hym the wordes of Rabsake.

The. xix. Chapiter.

SOit came to passe, that when kyng Hezekia hearde it, he rent his clothes and put on a sacke: and came into the house of the Lorde: and sent Eliakim whiche was the Guarde of houshold, and Sobna the scrybe, and the elders of the priestes clothed in sack to Isay the prophet the sonne of Amoz. And they sayde vnto hym, thus sayeth Hezekia: this daye is a daye of tribulation and of rebuke, and blasphemye. For the chyldren are come to the byrth, and there is no strength to be deliuered. Peraduenture, the Lorde thy God will heare all the wordes of Rabsake, whom the kyng of Assiria his master hath sent, to rayle on the lyuyng God, and to rebuke hym with wordes which the Lorde thy God hath heard. And lyft thou vp thy prayer for the remnaunt that are left. So the seruauntes of kyng Hezekia, came to Isay. And Isay sayde vnto them: So shall ye saye to your master. Thus sayeth the Lorde: be not afrayed of the wordes which thou hast heard, with whiche the younge men of the kyng of Assiria haue rayled on me. Beholde, I will put hym in another mynde, and he shall heare tydynges, and so returne to his owne lande. And I will bryng to passe that he shall fall vpon the swearde euen in his owne lande. And Rabsake went backe agayne, and founde the kyng of Assiria fyghtyng against Libna. For he had heard howe that he was departed from Lachis. And when he hearde men say of Tirhaka kyng of the blacke Moores: Beholde he is come out to fyght against the: he sent and sent messengers vnto Hezekia, saiyng: Thus speake to Hezekia kyng of Iuda, saiyng. Let not thy God deceyue the in whome thou trustest, saiyng: Ierusalem shall not be deliuered into the hande of the kyng of Assiria. Behold thou hast heard what the kynges of Assiria haue done to all landes, howe they haue vtterly destroyed them. And shalt thou alone be saued? Haue the gooddes of the nacions deliuered them whyche myne auncetours haue destroyed? As Gozan and Haran, Reseph, and the chyldren of Eden, which were in Thelasar? Where is the kyng of Hamath, and the kyng of Arphad, the kyng of the cite of Sapharuaim, and of Hena and Iua? So Hezekia receyued the letter of the hande of the messengers, and redde it. And Hezekia went vp into the house of the Lorde, and layed it abrode before the Lorde. And Hezekia prayed before the Lorde, and sayde: O Lord God of Israell, which dwellest betwene the Cherubs, thou art God alone ouer all the kyngdomes of the yearth, thou hast made heauen and yearth. Lorde bowe downe thyne eare, and heare, Open Lorde thyne eyes & se (I beseche the) and se, and heare the wordes of Sennacherib whiche hath sent thys man to rayle on the lyuyng God. Of a truth lord, the kynges of Assiria haue destroyed nacions and their landes, and haue set fyre on their gooddes. For they were no gooddes, but the worke of the handes of man, euen of wood and stone. And they destroyed them. Nowe therefore, O Lorde our God, I beseche the, saue thou vs out of his hande, that all the kyngdomes of the yearth maye knowe, that thou onely art the lord God. And Isay the sonne of Amoz sent to Hezekia saiyng: thus sayeth the Lorde God of Israell. That which thou hast prayed me, concernyng Sennacherib kyng of Assiria, I haue heard it. This is therefore the worde that the lord hath sayde of hym: The virgine euil the doughter of Sion, hath despysed the, and laughed the to scorne, (O thou kyng of Assiria) the doughter of Ierusalem hath shaken her head at the. Whom hast thou rayled on, and whome hast thou blasphemed? Against whom hast thou exalted thy voice, and lifted vp thine eyes to hye. Euen against the holy of Israell. By the handes of the messengers thou hast rayled on the Lorde, and sayde with thy

Esa. xxxvii. b.

Esa. xxxviii. a

Esa. xxxvii. a

Esa. xxxvii. a

Esa. xxxvii. a

Esa. xxxvii. a

The. xxxv. da. Matthew. ii.

D.

D.

D.

Esa. xxxvii. a ii. par. xxxiii. C.

D.

D.

Mat. xxiii. b zacha. ii. b. Actes. iv. b.

multitude of my chariotes, I am come vp to the toppes of the mountaynes, euen along by the sydes of Libanon, and will cutte downe the hye Cedre trees, & the tallest Firre trees therof. and I will go into the lodgyng of hys nest: and into the wode of hys playne. I haue digged, and dronke straunge waters: & with the steppe of my goyng will I drye all the waterpooles that are besieged. Hast thou not heard, howe I haue ordeyned suche a thyng a great whyle ago, and haue prepared it from the begynnyng: and shall I nowe bryng it to passe, that thou maye destroye stronge cities into wast heapes of stones? and the inhabitours of them, beinge of lytle power, and sore hurted, & confounded, and * beinge lyke the grasse of the fyelde, or grene herbes, or as the hey on the toppes of the houses, or as the corne that is burnte, & smytten with blastyng. I know thy dwellyng, thy comynge out, and thy goyng in, and thy waxyng and thy fury against me. And because thou ragest against me, and thynkest thy selfe to blesse: that is come vp vnto mine eares, and I will put myne hoke in thy nostrilles, & my bytt in thy lippes, and will bryng the back agayne the same waye thou camest. And thys shalbe a sygne vnto the (O Hezekia) ye shall eate this yeare of suche thynges as growe of themselues: & the next yeare, such as come vp of those that dyd growe of their own accorde. And the third yeare sowe ye and reape: plant vineyardes, and eate the frutes therof. And it shall come to passe, that the remnaunt of the house of Iuda shall yet agayne take rotyng downward, and beare frute vpwarde. For out of Ierusalem shall go a remnaunt: and a nombre that shall escape out of mount Syon: the zele of the Lorde of hoastes, shall bryng this thyng to passe. wherefore, thus saith the lorde concernyng the kyng of Assiria: he shall not come to this citie, nor shote an arowe into it, nor come before it with shilde, nor cast banke agaynst it: but shall go backe agayne the way he came, and shall not come into this citie, sayeth the Lord. For I will defende this cytie to saue it, for mine owne sake and for Dauids my seruauntes sake. And it came to passe, that the selfe same nyght the aungell of the Lorde went out, and smote in the host of the Assirians, a hundred fourescore & fyue thousand. And when the remnaunt were vp early in the morning: they sawe, they were al dead corses. * And so Sennacherib kyng of Assiria auoyded and departed, and went agayne & dwelt at Ninive. And it came to passe that as he was in a temple worshyppyng Nisroch hys god, Adramelech and Sarezar hys owne sonnes smote hym with the sweard. And they escaped into the land of Armenia, and Asarhadon hys sonne raygned in his stede.

¶ The xx. Chapiter.

IN those tymes was Hezekia sycke vnto death. And the prophet Isay the sonne of Amoz came to hym, and sayd vnto hym: Thus sayeth the Lorde: put thy houshold in an order, for thou shalt dye, and not lyue. And Hezekia turned his face to the wal, and prayed to the Lorde, sayeng: I beseche the nowe, O Lorde, remembre howe I haue walked before the in truthe, and with a parfete harte, and haue done that whyche is good in thy sight. And Hezekia wepte sore. And it came to passe, that Isay was gone out into the myddle of the court, the worde of the Lord came to hym, sayeng: turne agayne, and tell Hezekia the Capitaine of my people, Thus saith the Lorde God of Dauid thy father. I haue heard thy prayer, and seene thy teares. And beholde, I will heale the: & on the thirde daye, thou shalt goo vp into the house of the Lorde. And I will adde vnto thy dayes yet fyftene yeare, and will deliuer the and this cytie out of the hand of the kyng of Assiria, and will defende thys cytie for myne owne sake, and for Dauid my seruauntes sake. And Isay sayde: Take a lompe of figges. And they toke it, and layed it on the sore: and he recouered. And Hezekia sayde vnto Isay: what shalbe the sygne that the Lorde will heale me, and that I shal go vp into the house of the Lorde the third day? Isay answered: thys sygne shalt thou haue of the Lorde, that the Lorde will do that he hath spoken. Shal the shadow go forward ten degrees? or go backe agayne ten degrees? Hezekia answered, it is a lyght thynge for the shadowe to go downe ten degrees: nay (I pray) that my dayes I bid, if the shadowe go backewarde ten degrees, it is no lyght thyng. And Isay the Prophet called vnto the Lorde, and he brought the shadowe ten degrees backwarde, by whiche it had gone downe in the dyall of Ahas. * The same season Berodach Baladan the sonne of Baladan kyng of Babylon, sent letters & a present to Hezekia, for he had heard how that Hezekia was syck. And Hezekia was glad of them, & shewed the all hys treasure house, syluer, gold, odoures, precious ointmentes, al the house of hys armoury, and all that was founde in hys treasures: there was nothyng in hys house, and in all hys realme, that Hezekia shewed them not. And Isay the Prophete came vnto kynge Hezekia, and sayde vnto hym: What sayde these men, and from whence came they to the? And Hezekia sayde: They be come from a farre countrey, euen from Babylon. And he sayde agayne: what haue they seene in thine house? Hezekia answered, al that thynges that are in my house, haue they seene there is nothyng among my treasures that I haue not shewed them. And Isay sayde vnto Hezekia: heare the worde of the Lorde. Behol-

Eccl. xlviii. a.

Eccl. xlviii. c.

Esa. xxx. i. a.

thy wayes, come that all that is in thy house, and that thy fathers haue layd vp in store vnto this day, * shalbe caried into Babilon, and nothyng shalbe left, sayth the LORDE. And of thy sonnes (that shall proceade out of the, and whiche thou shalt beget) shall they take awaye, and they shalbe chamberlaynes in the palace of the king of Babilon. And Ezechia sayde vnto Isaie: welcome be the wordes of the LORDE whiche thou hast spoken. And he sayde: shall there not be peace and trueth in my dayes? The remnaunt of the workes that Ezechia wrought, and all his power, and howe he made a poole, and a conduyte, and brought water into the citie: are they not written in the boke of the Chronicles of the kynges of Juda? * And Ezechia slept with his fathers, * and Manasse his sonne raygned in his stede.

iiii. reg. xix. a. Esa. xxxix. b. Jere. xx. b.

2. par. xxxii. c. * Marth. i. a.

¶ The. xxi. Chapiter.

MAnasse was xii. yeare old when he began to raygne, and raygned lyxtie and fyue yeare in Jerusalem: his mothers name also was Hephzibah: and he dyd euell in the sight of the LORDE, euen after the abhominacions of the Heythen whom the LORDE cast out before the children of Israel. For he went and buylt vp the hyghtaynes, * whiche Ezechia his father had destroyed. And he reared vp aultares for Baal, & made yoole grooues (as did Achab kyng of Israel,) & worshipped all the hoost of heauen and serued them. And he buylt aultares in the house of the LORDE, of whom the LORDE sayde: * In Jerusalem will I put my name. And he buylt aultares for all the hoost of heauen: euen in two courtes of the house of the LORDE. * And he offered his sonne in fyre, and gaue hede vnto inchauntementes and coniuracion, and maynteyned workers with spirites and tellers of fortunes: and brought muche wickednesse in the sight of the LORDE to angre hym. And he put an ymage of a greue (that he had made) euen in the temple of whiche the LORDE had sayde to David and vnto Salomo his sonne: * In this house and in Jerusalem: (whiche I haue chosen out of all tribes of Israel) will I put my name for euer. Neyther wyll I make the feete of Israel moue anie more out of the lande, whiche I gaue their fathers: * so that they will obserue and do all that I haue commaunded them: and accordyng to all the lawe that my seruaunt Moses commaunded them. But they herkened not, and Manasse led them out of the waye, to do more wickedly then dyd the Heythen people, whome the LORDE destroyed before the children of Israel. And the LORDE spake by his seruauntes the prophetes, sayyng: Because Manasse kyng of Juda hath done suche abhominacions, & hath wrought more wickednesse then all that the Amorites (whiche were before him) dyd: and hath made Juda synne also with his Idolles: Therefore, thus sayth the LORDE God of Israel: * Behold I will bryng such euell vpon Jerusalem and Juda, that who so heareth of it, both his eares shall tynghe. And I will stretche ouer Jerusalem, the squaryng lyne of Samari, and the plommet of the house of Achab. And I will wype out Jerusalem, as a man wypeth a dishe, and when he hath wyped it, turneth it vpsyde downe. And I will leaue the remnaunt of myne inheritaunce, and deliuer them into the handes of their enemies, & they shall be a pray and spoyle of all their aduersaries, euen because they haue done euell in my sight, and haue angred me, synce the time their fathers came out of Egypte, vnto this daye. And Manasse shed innocent blood exceedyng muche, tyll he replenyshed Jerusalem from corner to corner, beside his synne wherewith he made Juda to synne and to do euell in the sight of the LORDE. The rest of the workes that concerne Manasse, and all that he dyd, and his synne that he committed: are they not written in the boke of the Chronicles of the kynges of Juda? And Manasse slept with his fathers, and was buryed in his owne house, euen in the garden of Uza: and Amon his sonne raygned in his stede.

Jer. xix. a. * Jere. xxxv. b. ii. pa. xxxiii. d

Amon was xxii. yeare old when he began to raygne, and he raygned two yeare in Jerusalem. His mothers name also was Mesulemeth, the doughter of Haruz of Jotba. And he did euell in the sight of the LORDE (as his father Manasse dyd) & walked in all the waye that his father walked in, and serued the Idolles, that his father serued: and worshipped them. And he forsoke the LORDE God of his fathers: and walked not in the waye of the LORDE. And the seruauntes of Amon conspyred against him, and slue the kyng in his owne house. And the people of the lande slue all them that had conspyred against kyng Amon, & the people made Josia his sonne kyng in his stede. The rest of the wordes that concerne Amon, what thynges he did: are they not written in the boke of the Chronicles of the kynges of Juda? And they buried him in his sepulchre, in the garden of Uza: and Josia his sonne raygned in his stede.

¶ The. xxii. Chapiter.

JOsia was viii. yere old when he began to raygne, and he raygned xxxi. yeare in Jerusalem. His mothers name also was Jedida, the doughter of Adaia of Bozcath. He dyd that whiche is ryght in the sight of the LORDE, and walked in all the waies of David his father, & bowed neyther to the right hand, nor to the left. * And in the xviii. yere of the raygne of kyng Josia, the kyng sent Saphan the sonne of Azalia, the sonne of Mesulam the scribe to the house of the LORDE, sayyng: * go vp to Helkia the high priest, that he may summe the syluer whiche

Manasses. xxi. Reg. xxi. a. Euensong. ii. pa. xxxiiii. a. ii. pa. xxxiiii. b. iiii. Re. xii. b.

se brought into the house of the Lord, which the keepers of the porche haue gathered of the people, & let them deliuer it into the hand of them, that do the worke, and that haue the ouersight of the house of the Lord, and let them gyue it to the, that worke in the house of the Lord: (to repayre the decayed places of the temple) euen vnto carpenters and masons, and workers vpon the walles: & for to bye timber, and stone to repaire the temple. Howbeit, let no reconyng be made with them of the mony that is deliuered into their hand, for their dede is to deale faithfully. * And Helkia the hygh Priest said vnto Saphan the scribe: I haue found the booke of the Law of the house of the Lord, and Helkia gaue the boke to Saphan, and he red in it. And Saphan the scribe came to the king, and brought him worde again, and said: thy seruauntes haue destroyed the money (that was founde in the temple:) and haue deliuered it vnto them, that do the worke, and that haue the ouersight of the house of the Lord. And Saphan the scribe shewed the kyng, saying: Helkia the Priest hath deliuered me a booke. And Saphan red in it before the kyng. And it fortuned, that when the kyng had herd the woordes of the boke of the Law, he rent his clothes. And the kyng commaunded Helkia the Priest, & Ahikam the sonne of Saphan, and Achbor the sonne of Michaia, and Saphan the scribe, & Asahia a seruaunt of the kinges, saying: * go ye, and enquire of the Lorde for me, and for the people, and for all Juda, concernyng the woordes of this booke that is founde. For great is the wrath of the lord, that is kindled against vs, because our fathers haue not herkened vnto the woordes of this booke, to do accordyng vnto al that which is written therin for vs. So Helkia the high Priest and Ahikam, Achbor and Saphan, and Asahia went vnto Hulda the Prophetesse, the wife of Sallum, the son of Thikua, the son of Harkas Keper of the wardrope, which Prophetesse dwelt in Jerusalem in the house of the doctrine, and they communed with her. And she answered them: thus saith the lord God of Israel. Tell the man that sent you to me, thus saith the Lord: behold, I will bryng euill vpon this place, and on the inhabitiers thereof: euen all the woordes of the booke which the kyng of Juda hath red, because they haue forsaken me, and haue burnt encense vnto other goddes, to anger me with all the workes of their hades. My wrath also shall be kindled against this place, and shall not be quenched. But vnto the kyng of Juda (which sent you to aske counsel of the Lord) to shall ye say, thus saieth the Lord God of Israel, as touchyng the woordes which ye haue heard: Because thyne hart did melt, and because thou hast humbled thy selfe before me (when thou herdest what I spake against this place, and against the inhabiters of the same (how that they should be destroyed and accursed) and hast rent thy clothes, and wept before me: of that also haue I heard, saieth the Lord. Behold, therefore I will receyue the vnto thy fathers, and thou shalt be put into thy graue in peace, & thyne eyes shall not se all the euill, which I will bryng vpon this place. And they brought the kyng worde again.

The xxiij. Chapiter.

AND * then the kyng sent, and gathered vnto hym all the elders of Juda, and of Jerusalem. And the kyng went vp into the house of the Lord, with all the men of Juda, and all the inhabitoures of Jerusalem, with the Priestes and Prophetes, and all the people both smal and great. And he red in the eares of the, * al the woordes of the boke of the couenaunt: whiche was founde in the house of the Lord. And the kyng stode by a piller, and * made a couenaunt before the Lord, that they should walke after the Lorde, and kepe his commaundementes, his witnesses, & his statutes, with all their harte, and al their soul, and make good the woordes of the same appointement that were written in the foresaid boke. And all the people consented to the appointment. And the kyng commaunded Helkia the highe priest & the inferiour priestes, and the kepers of the ornamentes, to bryng out of the temple of the Lord, al the vesselles that were made for Baal, for the idol groues, & for al the host of heauen. And he burnt the without Jerusalem in the feldes of Cedron, and caried the asses of them into Bethel. And he putte downe the ministers of Baal, whom the kynges of Juda had founded to burne encense in the * hilaulters and cities of Juda, that were round about Jerusalem: & also them that burnt encense vnto Baal, to the Sunne, to the Mone, to the planetes, and to all the host of heaue. And he brought out the grone from the temple of the Lord without Jerusalem vnto the broke Cedron, & burnt it there at the broke Cedron, and stampt it to pouder, and cast the dust thereof vpon the graues of the children of the people. And he brake downe the celles of the male stues that were by the house of the lord, where the women woue hangynges for the grone. And he brought al the priestes out of the cities of Juda, & defiled the hilaulters where the Priestes had burnt encense: euen from Geba to Beersheba and destroyed the aulters of the gates, that were in the entryng in of the gate of Josua the gouernour of the citie which were on a man goeth in, on the left hande of the gate of the citie. Neuertheles the Priestes of the hilaulters came not vp to the aulters of the Lord in Jerusalem, but only they ate vn-

The xxiij. day Watting.

ii. Pa. xxxiij. a.

ij. Esd. vij. a.

Jo. xxiij. c.

iij. Regum. xxiij. a.

C. of the chefe heed among their brethren. And he defiled * Topheth (whiche is in the valley of the children of Hinnom) because no man should make his son, or his daughter to go through fire to Moloch. He put down the horses that the kynges of Iuda had geuen to the Sunne at the entryng in of the house of the Lorde, by the chãber of Nathanmelech, the chamberlaine, which was ruler of the suburbes, and burnt the charettes of the Sunne with fire. And the aulters that were on the toppe of the parlour of Ahas (which the kynges of Iuda had made) and the * aulters which Manasse had made in the .ij. courtes of the house of the Lord, did the kyng breake downe, and fanne thence: & cast the dust of them in the brooke of Cedron. And the hilaulters that were before Ierusalẽ on the right hãd of the mount Oliuete, * (which Salomon the king of Israel had builded for Asthoroth the Idol of the Zidonis, & for Chamos the Idoll of the Moabites, & for Milchom the abhominable Idol of the children of Ammon) those the kyng defiled: and brake the ymages, & cut down the grene groues, & filled their places with the bones of men. Moreouer * the aulter that was at Bethel, the hilaulter made by Ieroboam, the son of Nabat (which made Israell sinne) both the aulter, & also the hil, he brake downe & burnt the hilaulter, and stampt it to powder, & burnt the grene groue. And as Iosia turned himselfe, he spied the graues that were in the mount, & sent, & fet the bones out of the graues, and burnt them vpon the aulter to polute it, accordyng to the worde of the Lorde that the man of God proclaimed, * which told the same wordes. Then he said what graue stone is yonder that I see? And the men of the citie told him, it is the sepulchre of the man of God, which came frõ Iuda, and tolde the self same thinges that thou hast doen to the aulter of Bethel. And he said, let him be: see that no man moue his bones. And so his bones were saued with the bones of a Prophete that came out of Samaria.

D. And all the houses of the hilaulters in the cities of Samaria, which the kynges of Israel had made to angre the Lorde withall: those Iosias put out of the way, & did to the accordyng to all the actes that he had doen in Bethel. And he sacrificed al the Priestes of the hilaulters, that were there, euen vpon the aulters, & burnt mens bones vpon them, & returned to Ierusalem. And the kyng cõmaũded al the people, saying: * Kepe the feast of Passeouer vnto the Lord your God, * as it is written in the boke of this couenaunt.

E. * There was no Passeouer holden like that frõ the dayes of the Iudges that iudged Israell, and in all the dayes of the kynges of Israel, & of the kinges of Iuda. In the .xviij. yeare of kyng Iosia was this Passeouer holden to the Lord in Ierusalem. And there to wolders with spirites, and sothsaiers, ymages, yooly, and all the abhominacions that were espied in the land of Iuda & Ierusalẽ, that he Iosia putte out of the way, to performe the wordes of the Law, which were written in the booke that Helkia the Priest found in the house of the lord. Like vnto him was there no kyng before hym, that turned to the Lorde with all his hart, with all his soule, and all his might accordyng to all the law of Moses, neither after hym arose there any such as he. Notwithstandyng, the Lord turned not from the fearcenesse of his great wrath (wherewith he was angry agayust Iuda) because of all the prouocations that Manasse had prouoked hym withal. And the Lord saied: * I wil put Iuda also out of my sight, as I haue doen away Israel: and will caste of this citie Ierusalem, which I haue chosen, and the house of which I saied: My name shalbe there. The rest of the woordes that concerne Iosia, and all that he did, are they not written in the boke of the Chronicles of the kynges of Iuda? In his dayes Pharao Necho kyng of Egypt, went vp against the kyng of Assyria to the ryuer Euphrates. And kyng Iosia went against him, & was slaine of hym at Magiddo, when he had sene him. And his seruauntes caried him dead from Magiddo, and brought hym to Ierusalem, and buried hym in his owne sepulchre. And the people of the lande, tooke Ioahaz, the sonne of Iosia, and anointed hym, & made hym kyng in his fathers stede. Iehoahaz was, xxiij. yere old whe he began to raigne, and raigned thre monethes in Ierusalẽ. His mothers name also was Hamiel, the daughter of Ieremia of Libna. And he did euill in the sight of the Lord, accordyng to al thynges, as his fathers had done. And Pharao Necho put him in bondes, at Ribla, in the land of Hamoth, that he should not raigne in Ierusalem, and put the lande to a tribute of an hundred talentes of siluer, & a talent of gold. And Pharao Necho made Eliakym (the son of Iosia) king in the roume of Iosia his father: and turned his name to Iehoakim, and toke Iehoahaz away. Whiche when he came to Egypte, dyed there. And Iehoakim gaue the siluer and the gold to Pharao, and taxed the lande, to giue the mony accordyng to the request of Pharao: requyring of euery man (accordyng to their abilite) siluer and gold, euen of the people of the lande, to gene vnto Pharao Necho. Iehoakim was .xxv. yeare olde when he began to raigne, and he raigned xi. yeare in Ierusalem. His mothers name also was Zebuda, the daughter of Pedaia of Roma. And he did that which was euil in the sight of the Lord, accordyng to all thynges, as his fathers had done.

4.Reg.xxiij.b. Ier.vij.b. 2.Par.xxxiij.b. 4.Reg.xxiij.a. 4.Reg.xxiij.a. Deut.xvi.a. 2.Par.xxxv.a. 4.Reg.xxiij.c. iij.Reg. xxiiij.a. F. 2.Par.xxxv.b. G.

¶ The. xxiiij. Chapiter.

Outelong. A. IN his dayes came Nabuchodonozor, kyng of Babilon vp, & Iehoakim became his seruaunt thre yeare, and then turned, and rebelled against him, and the Lord sent vpon him men of warre, from amonge the Caldees from among the Syrians, out of the Moabites, and from the children of Ammon. and sent them against Juda, to destroy it, accordyng to the saiyng of the Lorde, whiche he spake by his seruauntes the Prophetes. Onely at the byddyng of the Lorde, happened it so to Juda, to put them out of his sight for the synnes of Manasse, accordyng to al that he did, and for the innocent blonde that he shed, and filled Jerusalem with innocent blond. and the Lorde would not be reconciled. The rest of the workes that concerne Iehoakim, and all that he did, are they not written in the boke of the Chronicles of the kinges of Juda? And Iehoakim slepte with his fathers: and * Iehoachin his sonne raigned in his stede. And the kyng of Egipt came nomore out of his land: for the kyng of Babilon had taken from the ryuer of Egypt, vnto the ryuer Euphrates, al that pertained to the king of Egypt. Iehoachim was eighteene yere old, and raigned in Jerusalem thre mouethes. His mothers name also was Nehusta, the daughter of Elnathan of Jerusalē. And he did that which was euill in the sight of the Lorde, accordyng to all as his father had done. * In that time came the seruauntes of Nabuchodonozor kyng of Babilon vp, against Jerusalē, and the citie was besieged. And Nabuchodonozor kyng of Babilon, cam against the citie, and his seruauntes did besiege it. * And Iehoachim the kyng of Juda came out to the kyng of Babilon, he and his mother, his seruauntes, his lordes, and his chamberlaines. And the kyng of Babilō toke hym in the eyght yere of his raigne. * And he caried out thence all the treasures of the house of the Lorde, and the treasure of the kinges house: & brake al the vessels of gold, which Salomon kyng of Israel had made in the temple of the Lord, as the Lord had said. And he caried away al Jerusalem, and al the lordes, and al the stronge men of warre, euen ten thousand into captiuite: and al craftesmen and keepers, none remainyng saue the poore commen people of the land. * And he caried away Iehoachim to Babilon, and the kinges mother, and the kynges wiues, his chāberlaines, & them that were mighty in the land: those caried he away into captiuite from Jerusalem to Babilon. And al the actiue men of warre, euen seuen thousand, & craftes men, and porters a M. al that were strong, & apt for warre, did the kyng of Babilon bryng to Babylon captiue. * And the kyng of Babilon made Mathania his fathers brother, kyng in his steade: and chaunged his name to Zedekia. * Zedekia was .xxi. yere olde when he began to raigne, and he raigned eleuen yeare, in Jerusalem. His mothers name also was Hamithall, the daughter of Jeremia of Libna. And he did euil in the sight of the Lord, accordyng to al, as Iehoachim had done. For the wrath of the Lorde was moued against Jerusalem, and Juda, vntil he cast them out of his sight. And Zedekia rebelled against the kyng of Babilon.

B. Dan.i.a. Esther.i.a. C. iij. Reg. xxv.c iiij. Reg. xxiiij. b. D. Deu. xxviij. b Ezec. xxiij. a. iiij. Reg. xxiiij. b. Ezec. xxiij. a.

Jere.lij.a.

¶ The. xxv. Chapiter.

AND it tortuned,* that in the ninth yeare of his raigne, the tenth daye of the tenth moneth: Nabuchadnezar, kyng of Babilon came, he, and al his host against Jerusalem, and pitched against it, and made rayses against it on euery side. And the Citee was besieged vnto the eleuenth yeare of kyng Zedekia. * And the ninth daye of the moneth, there was so great hunger in the citie: that their was no bread for the people of the land.

The. xxix. day Mattins. ij. Jer. xxxix. a. and. lij. a. Ezec. iij. b. and. iij. a. B.

And the citie was broken vp: and all the men of armes fledde by night, by a way thorowe a gate, whiche is betwene two walles by the kynges gardeyn the Chaldees lyeng about the citie. And the kyng went the way towarde the plaine. And the soudyers of the Chaldees folowed after the kyng, and toke hym in the plaine of Jericho, and all his armie were scattered awaye from hym, & left hym. * So they toke the kyng, and brought hym to Nebuchadnezar, the kyng of Babilon, to Ribla, where they reasoned with him. And they slewe the sonnes of Zedekia before his eyes: and he put out the eyes of Zedekia, and fettered hym with two chaynes, and caried hym to Babilon. And the seuenth day of the fift moneth (which is the ninthten yeare of kyng Nebuchadnezar, kyng of Babilon) came Nabuzaradan (a seruaunte of the kyng of Babilon, and Chefe Captaine of the men of warre,) vnto Jerusalem: and burnt the house of the Lorde, and the kynges house, and all the houses of Jerusalem, and all greate houses burnt he with fire. And all the soudiars of the Chaldees that were with the Chefe Captain of the men of warre, broke downe the walles of Jerusalem round about. But the reste of the people that were left in the City, and them that were fled to the kyng of Babilon, with the remnaunt of the comen people, did Nabuzaradan the chefe Captaine of the men of war, cary away: but the captain of the soudiers left of the poore of the lande, to dresse the vines, and to till the grund. * And the pilleres of brasse that were in the house of the Lord, and the cockettes, and the brasen lauatary that was in the house of the lord, did the Chaldees breake, and caried al the brasse of them

C. D. iij. Reg. xxv. b. Jer. li. b. iij. Reg. xxv. b. Jer. lij. b.

them to Babilo. And they burnte the house of the kynge, & the houses of all the people, and all the vessels of brasse that they myght come to, to the vttermost. And the fire pannes, and hatchis, and cuppes, and syluer vessels, they toke away. The two pillers, one sea, and the xii. brasen bulles which Salomon had made for the house of the Lorde, the brasse of all these vessels was without waight. The heyght of the one piller was xviii. cubites, and the heade theron was brasse, and three cubites high, and vpon the head was there a wrethen worke, and pomegranates round about, all of brasse. And of the same fashion was the seconde piller, with a wrethen worke. And the chefe captaine of the men of warre toke Saraias the chefe priest, and Sophonias the high chefe Priest his one, and the three keapers of the holy thinges. And out of the citie he toke a chamberlaine, that had the ouersight of the men of warre, and .v. men of them that were euer in the kynges presence, which were found in the citie: and him that was scribe to the captaine of the hoast, which brought out the people of the land to warre, and three score men of the people of the land, that were found in the citie. And Nabuzaradan the chefe Captain of the men of warre toke them, and brought them to the kyng of Babilon to Ribla. And the kyng of Babilon smote them, & slue them at Ribla in the hand of Hamath. And so Juda was caried away out of their land. Notwithstanding there remained people in the land of Juda, whome Nabuchadnezar kyng of Babilon left, and made Godolia the sonne of Ahikam, the son of Saphan ruler ouer them. And al the captaines of the souldiers, and other men hearde, that the kyng of Babilon had made Godolia gouernour: and there came to Godolia at Maspha: Ismael the sonne of Nethania, Johannan the sonne of Karea, Saraia the son of Thanhameth the Nethophatite, and Jazania the sonne of Maachati, and their men. And Godolia sware to them, and to the men whome they had with them, and said vnto them: feare not ye be cause ye are the seruauntes of the Chaldees, dwel in the lande, and serue the kyng of Babilon, and ye shal be wel. But it chaunced in the seuenth moneth, that Ismael the son of Nethania, the sonne of Elisama, of the kynges bloude, came, and ten men with him, and smote Godolia, that he dyed: & slue he the Iewes, and the Chaldees that were with him at Maspha. And all the people both small and great, and the Captaines of warre arose, and came to Egypte, for they were afraid of the Caldees. Notwithstanding yet in the seuen and thirty yeare after Jehoachins kyng of Juda was caried away the xxv. day of the twelfth moneth, Euilmerodach kyng of Babilon the same yere that he began to raigne, lyfted vp the head of Jehoachim kyng of Juda out of the prison: and spake kyndly to him, and sette his seate aboue the seate of the kynges that were with him in Babilon: and chaunged his prison garmentes. And he did euer eat bread before him, al the daies of his life. His portion was a continual portion, that was assigned him of the kyng, euery day a certain as long as he liued.

¶ The end of the fourth booke of the Kynges.

¶ The first boke of the Chronicles, called in Latin, Verba dierum: or after the Greke, Paralipomenon: which the Hebrues call Dibre Hajamim, and reken but the bookes

¶ The first Chapiter.

ADam * Seth, Enos, Kenan, Mahalaleel, Jared, Henoch, Mathusalah, Lamech, Noah, Sem, Ham, & Japhet. The * sonnes of Japhet, Gomer, Magog, Madai, Javan, & Thubal, Mesech, & Thiras. The sonnes of Gomer, Aschenas, Diphath, and Thogarma. And the sonnes of Javan, Elisa, & Tharsis, Cetim, & Dodanim. The sonnes of Ham, Chus and Mitraim, Phut and Chanaan. The sonnes of Chus, Saba, and Havila, Sabatha, and Regma, and Sabathecha. And the sonnes of Regma, Saba and Dedan. And Chus begate Nemrod: and he began to be mighty vpon the earth. Mitraim begat Lubim, and Naamin, Lahabim, & Naphthuim, Phatrusim, and Casluim, of whiche came the Philistines, and the Caphthorites. Canaan begat Sidon his eldest sonne, and Heth: Jebusi also and Amorri, and Gergasi, Heui, Arachi, and Sini, and Aruadi, Zamari, and Hemathi. The sonnes of Sem, Elam, and Assur, Arphaxad, Lud, and Aram, & Uz, Hul, and Gether, and Mesech. Arphaxad begat Selah, and Selah begat Eber. And vnto Eber were borne .ii. sonnes: the name of the one was Peleg, because there in his daies the lande was deuided. And his brothers name was Jokta. Joktan begat Almodad, and Saleph, Hasarmaueth, and Jerah, Hadoram also and Uzal, and Dikla, Ebal, and Abimachel Seba, and Ophir: Hauila and Jobab. All these were the sonnes of Joktan. * Sem, Arphaxad, Selah: Eber, Peleg, Reu, Serug, Nahor, Thara, Abram, other wise called Abraham. The sonnes of Abraham, Isaac, and Ismael. And these are their generacions: * the eldest sonne of Ismael was Nabaioth, then Kedar, Adbeel, and Mibsam, Misma, & Duma, Massa, Hadad, and Thema, Jetur, Naphis, and Kedma. These are the sonnes

A. Gene. b. a.

Gene. f. a.

B.

C.

Gene. fff. b.

Gene. fff. b.

C. of Ismael/the children of Metura, Abyahāh
conubine: The base Zimram, Jokan, Me-
dā, Midian, Jisboke, and Suah/The childrē
of Jokan, Seba and Dedam./The children
of Dedan, Assurim, and Latussim, and Leo-
mim./The children of Midiam, Epha, and
Gene. xxv.a. Epher, Henoch, Abida, and Eldaa.* all these
are the children of Metura. And so Abraham
begat Isahac/The sonnes of Isahac, Esau
Gen. xxxvi.b. and Israel. The sonnes of Esau,* Eliphaz,
Rehuell, Jehus, Jaelam, and Korah/The
children of Eliphaz, Theman, Omer, Zephi,
and Gathan, Renas, Thimna, and Amalek./
The children of Rehuel, Nahath, Zerah,
Gen. xxxvi.d Samma, & Miza./The sonnes of Seir, Lo-
tan, Sobal, Zibeon, and Ana, Dison, Ezer, &
Disan/The children of Lotan, Hori, & Ho-
man, and Thimna was Lotans sister./The
children of Sobal: Alian, Manaath, Ebail,
Sephi, and Onan/The sonnes of Zibeon, Aia
and Ana. And the sonnes of Ana, Dison.
D. The sonnes of Dison, Hamran, Eshan, Ja-
Gen. xxxvi.e thaan, and Chetran./The sonnes of Ezer,
Bilhan, Zeauan, & Zacan/The sonnes of Di-
san, Uz, and Aran./* These are the kynges
that raigned in the lande of Edom, before a-
ny kyng raigned ouer the children of Israel.
Bela, the sonne of Beor: and the name of his
citie was Dinhoba. And Bela died, and Jobab
the sonne of Zerah, of Bozra, raigned in his
stede. And whē Jobab also was dead, Husam
of the land of the Themanites raigned in his
stede. And when Husam was dead, Hadad the
sonne of Bedad, which smote Midian in the
felde of Moab, raigned in his stede, and the
name of his citie was Huith. So Hadad died,
& Samla of Masreka, raigned in his stede.
And Samla died, and Saul of Rehoboth by
the riuer side, raigned in his stede. And when
Saul was dead, Baalhanan the son of Ach-
bor raigned in his stede. And Baalhanā died,
and Hadad raigned in his stede, & the name of
his citie was Pahi, & his wiues name Me-
hetabeel, the doughter of Matred, the dough-
ter of Mezahab. Hadad died also, and there
were Dukes in Edom, Duke Thimna, Duke
Aliah, and Duke Jetheth: Duke Aholi-
bama, Duke Ela, Duke Pinon, Duke Ke-
naz, Duke Theman, Duke Mibzar, Duke
Magdiel, and Duke Iram. These are the
Dukes of Edom.

¶ The. v. Chapiter.

Gen. xxxviii.a These are the sonnes of Israel, Ruben,
Simeon, Leui, Juda, Issachar, and Za-
buton, Dan, Joseph, Ben Jamin, Nepthali,
Gad, and Aser./The sonnes of Juda, Er,
Onan, and Sela. These three were borne to
him of Sua, the Cananitesse./And Er,
Gen. xxxi.i.a. the eldest son of Juda was euill in the sight
of the Lorde, and he slue him./And Thā-
mar his doughter in lawe bare him Phares
and Zara. All the sonnes of Juda were
five. The sonnes of Phares, Hezron and
Hamul/The sonnes of Zarah: Zimri, Ethan,
Heman, Chalchol and Dara: which were
five in all./And the sonnes of Charmi, * A-
chan, that troubled Israell, transgressyng
in the thyng that was dampned. The sonnes
of Ethan, Azaria./The sonnes also of Hez-
ron that were borne vnto him: Jerhameell,
Ram and Chelubai./And Ram begat Amie-
nadab: and Aminadab begat Nahason, a lorde
of the children of Juda./And Nahason begat
Salma: and Salma begat Booz, Booz be-
gat Obed, and Obed begat Isai./And I-
sai begat his eldest sonne Eliab, and Amina-
dab the second, and Simaa the third, Na-
thanael the fourth, and Radai the fifth, O-
zem the sixt, and David the seuenth. Whose
sisters were Zaruia and Abigail/The sonnes
of Zeruia, Abisai, Joab, and Azahell: thre.
/And Abigail bare Amasa: * the father of
which Amasa, was Jether, an Ismaelite/And
Caleb the sonne of Hezron begat Azuba of
his wife Abzua, and Jerioth, whose sonnes are these: Jeser, Sobab, and Ardon./
And when Azuba was dead, Caleb toke E-
phrata, whiche bare hym Hur. * And Hur
begat Uri, and Uri begat Bezaleel./After-
ward came Hezron to the doughter of Ma-
chir, the father of Gilead, and toke her when
he was three score yere olde. And she bare
him Segub/and Segub begat Jair, whiche
had xxiii. cities in the lande of Gilead. And
he ouercame Gessur and Aram, and toke the
townes of Jair, from those which dwelt in
them: and Kenath and the townes thereto,
euen three score townes. All these were the
sonnes of Machir, the father of Gilead.
And after that Hezron was dead at Caleb, in
Ephrato, Abia Hezrons wife, bare hym * Ash-
hur the father of Thekua/And the sonnes of
Jerhameell the eldest sonne of Hezron were:
Man the eldest, Buna, Oré, Ozen and Abia.
And Jerhameel had yet another wife, named
Athara, whiche was the mother of Onam.
And the sonnes of Mā, the eldest son of Jer-
hameel were Maaz, Jamin & Ekar. The sonnes
of Onam, were Sammai, and Jada/The sonnes
of Samma: Nadab and Abisur. And the
wife of Abisur was called Abihail, and she
bare him Ahban and Molid. The sonnes of
Nadab: Seled and Appaim. And Seled died
without children. The son of Appaim: Jesei.
And the son of Jesei, Sesan. And the sonnes
of Sesan, Ahlai. And the sonnes of Jada, the
brother of Samai, Jether, and Jonnathā. And
Jether died without children. The sonnes of
Jonathan, Peleth & Zaza. These were the
sonnes of Jerhameel. Sesan had no sonnes,
but doughters. Man Sesan had a seruaunte
that was an Egyptian named Jerhata, who
he gaue his doughter to wife, & she bare him
Ahlai. And Ahlai begat Nathan: & Nathan

Ruth. iij. d.

Josu. vij. a.

Mat. i. d.

i. Esd. xvi. b.

B.

ii. Reg. xvi. f.

Exo. xxxv a.

C.

ii. Par. iiii. a.

D.

E.

begat Zabad. And Zabad begat Ephlal. And Ephlal begat Obed. Obed begat Jehu. And Jehu begat Azaria. Azaria begat Helez. And Helez begat Eleasa. Eleasa begat Sesmai. And Sesmai begat Sallum. Sallum begat Jecamia. Jeramia begat Elisama. The sonnes of Caleb, the brother of Jerhameell, Mesa his eldest sonne, which was the father of * Ziph: and the sonnes of Mareza, the father of Hebron. The sonnes of Hebron, Corah, & Tapuah, Rekem, and Sama. Sama begat Raham, the father of Jorkoam. And Rekem begat Hammai. The sonne of Hammi was Maon. And Maon was the father of Bethzur. And Ephasa concubine of Caleb, bare Haran and Mosa, and Gazez. Haran begat Gazez. The sonnes of Jahdai were Regem, Jotham, Gesan, Pelet, Epha, and Saaph. And Maacha was Calebs concubine, of whom he begat Semer, and Thirhana. And he bare also Saaph, the father of Madmana, & Sena the father of Machbena, and the father of Gibea. * And Achsa was Calebs doughter. These were the sonnes of Caleb, the sonne of Hur, the eldest sonne of Ephrata: Sobal the father of Kyriath Jearim. Salma the father of Bethlehem, & Hareph the father of Beth Gader. And Soball the father of Kyriath Jearim had sonnes, & he saw the halfe of the country of the nations.

G. The kynredes of Kyriath Jearim are these: the Ithrites, the Phuthites, the Sumathites, & the Mesmirites. And of them came the Zarathites, & the Esthaulites. The sonne of Salma, the Bethlehemites, and Netophathites the glory of the house of Joab, and halfe the country of the nations gat the Zarathites. The kinredes of the writers dwelt at Jabes, the Thirathites, the Semeathites, the Suchathites, * which are the Kenites, that came of Hemath, the father of the house of Rechab.

The iij. Chapitre.

A. These were the sonnes of David, which were borne vnto him in Hebron. The eldest * Ammon, of Ahinoam, the Israelitesse. The second Daniel, of Abigail, the Carmelitesse. The thirde Absalom, the son of Maacha, doughter of Thalmai kyng of Gesur. The fourth Adonai, the son of Hagith. The fifth Sephatia, of Abital. The sixt Jethream by Egla his wife. These six were borne vnto him in Hebron, & there he raigned seuen yere, sixe monethes. And in Jerusalem he raigned xxxiij. yere. * And these were borne vnto him in Jerusalem, Simeia, Sobab, Nathan, and Salomon. iiij. of Bathsua, the doughter of Ammiel, Ibhar also, and Elisama, Eliphalet, Noga, Nepheg, and Japhia, Elisama, Eliada, and Eliphelet, nyne in nombre. These are al the sonnes of David, besides the sonnes of concubines, and Thamar was their sister. Salomons sonne was Roboham, whose son was Abia, and Asa was his son, & Jehosaphat his sonne: whose son was Joram: and his sonne was Ahazia: and Joas was his sonne: Amazia his son: Azaria his sonne: and Jotham his sonne: Ahas was his sonne: Hezekia his sonne: and Manasse his sonne: and Amon was his sonne: and Josia was his son. And the sonnes of Josiah were: the eldest son Johanan, the second Jehoakim, the thirde Zedekia, and the fourth Sallum. The sonnes of Jehoakim were, Jeconiah his sonne, and Zedekiah his sonne. C. The son of Jeconia: Asir, and Salathiel his son. Malchiram also, and Pedaia, Senazer, Jecamia, Hosama, and Nebadie. The sonnes of Pedaia were Zorobabel, and Simei. The sonnes of Zorobabel, Mesulam, Hanania, and Selumith their sister, and Hasubah, Ohel, Berechia, Hasadia, & Jusabhesed, fiue in nombre. The sonnes of Hanania, Pelatia, and Jesaia: whose sonne was Rephaiah: and his sonne Arnan: & his sonne was Obadia: and his sonne Sechania. D. The sonne of Sechaniah was Semaiah. And the sonnes of Semaiah were Hattus, Igeal, Bariah, Naariah, and Saphat, and Sesa. vi. And the sonnes of Naariah were Elionai, Ezekia, and Azricam, three. And the sonnes of Elionai were, Hodaiah, Eliasib, Pheleia, Akub, Johanan, Delaia, and Anani, seuen.

The iiij. Chapitre.

A. The sonnes of Juda, * Phares, Hezron, Carmi, Hur, and Sobal. And Raia the sonne of Sobal begat Jahath. And Jahath begat Ahumai, and Lahad: and these are the kynredes of the Zorathites. And of these came the father of Etham, Jezrael, Jisma, and Jidbas: and the name of their sister was Hasselpeni. Penuel was the father of Gedor. And Ezer the father of Huza. And these are the sonnes of Hur, the eldest sonne of Ephrata, the father of Bethlehem. And Sobal, the father of Thekoa, had two wiues, Heleah, and Naara. And Naara bare him Ahuzan, Hepher, Themni, and Haastari. These were the sonnes of Naarah. And the sonnes of Heleah were, Zareth, Jezoar, and Ethnan. And Coz begat Anub, and Zobeba, and the kinred of Aharhel, the sonne of Harum. And Jabes was more honourable then his brethren. And his mother called his name Jabes, saieng: because I bare him with sorowe. And Jabes called on the God of Israel, saieng: If thou wilt blesse me in dede, and enlarge my coastes, and thats lette thyne hande be with me, and wilt kepe me from euell, that it hurte me not? And God graunted him his desyre. Therub the brother of Sanah, begat Mehir, which was the father of Esthon. And Esthon begat Bethrapha, and Phasea, and Thehenna the fa- C.

ther of the citie of Mahad: these are the men of Mecha. The sonnes of Reaia, Othniell, and Saraia. And the sonne of Othniel was Hathath. And Meonathi begat Ophrah. And Saraia begat Joab, the father of the valley of craftes men (so called) because they wer craftes men. And the sonnes of Caleb, the sonne of Jephune, wer, Iru, Ela, and Naam. And the sonne of Ela, was Kenaz. And the sonnes of Jehaleleel wer, Ziph, and Ziphah, Thiria, and Asarel. And the sonnes of Ezra wer Jethir, and Mered, Epher, Jalon, Thahar, and Miriam, and Sammai, and Iesbah the father of Esthemoa. And his wife Jehudia, bare Jared, the father of Gedor, and Heber, the father of Socho, and Jekuthiel, the father of Zanoah. And these are the sonnes of Bithai, the doughter of Pharao, which Mered toke. The sonnes of the wife of Hodia, the sister of Naham, the father of Keilah, wer, Garmi, and Esthemoa, the Maachathite. The sonnes of Simon, ware, Amnon and Rinna, Benhanan, and Thilon. And the sonnes of Jesi wer, Zoheth, and Benzoheth. The sonnes of Selah, the sonne of Juda, wer, Er, the father of Lecha, and Laada, the father of Mareia, and the kynredes of the householdes of them that wrought linnen in the house of Asbea. And Jokim, and the men of Chozebah, and Joas, & Saraph, which had the dominion in Moab, and Jasubi Lehem. These also are woorkes of olde. These wer potters, and dwelt there among trees, and hedges, nye unto the king because of his woorke. The sonnes of Simeon ware Nemuel, Jamin, Jarib, Zerah, and Saul: whose sonne was Sallum, and the sonne of him was Mibsam, & his sonne Misma. And the sonne of Misma was Hamuel, & his son was Zachur, and the sonne of him was Semei. Semei had. xvi. sonnes, and. vi. doughters. But his brethren had not many children, neyther was al the kynred of them like to the children of Juda in multitude. And they dwelt at Beersheba, Molada, and at Hasar, Sual, at Bilha, at Esem, and Tholad, at Bethuel, at Horma and at Ziklag, at Bethmarcaboth, Hasar, Susim, at Bethbirei, and at Saaraim. These wer their cities unto the raigne of Dauid. And their villages wer, Etan, and Ain, Rimmon, Tochen, and Asan, fiue townes, and all their villages that wer round about the same cities unto Baal. This is the habitation of them, and their genealogie. Mesobab, and Jamlech, and Josa the sonne of Amasia, and Joel, and Jehu, the sonne of Joshibia, the sonne of Saraia, the sonne of Asiel, and Elionai, and Jaacoba, Jesohaia, and Asaiah, Adiel, Isimiel, and Benaia, and Ziza the sonne of Sephibbe, the son of Allon, the sonne of Iedaia, the sonne of mouns capitaines in their kynredes, encreased vp greatly the house of their fathers. And they went to the entryng in of Gedor: euen vnto the East side of the valley, to seke pasture for their sheepe. And they found fat pasture, and good, and a wilde lande, quiete and stedefast, for they of Ham had dwelt there before. And these nowe afore written by name, came in the dayes of Hezekia kyng of Juda, and smote the tentes of them, and the habitations that were found there, and destroyed them vtterly, vnto this day, and dwelt in their roumes: because there was pasture there for their sheepe. And some of the children of Simeon went to mount Seir, euen fiue hundred men hauyng for their captaines, Pelathia, Nearia, Raphaia, and Uziel the sonnes of Isi: and smote the rest of the Amalekites that wer escaped, and they dwelt there vnto this day. ¶ The. v. Chapiter.

The sonnes of Ruben, the eldest sonne of Israel: for although he was the eldest, and had reteiled his fathers bedde, his birthright was geuen vnto the sonnes of Joseph, the sonne of Israel. Howbeit, the genealogie is not rekened after his birthryght. For Juda, he preuailed aboue his brethren, and of his tribe came the chefe, and the birthryght was gyuen to Joseph. The sonnes then of Ruben, the eldest son of Israel wer, Henoch, Phalu, Hezron, & Charmi. The sonnes of Joel, Samaiah his son, Gog his sonne, and Semhu his sonne, Michah his sonne, Reaia his sonne, & Baal his sonne, Beera his sonne: whom Thiglath Pilneser, king of Assiria, caried away: for he was a great lorde among the Rubenites. And when his brethren in their kynredes, rekened the genealogie of their generacions: Jeiel, and Zachariah ware the chefe.

And Baal the sonne of Azan, the sonne of Sem, the sonne of Joel, dwelt in Aroer: and to forth vnto Nebo, & Baalmeon. And Eastwarde, he enhabited vnto the entryng in of the wilderne, from the riuer Euphrates, for they had muche cattel in the land of Gilead. And in the dayes of Saul, they warred with the Hagarites, which wer ouerthrowen into their handes. And they dwelt in their tentes throughout al the East lande of Gilead.

And the children of Gad dwelt ouer against them in the lande of Basan: euen vnto Salcha. And in Basan, Joel was the chefest, and Saphan the nexte, then Janai, and Saphat. And their brethren of the householde of their fathers ware, Michael, Meshullam, Sheba, Iorai, Jachamja, Eber, seuen. These are the children of Abihail, the sonne of Huri, the sonne of Jeroah, the sonne of Gilead, the sonne of Michael, the sonne of Jesisai, the son of Jahdo, the sonne of Buz. Ahi the son of Abdiel, the sonne of Guni was

reputacion of the houshold of their fathers: And
they dwelte in Gilead in Basan, & in her tow-
nes, and in all the suburbes of Saron, and
C. in their borders. All these were reckened by
kynreden in the dayes of Jotham kyng of
Juda, and in the dayes of Jeroboam kyng of
Israel. The sonnes of Ruben, and of Gad,
& of the halfe tribe of Manasse, were lusty
valiaunt men, and able to beare bilde and sweard,
& to shoote with bowe, exercised in warre, euen
foure and fourtye thousand, seuen hundred and
three score, that went out to the warre. And
they fought with the Hagarites, with Je-
tur, Naphis and Nodab. And they were help-
ed of the Lord against them, and the Hagaritis
were deliuered into their handes, and so-
ware all that were with them. For they cried
to God in the battaile, and he heardes them,
because they put their trust in him. And they
toke of their cattel, and of their camels, fifty
thousand, and two hundreth, and fifty thousand
sheepe, & two thousand asses, & of the soules
of men, an hundred thousand: & there fell many
wounded, because the warre was of God. And
they dwelt in their cities, vntil the time that
D. they were caried away. And the children of
the halfe tribe of Manasse dwelt in the land
from Basan vnto Baal, Hermon, & Semir, &
vnto mount Hermon: for they were grawen to
a great multitude. And these were the heades
of the houshelden of their fathers: Epher
and Jesi, Eliel and Azriel, Jeremia and Ho-
dauia, and Jahdiel stronge men valeaunt,
famous men, and heades of the houshelden of
their fathers. And they transgressed against
the God of their fathers, and went a whor-
yng after the goddes of the people of the
land, whom God destroyed before them: and
God stirred vp the spirite of Phul, kyng of
Assyria and the spirite of Thiglath Phalne-
ser, kyng of Assyria, and caried them away:
euen the Rubenites, the Gaddites, and the
halfe tribe of Manasse, and brought them
vnto Halah, Habor, Hara, and to the riuer
Gosan, vnto this day.

The. vi. Chapiter.

A. The sonnes of Leui, Gerson, Cahath, &
Gene. xlvi. b. Merari. The sonnes of Cahath, Am-
ram, Jzhar, Hebron and Vziel. The chil-
dren of Amram, Aaron, Moses, and Miriam.
The sonnes also of Aaron, Nadab, Abihu,
Eleazar, and Ithamar. Eleazar begat Phi-
nehes. Phinehes begat Abisua. Abisua be-
gat Boki. Boki begat Vzi. Vzi begat Za-
rahia. Zarahia begat Maraioth. Maraioth
begat Amaria. And Amaria begat Ahitob. A-
hitob begat Zadoc. And Zadoc begat Ahi-
maaz. Ahimaaz begat Azaria. And Azaria
begat Johanan. Johanan begat Azaria,
which e ministred in the temple that Sa-
ii. Par. xxvi. c. lomon built in Jerusalem. * Azaria begat A-
zadoc. And Zadoc begat Sallum. Sallum
begat * Helkia. And Helkia begat Azaria. iii. Re. xxii.
Azaria begat Saraia. And * Saraia begat iiii. Re. xxv.
Jehozedech. And Jehozedech departed whe
the Lorde caried away Juda and Jerusalem
by the hande of Nabuchodonozor. B. Ezr. vi. f.
* The sonnes of Leui: Gerson, Cahath, and Me-
rari. And these be the names of the sonnes
of Gerson, Libni and Simhi. And the son-
nes of Cahath were Amram, Jzhar, He-
bron, and Vziel. The sonnes of Merari,
Mahli, and Musi. And these are the kynre-
dres of Leui concerning their fathers. The
sonne of Gerson was Lobni, whose sonne
was Jahath, and his sonne Zemma, and his
sonne Joach, and his sonne Jddo, and his
sonne Zerah, and his sonne Jeathrai. The
sonnes of Cahath, Aminadab, and his sonne
Korah, and his sonne Assir, and his sonne
Elkana, and his sonne Ebiasaph, and his
sonne Assir, and Thahath was his sonne,
and Vriel his sonne, and Vzias his sonne,
and Saul was his sonne. The sonnes of
Elkana, Amasai, and Ahimoth, and Elkana.
The sonnes of Elkana, Zophai, whose son
was Nahath, and his sonne Eliab, and Je-
roham his sonne, and Elkana his sonne,
and Samuel the sonne of hym. And the son-
nes of Samuel, the eldest, Vasni and Abia.
The sonnes of Merari, Mahli, and his C.
sonne Libni, and his sonne Simhi, and his
sonne Vsa, and his sonne Simea, and his
sonne Hagia, and his sonne Asaia. And these
be they whome David set for to synge in the
house of the Lorde, after that the Arke had
rest. And they ministred before the dwelling
place, and the Tabernacle of witnesse with
synging, vntil Salomon had buylte the
house of the Lorde in Jerusalem. And then
they wayted on their offices, accordyng to
the ordre of them. These are they that wayt-
ed with their children, of the sonnes of
Cahath. Heman a synger whiche was the
sonne of Joell, the sonne of Samuell, the
sonne of * Elkana, the sonne of Jeroham, ii. Reg. i. a.
the sonne of Eliell, the sonne of Thoah,
the sonne of Zuph, the sonne of Elkana, the
sonne of Mahath, the sonne of Amasai, the
sonne of Elkana, the sonne of Joell, the
sonne of Azaria, the sonne of Zephania, the
sonne of Thahath, the sonne of Assir, the
sonne of Ebiasaph, the sonne of Korah,
the sonne of Jzhar, the sonne of Cahath,
the sonne of Lem, the sonne of Israel. And
his brother Asaph stode on his right hand,
and Asaph was the sonne of Barachia, the
sonne of Simma, the sonne of Michael, the
sonne of Baasaia, the sonne of Melchia, the
sonne of Athan, the sonne of Zarah, the sonne
of Adaia, the sonne of Ethan, the sonne of
Zima, the sonne of Simhi, the sonne of Ja-

D And their brethren the sonnes of Merari stode on the left hand: euen Ethi the sonne of Ki-
shi, the sonne of Abdi, the sonne of Maluch, the
sonne of Hasabia, the sonne of Amasia, the
sonne of Helkia, the sonne of Amzi, the sonne
of Bani, the sonne of Samer, the sonne of
Mahli, the sonne of Musi, the sonne of Me-
rari, the sonne of Leui. Their brethren also
the Leuites, were appoynted vnto all maner
of seruice of the Tabernacle of the house of
God. But Aaron, and his sonnes burnt incense
vpon the altar of burnt offerynge, and on the
altar of incense (and were appoynted) for all
that was to do in the place most holy, and to
make an attonement for the of Israell, accor-
dynge to all that Moses the seruaunt of God
had commaunded. These are the sonnes of Aa-
ron. Eleazar whose sonne was Phinehes, s
his sonne Abisua, and his sonne Bokki, whose
sonne was Uzi, and his sonne Zerahia, s the
sonne of hym Meraioth, and his sonne Ama-
ria, and the sonne of hym Ahitob, and Zadoc
his sonne, and Ahimaaz his sonne. And these
E are the dwellyng places of the throughout
their townes and coastes) euen of the sonnes
of Aaron, throughout the kinred of the Can-
thites, for to the lot fell for the. And thei gaue
Iosu. xxi.b. vnto them Hebron, in the lande of Iuda, and
and. xxi.b. the suburbes therof round about it. But the
field of the citee, and the villages pertenyng
thereto, thei gaue to Caleb the sonne of Je-
phunne. And to the sonnes of Aaron thei gaue
the citees of refuge: euen Hebron s Libna,
with their suburbes, Jather and Esthemoa
with their suburbes; and Hilen, with her sub
urbes, and Dabir, with her suburbes, Asan s
her suburbes, Bethsemes, and her suburbes.
Iosu. xxi.a. And out of the tribe of Beniamin, Geba, s her
suburbes, Alemeth, s her suburbes, Anathoth
and her suburbes, al their citees throughout
their kynredes were xiii. And vnto the sonnes
of Caath, the remnaunt of the kynne of the
tribe, were citees geuen out of the halfe tribe
of Manasse, by lot, euen x. citees. And the s
sonnes of Gerson, throughout their kynredes,
had out of the tribe of Issachar, out of the tribe
of Aser, and out of the tribe of Nephthali, s
out of the tribe of Manasse in Basan xiii. ci-
tees. And vnto the sonnes of Merari were ge-
F uen by lot, throughout their kinredes, out of
the tribe of Ruben, s out of the tribe of Gad
and out of the tribe of Zabulo, xii. citees. And
the children of Israell gaue the Leuites, ci-
tees with their suburbes, and that by lot, out
of the tribe of the children of Iuda, and out
of the tribe of the children of Symeon, s out
of the tribe of the children of Beniamin, these
citees, which thei called by their names. And
thei that were of the kynredes of the sonnes
of Caath, had citees out of their coastes, out of
Iosu. xxi.a. the tribe of Ephraim. And thei gaue vnto the
citees of refuge: Sichem in mount Ephraim
and her suburbes, Gaser, and her suburbes,
Jecmeam, and her suburbes, Bethoron, and
her suburbes, Aialo, and her suburbes, Gath
Rimmon, s her suburbes. And out of the half
tribe of Manasse, Aner, and her suburbes, and
Bileam, and her suburbes, for the kynred of
the remnaunt of the sonnes of Caath. And
vnto the sonnes of Gerson were geuen out of
the kynred of the half tribe of Manasse, Ga-
lon, in Basan, and her suburbes, s Asthoroth
her suburbes. Out of the tribe of Issachar,
Kedes, and her suburbes, Dabrath, and her
suburbes, Ramoth alsa, and her suburbes, A-
nem, and her suburbes. And out of Aser, Ma-
call, and her suburbes, Abdon, and her subur-
bes, Hukok, and her suburbes, Rehob, and her
suburbes. Out of the tribe of Nepthali, Ke-
des in Galilea, and her suburbes, Hammon, s
her suburbes, Kiriathaim, and her suburbes.
And vnto the rest of the children of Merari
were geuen out of the tribe of Zabulon, Rim-
mon, and her suburbes, Thabor, and her sub-
urbes. And on the other side of Iorda by Je-
richo, eut on the east side of Iordan, were ge-
uen them out of the tribe of Ruben, Beser in
the wildernesse, with her suburbes, Iahzah
with her suburbes, Kademoth, with her sub-
urbes, Mephath, with her suburbes. Out of
the tribe of Gad, Ramoth in Galaad, with
her suburbes, Mahanaim, with her suburbes,
Hesebon, with her suburbes, and Jazer, with
her suburbes.

The. vi. Chapter.

THe sonnes of Issachar, Thola, Phua, Ia-
sub, Simron iiii. And the sonnes of Thola: Uzi, Rephaia, Jeriell, Jamai, Jebsam, and
Samuel, whiche were heades in the houses
holdes of their fathers of Thola, meane of
might, in their kynredes, whose nombre was
in the daies of Dauid, xxii. M. vi. c. The sonnes
of Uzi: Izrahia. The sonnes of Izrahia:
Michael, Obadia, Joel and Jesiah, v. men al
capitaines. And with them in their generac-
cion, after the houshold of their fathers, were
xxxvi M. soudiers, and valiant men of warre
for they had many wiues and sonnes. And their
brethren among all the kynredes of Issachar
were valiant men of warre, reckened in all lxxxvii
M. The sonnes of Beniamin: Bela, Becher, and Jediael. The sonnes of Bela, Ezbon,
Uzi, Uzziel, Jerimoth s Iri, v. heades of the
houshoulde of their fathers, men of might, and
were reckened by the genealogies xxii. M.
xxxiiii. The sonnes of the sonne of Thela, Jos-
Eliezer, Eliona, Omri, Jeremoth, Abia, A-
nathoth, and Alemath. And all these are the
children of Bether, and the nombre of them
after their generacions, and kindreddes, mi-
captaines of the houshoulde of their fathers
men of might xxxvi. M. c. The sonnes of Je-
diel: Bilhan. The sonnes of Bilhan, Jeus, Be-
lamin, Ehud, and Canaana, Zethi, Tharsis,
and Ahisahar. All these are the sonnes of Je-

diel, auncient heades, and men of warre. vbi. C. they went out harnessed to battaill.

Gen. xxv. b. Huppim and Huppim were the children of Ir, that is Nachor. Hushim were the children of Aher. C. The sonnes of Neophthali: Iahziel, Guni, Iezer and Sellum the children of Bilha. The sonnes of Manasse: Asriel whom his wife (whose name was not expressed) bare vnto him. But Aramith his concubine bare Machir the father of Galaad. And Machir tooke wiues for Huppim and Suppim his sonnes. And the name of his sister was Maacha. And the name of another sonne was Zelophehad. And Zelophehad had daughters. And Maacha, the wife of Machir, bare a sonne and called his name Phares, and the name of his brother was Sares, and his sonnes were Ulla and Reken. The sonnes of Ullam, Bedan. These are the sonnes of Galaad, the sonne of Machir, the sonne of Manasse. And his sister Wolecath bare Iesiud, Abiezer, Mahelah. And the sonnes of Semida were Ahian, Sechem, Lechi, and Aniam. The sonnes of Ephraim, Suthalah. Whose sonne was Bered, and Ethath his sonne, and his sonne Eladah, and Thahath his sonne, and Zabad his sonne, and Suthelah his sonne, and Ezer and Elead. And the menne of Gath that were borne in that land, slue them: because they were come downe, to take away their cattell. And Ephraim their father mourned many a daie, and his brethren came to comfort him. And when he went vnto his wife, she conceiued, and bare him a sonne: and he called the name of it, Beria. Because it went euill with his houshold. And his daughter was Seerah, which built Bethoron the nether, and also the vpper, and Vzza Seera. And Raphah was his sonne: whose sonne was Reseph and Thelah. Whose sonne was Thahan, and his sonne Laadan, and his sonne Ammihud, and his sonne Elisama, and his sonne Nun, and his sonne Iehosua. Their possessions and habitacions, was in Bethel, and the townes that lyger therto, and vnto the East of Naaran, and on the West side of Gazer, with the townes therof. Sechem, & the townes therof, Ahaia, and the townes therof: and along by the bordres of the children of Manasse, Bethsean, and her townes, Thaanach, and her townes, Mageddo, and her townes, and Dor, & her townes. In these dwelt the children of Ioseph the sonne of Israel. The sonnes of Aser, Imna, Iesua, Iesui, and Beria, and Serah their sister. The sonnes of Beria Heber and Melchiel, whiche is the father of Birzauith. And Heber begat Iaphlet, Somer Hotham, and Sua was their sister. The sonnes of Iaphlet, Pasach, Bimhal, and Asuah. These are the children of Iaphlet. The sonnes of Semer, Ahi, Rohga, Iehuba & Aram. And the sonnes of his brother Helem, Iophah Imna, Seles, & Amal. The sonnes of Iophah Suah, Harnepher, Sual, Beri, Imra, Bezer, Hod, Samma, Silla Iethran, & Beera. The sonnes of Iether, Iephune, Pispa and Ara. The sonnes of Ulla, Arah, Hanniel, & Rezia. All these were the children of Aher, & heades of their fathers houses, noble men, & mighty men of valiance. & the number throughout the genealogie of them that were apt to the warre & battail was .xxvi. men. The. xii. Chap.

Beniamin begat Bela his eldest sonne, Ashel the second, and Aharah the .iii. Noah the .iiii. and Rapheh the .v. And the sonnes of Bela, were Ader, Gera, Abihud, Abisua, Naaman and Ahoha, Gera, Sephuphan, and Huram, & these are the sonnes of Ehud, and these are auncient heades emong the inhabitors of Geba and they caried them to Manahath, Naaman, Ahia and Gera. Which Gera caried them away: and begat Vza and Ahihud. And he begat Saharaim, in the field of Moab, after he had sent them awaie. Husim also and Baarah were his wiues. And he begat of Hodes his wife, Iobab and Zibea, Mesa and Malcham, Ieuz, and Sachia, and Mirma. These were his sonnes, and auncient fathers. And of Husim he begat Abitob, & Elphaal. The sonnes of Elpaal were Eber, Misaham and Samed, which he built Ono, Lod and the townes thereof. Beria and Sema were auncient fathers emong the inhabitors of Aialo, and they draue awaie the inhabitors of Geth. And Ahio, Sasac, and Hermoth, Zebadia, Arad, and Eder, Michael & Iespa, and Ioha. The sonnes of Beria, Zebadia, Mesullam, Hezeki and Heber, Ismerai also, and Iesphab: & Ioha. The sonnes of Elpaal. Iakim and Zichri and Sabdai, Elienai, Zilthai, and Eliel. Adaia, and Beraia, and Zimreth. The sonnes of Semei, Iaspan, Eber and Eliel, Abdon, and Zicri and Hanan, Hanania, Elam & Anthothia, Iephein and Phanuel. The sonnes of Sasac, Samserai, Seharia and Athaliah, Iaresia, Elia: and Zicri the sonnes of Ieroham. These were auncient fathers & capitaines in their kinredes, and these dwelt in Ierusalem. And at Gibeon, dwelt Abi-Gibeon, whose wife was called Maacha. And his eldest sonne was Abdon, then Zur, Cis, Baal, and Nadab, Gedor, Ahio, and Zacher. And Mikloth begat Simea. And these also dwelt with their brethren in Ierusalē, ouer against the. Net begat Cis, & Cis begat Saul, and Saul begat Ionathas, Melchisua, Abinadab & Esbaal. And the sonne of Ionathas was Meribbaal, & Meribbaal begat Micah. And the sonnes of Micah were Pithō, Melech, Thaarea & Ahaz. And Ahaz begat Ioiada. And Ioiada begat Alemeth, Azmaueth, & Zimri: Zimri begat Moza. Moza begat Banea, whose sonne was Rapha, and his sonne was Elasa, and his sonne Azell. And Azell had .vi. sonnes, whose names are these: Ezricam, Bo-

i. Reg. xiv. a.

thei. Ismael. Zecria. Obadia. and Hanna. All
these were the sonnes of Asel. And the sonnes
of Shema his brother. Were. Vlam his eldest.
Jehus the second. and Eliphelet the. iii. And
the sonnes of Vlam. were mightie men. and
worthie archers & bowmen. & had many sonnes
and sonnes sonnes. an. C. l. All these are of the
sonnes of Benjamin. ¶ The. ix. Chapiter.

1. SO to all Israell nombred by kyndre-
des. as they are written in the bookes of
the kynges of Israell. and of Juda. wer ca-
ried awaie to Babilon. for their transgressiō
Even the old inhabitors. that dwelt in their
owne possessions and enteres. the Israelites.
the Priestes. Leuites. and Nethineites. And
in Jerusalem dwelt of the children of Juda.
of the children of Benjamin. and of the chil-
dren of Ephraim. Manasse. Nathi the sonne
of Amihud. the sonne of Omri. the sonne of
i. Esd. xi. a. Imri. the sonne of Beni. Of the children of
Pharez. the sonne of Juda. and of Siloni.
Asaia the eldest. & his sonnes. And of the sōnes
of Zerah. Jehuel and their brethren. vi. c.
b. ¶ And of the sonnes of Benjamin. Sallu. the
sonne of Meshullam. the sōne of Hodania. the
sonne of Hasenua: and Jibnia the sonne of Je-
roham. And Ela the sonne of Vzi. the sōne
of Michri. And Meshullam the sonne of Sa-
phathia. the sonne of Reuuel. the sonne of Ib-
nia. and their brethren. according to their
kynredes. lx. C. lvi. All these wer principall
men. and auncient in the houshoulders of their
fathers. ¶ And of the Priestes: Jedaia. Jehoi-
arib. and Jachin. Azaria the sōne of Helkia:
the sonne of Meshullam. the sonne of Zadoc.
the sonne of Maraioth. the sonne of Ahitob.
the chiefest in the house of God. And Adaia
the sonne of Jeroham. the sonne of Pha-
c. shur. the sonne of Melchia. And Maasi the
sonne of Adiel. the sonne of Jezrah. the sōne
of Meshullam. the sonne of Meshillamith. the
sonne of Immer. and their brethren. which
were heades. of the auncient houshoulders of
their fathers. a. M. vii. C lx auncient. for
the worke of the seruice of the house of God.
And of the Leuites. Semeia the sonne of Ha-
shub. the sonne of Azricam. the sonne of Hasa-
baia. of the sonnes of Merari. And Bacbakia
and Heres. & Galal. And Mathania the sonne
of Micah. the sonne of Zichri. the sonne of A-
saph. And Obadia the sonne of Semeia. the
sonne of Galal. the sonne of Jeduthun. And
Berechia the sone of Asa. the sōne of Elcana.
that dwelt in the villages of the Nethe-
d. tophathites. ¶ The porters were Sallum. Achub.
d. Esd. xi. c. Talmon. Ahiman. and their brother. Sallum
was the chiefe. For their watche did there.
and vnto the kynges gate eastward. through
out the Tentes of the children of Leui. And
Shallu the sonne of Core. the sōne of Abia-
saph. the sonne of Corah. and his brethre the
Corahites of the house of their father had
their busines and office. to kepe the wache
of the tabernacle. where their fathers kept
e. over the hoste of the lord. kept the entrynge.
And Phinehes the sone of Eleazar was their
lorde guide. & the lord was with hym. And Za-
charia the sōne of Meselemia. kept the watch
before the doore of the tabernacle of witnes. All
these wer chosen men. to kepe the thresholdes
euen. c. xij. & thorowout all the genealogy were
thei nombred in their villages. And them dyd
David and Samuel the seare. in fayeth. & cause
of their excellēce. So thei and their children
had the ouersight. of the gates of the house
of the lord. even of the tabernacle. to kepe thē.
Jn. iiij. quarters. to the iij. kepe the watch. on
ward the East. West. North. and South. And
Nume. iij. b. their brethren remained in the countree. and
came after. vij. daies. from tyme to tyme with
them. For the Leuites (whiche had the ouer-
sight of the vessels & treasures of the house
of god) were vnder the custody of iij. notable
peeces. and thei lay round about the house of
God: because the kepyng therof perteined to
them. And thei had the keis to open euery mo-
nyng. And certain of them had the rule of the
ministerying vessels. and brought them in and
out. by tale. Some of them were appoynted to
ouersee the vessels. and all the ornamentes of
the sanctuary. and the floure. wine. oyle. frā-
kensence. and sweete odours. And certain of the
sonnes of the priestes. made oyntmentes of
the sweete odoures. And Mathathia (one of the
f. Leuites. which was the eldest sonne of Sal-
lum the Corathite) had the ouersight of the
thinges that were made in the frying pā. And
other of their brethrē (the sōnes of Caath) had the ouersight of the shewbreade. whiche
they prepared euery sabboth. ¶ These are the
names. of the auncient fathers of the Leui-
tes. in their generacions: and dwelt at Je-
rusalem. And in Gibeon dwelt Abi Gibeon.
and Jehiel. whose wife was called Maacha.
his eldest sōne was Abdon. then Zur. Cis. Ba-
al. Ner. and Nadab. Gedor. Ahio. Zacharia &
g. Mikloth. And Mikloth begat Simeam. And
they also dwelt with their brethren at Jeru-
salē. euen hard by them. And Ner begat Cis.
i. Reg. xiv. a. and Cis begat Saul. And Saul begat Je-
i. Par. xviii. c. honathan. Melchisua. Abinadab. and Eshbaal.
and the sonne of Jehonathan was Meribbaal.
And Meribbaal begat Micah. And the sonnes
of Micah were Pithon. Melech. Thahrea.
And Ahaz begat Jehoadda. Jehoadda begat Alame-
meth. Azmaueth. and Zimri. Zimri begat Moza. Mo
za begat Binea. whose sonne was Rephaia.
and his sonne was Elasa. and his sonne Azel.
And Azell had sixe sonnes. whose names are
these: Azrikā. Bochru. Ismael. Searia. Oba-
dia. and Hanan: these are the sonnes of Azel.

The x. Chapiter.

1. Reg. xxxi. a

NOw the Philistines fought against Israell, and the men of Israell fled before the Philistines, & were ouerthrowen & wounded in mount Gilboa. And the Philistines followed, & ouertoke after Saul and his sonnes, and the Philistines smote Jehonathan, & Abinadab, and Malchisua the sonnes of Saul. And the battaill was sore against Saul, and the archers found hym, & he was wounded of archers. Then said Saul to his weapon bearer, * drawe thy sweard, & thrust me through therewith, that these vncircumcised come not & mocke me. But his weapō bearer would not, for he feared exceedyngly. So Saul caught a sweard, and fell vpon it. And whē his harnesbearer, sawe that Saul was ded, he fell on a sweard also, & died. And thus Saul and his .iij. sonnes, and all they of his house died together. And when all the men of Israel that were in the valley, sawe how they fled, and that Saul and his sonnes were ded, they forsoke their cities, and ranawaie, and the Philistines came, & dwelt in them. And it forsuned, that on the morowe, when the Philistines came to strip the ded bodies, they found Saul and his sonnes, ouerthrowen in mount Gilboa. And when they had stript him they toke his hed & his harnesse, and sent thē into the land of the Philistines, round about to shewe them vnto their Idols, & to the people. And they put his harnesse in the house of their god, and set vp his hed in the temple of Dagon. And whē all they of Jabes in Galead herd all that the Philistines had men to Saul they arose (al the stroungest of them) and fet away the body of Saul, and the bodies of his sonnes, and brought them to Jabes, & buried the bones of them, vnder an oke in Jabes, and fasted .vij. daies. So Saul died for his trespasse, that he trespassed against the lorde, in that he kept not the worde of the lorde, and in that he sought, & asked counsaill of a woman, that hrought with a spirit, & asked not of the lorde. And therefore he slue him, & turned the kyngdom vnto Dauid, the sonne of Jsai.

1. Reg. xxxi. b

1. Reg. xxxi. c

Sam. not

The xi. Chapiter.

2. Reg. v. a

THen all Israell gathered themselues to Dauid vnto Hebron, saiyng: behold, we be thy bones and thy flesshe. And moreouer, in tyme past, euen when Saul was kyng, thou ledest Jsraell out and in: and the Lorde thy god said vnto thee: thou shalt fede my people Israell, & thou shalt be capitaine ouer my people Israell. Wherefore came all the elders of Israell vnto the kyng to Hebron, and Dauid made a couenant with them in Hebron before the lorde. And they anoynted Dauid kyng ouer Israell, * according to the worde of the lorde, by the hand of Samuel. And Dauid and all Israell went to Jerusalem, whiche is Jebus, where the Jebusites, the inhabitours of the land, and the inhabitours of Jebus said to Dauid: thou comest not here. Neuertheles, Dauid won the castle of Sion, which is called the cites of Dauid. And Dauid said: whosoeuer smiteth the Jebusites first, shalbe the principall capitain, & lorde. So Joab the sonne of Zarui went first vp, and was made the chief captain. And Dauid dwelt in the castle of Sion, and therefore they called it the cites of Dauid. And he built the cites on euery side, euen from Millo round about. And Joab repaired the rest of the cites. And Dauid prospered and waxed great. And the lorde of hostes was with him. These are the principall men of power, whom Dauid had, and that clawe to hym in his kyngdome, with al Israell, to make hym kyng, according to the worde of the lorde vnto Israell. And this is the nomber of the mightie men, whō Dauid had: Jasobeam the sonne of Hachmoni, the chief emong .xxx. he lift vp his spere against .iij. c. and wounded them at one tyme. After hym was Eleazar his vncles sōne, an Ahothite, which was one of the .iij. mightiest. He was with Dauid at Pasdammim, & there the Philistines were gathered together to battaill. And there was there a parcell of ground full of barly, & the people fled before the Philistines. And they (the .iij. aforesaied) kept further into the midde of the fielde, and saued it from burning, & slue the Philistines. And the lorde gaue a greate victorie. And the .iij. of the .xxx. chief captaines, went to a rock to Dauid, into the caue Adullā. And the host of the Philistines, abode in the valleye of Rephaim. And when Dauid was in the hold of the Philistines watch, was at Bethlehem the same tyme. And Dauid longed, and said: * Oh, that one would geue me drynke of the water of the well, that is at the gate of Bethlehem. And they .iij. brake through the host of the Philistines, & drue water out of the well that was by the gate at Bethlehem, and toke it, and brought it to Dauid. Neuertheles, Dauid would not drynke of it, but rather offered it to the lorde, and said: my God forbid it me, that I should do this thyng. Shall I drynke the blood of these men, that haue put their liues in ieopardy? For with the ieopardy of their liues they brought it. Therefore he would not drynke it. And this did these .iij. mightie. And Abisai the brother of Joab, Sarues was captain emong .iij. & he lifte vp his spere against .iij. c. and wounded thē, and had a name emong the .iij. emong .iij. he was more honorable then the two, for he was their captain. Banaia, Jehoiadas sonne, a valiaunt man of Cabseel: for he slue .ij. lyons of Moab, and went downe, and slew a lyon in

1. Reg. xxxi. a

1. Reg. xxxi. b

2. Reg. v. b

2. Reg. xxiij. a

2. Reg. xxiij. c

the brethren of Iuda. The Leuites were
gyrate ynto Hebron and toke Amasai the
chefe of the house of Saul, and the children of
Ephraim. xx. M. viii. C. mighty meane of
warre, and famous menne, in the houses of
their fathers. And of the halfe tribe of Ma-
nasses. xviii. M. which were appoynted by
name, to come and make Dauid kyng ouer all
the children of Israel. Also all they brethren
that had vnderstandyng, in the right waye,
to know what Israell ought to doo, were two
hundreth and all they brethren vnder their
wyll. And of Isahakar that were apt to battaill
and proceded further the to the warre: with all
maner instrumentes of warre. L. M. that were
prepared to the warre, without any doublen-
nesse of harte. And of Nephthali. xl. capi-
taines, and with them, with shilde and speare
xxxvii. M. And as Dan prepared to battaill,
xxviii. M. vi. C. And of Aser, that were able
to the warre, and kepte the fourefront of the
battaill. xl. M. And of the other tribes of Jor-
dan, of the Rubenites, and Gadites, and of
the half tribe of Manasse, with all maner of
instrumentes of warre, an hundred and. xx.
thousande. All these were men of warre, kep-
yng the fourefront of the battaill, with per-
fect harte, and came to Hebron, to make Da-
uid kyng ouer all Israell. And all the rest of
Israell, were of one accorde, to make Dauid
kyng. And there they were with Dauid three
daies, eatyng and drinkyng, for their brethren
had prepared for them. Moreouer they that
were nigh them, vnto Issachar, Zabulon, and
Nephthali, brought breed on asses, Camelles,
Mules, and Oxen and meat, floure, Figges,
Resens, wine and oyle, Oxen and sheepe
abundantly. For there was ioye in Israell.

The xiii. Chapter.

Dauid commaūded with the capitai-
nes of thousandes and hundredes, & with
all the leaders, and saied vnto all the congre-
gacion of Israell: if it semeyou good, and is
due of the Lorde our God, we will take, and
sende vnto our brethren, that are lefte in all
the landes of Israell, and with them also, to
the priestes and Leuites, which are in their
cities and suburbes, to gather them together
vnto vs. And we will bryng again the Arke
of the Lorde to vs, for we regarded it not,
in the daies of Saul. And all the congrega-
cion was content that he should doo so, for
the thyng semed good in the eyes of all the
people. So Dauid gathered all Israell to-
gether, from Sihor in Egypte, vnto the en-
tryng of Hemath, to bryng the Arke of the
Lorde, from Kiriath Jearim. And Dauid went
vp and all Israell, to an high place, to wit
Kiriath Jearim, that was in Iuda, to fet
thence the Arke of the Lorde God, that dwel-
leth betwene the Cherubins, vnto his name

C. called vp. And they made the Arke of God
to ride vpon a newe carte, out of the house of Abina-
dab. And Vza & his brother guided the cart.

C. And Dauid and all Israell played before the
Arke of God, with all their might, with syn-
gyng and harpes, & Psalteries, and timbrels,
and trumpettes. And when they came vnto the
corne flore of Chidon, Vza put furthe
his hand to hold the Arke for the oxen had
made it ready to fall. Wherefore the Lorde was
wroth with Vza, and smote him, because he
put his hand to the Arke. And there he
died before God. And Dauid was out of quiet, be-

D. cause the Lorde had rent a rent in Vza, and he
called the name of that place, the rentyng of
Vza, vnto this daie. And Dauid was afraied
of God that daie, saiyng: how shall I bryng
the Arke of God home to me? And so Dauid
brought not the Arke home to him, to the ci-
tie of Dauid: but caried it into the house of
Obed Edom a Gethite. And the Arke of God
remained with Obed Edom, euen in his house:
.iii. monethes. And the Lorde blessed the house
of Obed Edom, and all that he had.

The xiiii. Chapter.

Hiram the kyng of Tire, sent mes-

A. sengers to Dauid, and timbre of Cedar
trees, with Masons and Carpenters, to build
him an house. And Dauid perceiued, that the
Lorde had confirmed him kyng vpon Israel,
and that his kyngdome was lift vp an high,

D. because of his people Israell. And Dauid
tokeyt me in more at Jerusalē, and begat mo
sonnes and daughters. These are the names
of the children, which he had borne vnto him

B. in Jerusalem: Shammua, Sobab, Nathan and
Salomon, Jibhar, Elisua, Elipholet, Noga, Nepheg, and Japhia, Elisama, Beeliada,
and Elipholet. And when the Philistines
hard, that Dauid was anoynted kyng vpon
Israell: all the Philistines went vp to seeke
Dauid. And Dauid heard of it, and went out
against them. And the Philistines came,
and spraunded themselues in the valley of Rephaim. And Dauid asked counsell at God, say-

A. ing: shall I go against the Philistines? and
wilt thou deliuer them into mine handes? And
the Lorde saied vnto me: go vp, for I will de-

C. liuer them into thy handes. And so they came
vp to Baal Perazim, and Dauid smote them
there. And Dauid saied: God hath broken
mine enemies with mine handes, as a mans
mighty deuide waters. And therefore they called
the name of that place: Baal Pharazim. And
when they had left their Goddes there, Da-
uid gaue a commaundement, and they were
burned with fire. And the Philistines came
yet once more, and spraunded in the valley. And

D. Dauid asked again at God. And God saied
to him: go not vp after them, but turne fromme
from them, that thou maiest come vpon them,
ouer against the Mulberie trees. And when

heuen a sounde, as in the steppes of the perse-
uers, then go out to battaill ouer God in goe
for the before thee, to smyte the hoste of the
Philistines. Dauid therefore did as God
commaunded him: and they smote the hoste of
the Philistines, from Gibeon to Gazer. And
the fame of Dauid went out into all landes:
and the lorde made all nations feare him.

The .xv. Chapter.

A. DAuid made him houses in the Cy-
tie of Dauid, and prepared a place for the
Arke of God, and pitched for it a tent. Then
Dauid saide: the Arke of God ought not to
be caried, but of the Leuites: for them hath
the lorde chosen, to beare the Arke of the
lorde, and to minister vnto him for euer. And
Dauid gathered all Israell together to Ie-
rusalem, to fetche the Arke of the lorde into
his place, which he had ordeined for it. And
Dauid brought together the children of Aa-
ron and the Leuites. Of the sonnes of Ca-
hath, Uriel the chief, and of his brethren
there were an hundred and twentie. Of
the children of Merari, Asaia the chief, and
of his brethren two hundred and twentie:
Of the sonnes of Gerson, Ioell the chief,
and of his brethren, an hundred and thirtie.
Of the children of Elisaphan, Semaia the
chief, and of his brethren two hundred. Of
the sonnes of Hebron, Eliel the chief, and of
his brethren, lxxx. Of the sonnes of Vziel
Aminadab the chief, and of his brethren an
hundred and twelue. And Dauid called Zadok
and Abiathar, the priestes and the Leuites,
Uriel, Asaia, Ioel, Semaia, Eliel, and Amina-
dab, and said vnto them, Ye that are the prin-
cipall fathers of the Leuites, sanctifie your
selues both with your brethren, that ye maie bring
in the Arke of the lorde God of Israell, vn-
to the place that I haue prepared for it. For
because ye were not there at the firste, the
Lorde our God made a breache emong vs, for
that we sought him not, as the fashion ought
to be. So the Priestes and the Leuites, sanc-
tified themselues, to fetche the Arke of the lorde
God of Israell. And the children of the Le-
uites bare the Arke of God vpon their shul-
ders, with staues thereon, as Moses had com-
maunded according vnto the worde of the lorde.

C. And Dauid spake to the chiefe heades of the
Leuites, that they should appoynte certaine of
their brethren, to syng with instrumentes of
musicke, Psalteries, Harpes, and Cimballes:
that they might make a sounde, and be tyme ou-
sight to their owne selues. And the Leuites ap-
poynted Heman the sonne of Ioel: and of
his brethren, Asaph the sonne of Berachias
and of the sonnes of Merari, their brethren
Ethan the sonne of Chusaiahu. And
with them their brethren, of the seconde de-
gree Zacharjahu, Ben, Jaasiel, Semiramoth, Je-
hiel, Unni, Eliab, Maaseiahu, Benaiahu, Mattithiahu, Eliphelehu, Mikneiahu, Obed Edom, and Jeiel, porters. So Heman, Asaph and Ethan the singers, made a sounde with Cimballes of brasse. And Zacharjahu, Aziel, Semiramoth, Jehiel, Unni, Eliab, Maaseiahu, and Benaiahu played with Psalteries vpon Alamoth. Mattithiahu, Eliphelehu, Mikneiahu, Obed Edom, Jeiel and Azaziahu, the chiefe of the Leuites, sang vnder the tong, for the singing of the tong, because he was a man of vnderstanding. Berechias and Elkana, were also porters of the Arke. And Secaniahu, Jehoschaphat, Nathanaell, Amasai, Zacharjahu, Benaiahu, and Eliezer the priestes, did blowe with trompettes, before the Arke of God. And Obed Edom and Jehia, were porters of the Arke. And Dauid and the Elders of Israell, and the captaines ouer thousandes went to fet the Arke of the appoynted couenaunt of the lorde, out of the house of Obed Edom, with gladnesse. And when God helped the Leuites, that bare the Arke of the appoynted couenaunt of the lorde, they offered vp .vii. Oxen and .vii. Rammes. And Dauid had on him a linnen garment, like as had also the Leuites, that bare the Arke, and so had the singers, and Chenania the ruler of the song with the singers. And Dauid had vpon him an Ephod of linnen. And all they of Israell, brought the Arke of the lordes couenaunt, with shouting and blowyng of the Shaume, and Trompettes, making a noyse with Cimballes, Psalteries and Harpes. And as the Arke of the appoynted of the lorde, came into the cittie of Dauid, Michol the daughter of Saul, lokyng out at a windowe, sawe king Dauid daunsyng and playyng, and she despised him in her harte.

The .xvi. Chapter.

SO they brought in the Arke of God, and A.
set it in the midest of the tent, that Dauid pitched for it. And they offered burnt Sacrifices and peace offeringes before God. And when Dauid had made an ende of offeryng the burnt offeringes and peace offeringes, he blessed the people in the name of the Lorde. And he dealt to all Israell both the man and woman a Cracknell of bread, and a good piece of flesh, and a flagon of wine. And he appoynted certain of the Leuites, to minister before the lorde, and to repete, and to thanke and praise the lorde God of Israell. And Asaph was the chiefe, next to him Zacharia, Jeiel, Semiramoth, Jehiel, Mattithia, Eliab, Benaia, Obed Edom, and Jeiel, with Psalteries and Harpes. But Asaph made a sounde with Cimballes. Banaiahu and Jahaziel priestes, blewe with trompettes continually before the Arke of the covenaunt of God. And then sang Dauid the first

gyue thanke, to thanke the lorde for
his benefites. O geue thanke vnto the lorde
and call vpon his name, make his actes knowen
among the people. Synge vnto hym, and prai-
se hym: talke of all his wonderfull workes.
Reioyce in his holy name: let the hartes of
them that seke the Lorde be glad. Seke the
Lorde and his strength: seke his presence
alwaye. Remembre his maruelous workes, which
he hath done, his wonders, and the Iudgements
of his mouthe. O ye seede of Israell his ser-
uaunte, ye children of Iacob his
chosen. He is the lorde our God, in all the
worlde are his Iudgementes. Thynke on his
appoynctment for euer. And on the worde,
which he commanded to a thousande ge-
nerations, which he made with Abraham,
and of his othe vnto Isaac: which he set be-
fore Iacob for a lawe, and to Israell for
an euerlastyng couenaunt, saying: Vnto thee
will I gyue the lande of Chanaan, to be the
portion of your inheritaunce. When ye were
but fewe, and all in nombre, and strangers
therein. And they walked from nacion, to na-
cion, and from one kyngdom to another peo-
ple. He suffred no man to do them wrong: but
rebuked euen kynges, for their sakes. Touche
not myne anoynted, and do my Prophetes
no harme. Synge vnto the Lorde all the
worlde: and shewe from daye to daye his sal-
uacion. Tell of his glorye emong the Heathe:
his wonderfull workes emong all nacions.
For great is the Lorde, and worthy to be
praised exceedyngly: he is to be feared aboue
all Goddes. For all the Goddes of the peo-
ple are of no value. But the lorde made hea-
uen. Prayse and honor are in his presence:
strength and gladnesse are in his place. Ascribe vnto the Lorde, ye kynredes of peo-
ple: Ascribe to the lorde, glorye and honour.
Ascribe vnto the lorde the glorye due vnto his
name: bringe sacrifices and come before hym
and worshippe the lorde in holy honor. Let
all the worlde feare hym. Although the com-
passe of the worlde be stablished, that it can-
not be moued: let the heauens reioyce, and let
the worlde be glad, and let men tell emong
the nacions, that the Lorde is kyng. Let the
sea thunder, and the fulnesse thereof: let the
fielde reioyce, and all that is therein. Then
shall the trees of the woode reioyce, at the
presence of the lorde, because he commeth to
Iudge the worlde. O geue thanke vnto the
lorde, for he is good, for his mercie endureth
for euer: and saye ye, saue vs O God our
sauioure, gather vs together, and deliuer vs
from emong the Heathen, that we may geue
thanke to thy holy name, and triumphe in
the praise of thee. Blessed be the lorde God
of Israel, for euer and euer: and let all people
saye: Amen, and prayse the lorde. And he left

Asaph and his brethren, to ministre before
the arke continually, in suche busynesse as
were to be done daily by ouersight and that by their
courses. Obed Edom and his brethren
lyke: and Obed Edom, the sonne of Iedu-
thun, and Hosa, were appoynted to be porters.
And Sadoc the preiste, and his brethren the
preistes, were before the Tabernacle of the
lorde, in the hye place, that was at Gibeon,
to offre burnte offeringes vnto the lorde, vpon
the burnte offeryng alter perpetually, in the
morninge and euenynge, and to synge vnto all that
which is written in the lawe of the Lorde,
which he commaunded Israell. And with them
were Heman, and Iedithun, & other that were
chosen (whose names were expressed) to geue
thanke to the lorde, that his mercie lasteth
euer. And with them Heman and Iedithun
sange with the trompetes and Cymbales,
makyng a swete melodie, with instrumentes
of musike, and Gods songes. And the sonnes
of Iedithun were porters. And all the people
departed, euery man to his house: and Dauid
returned to blesse his house.

¶ The .xvij. Chapiter.

AND it chaunced, that when Dauid dwelte
in his house, he sayde to Nathan the Pro-
phete: lo, I dwell in an house of Cedar trees, 2. Reg. vij. a
but the Arke of the lordes couenaunt, remay-
neth vnder Curteines. And Nathan sayed to
Dauid: do all that is in thyne hart, for God
is with thee. And the same nighte it chaunced,
that the worde of God came to Nathan, say-
ynge: goe, and tell Dauid my seruaunte, thus
sayeth the lorde: thou shalt not builde me an
house, to dwell in. For I haue dwelte in no
house, sence the time that I brought out the
children of Israell, vnto this daye: but haue
gone from tente to tente, and from one habita-
cion to another. Any where soeuer I haue wal-
ked, with all Israell, spake I euer one worde
to any of the Iudges of Israell (whom I
commaunded to feede my people) saynge: why
haue ye not builte me an house of Cedar trees?
Now therefore thus shalt thou saye vnto my 10
seruaunte Dauid: thus saieth the lorde of ho-
stes. I tooke thee out of the pasture, when
thou wentest after sheepe, that thou shouldest
bee capitain ouer my people Israell. And I
haue been with thee, whether soeuer thou
hast walked, and haue slayne all thyne e-
nemies, out of thy sight, and haue made thee
a name, like the name of one of the greatest
men, that are in the earth. And I haue ordeined
a place for my people Israel, and planted it,
that they may dwell in their place, and
moue no more: neither shall the children of
wickednesse, vexe them any more, as at the be-
ginnyng: and sence the tyme that I comaunde
ded Iudges, to be ouer my people Israell: I
haue subdued all thyne enemies. And I tolde

When also thall come to passe, when thy
dayes be expired, that thou muſt go vnto thy
fathers, I will exalte vp thy ſeede after the, whi
che ſhalbe of thy ſonnes, and will prepare for
him the kyngdom. He ſhal build me an houſe,
and I wil ſtablyſhe his ſeate for euer: I will
be his father, and he ſhalbe my ſonne: and I
will not take my mercy away from hym, as
I toke it from him that was before the. But I
will ſet hym in mine houſe, and in my kyng-
dome for euer: and his ſeate ſhalbe ſure for
euermore. Accordyng to all theſe wordes,
and accordyng to all this viſion, did Na-
thanel kyng Dauid. And Dauid the kynge
came and ſat before the Lord, and ſaid: what
am I (O lord God) & what is mine houſhold,
that thou haſt promoted me thus farre? And
yet this ſeemed litle in thine eyes, O God:
But thou haſt alſo ſpoken of thy ſeruauntes
houſe, for a great whyle to come: and haſte
loked vpon me lyke vpon a man of hye degree,
O lord God. What ſhal Dauid deſire more
of the, for the honour of thy ſeruaut? O lord,
for thy ſeruaunte & thine owne herte, haſt thou done all this ma-
giſtrence to ſhewe all theſe great thinges. O lord,
there is none like the: neither is there anye
god ſaue thou: accordyng to all that we haue
hearde with our eares. Moreouer, what na-
tion in the yearth is like thy people Iſrael,
to whom God hath bought & cauſe to come &
redeme them to be his owne people, and to
make the a name of excellencie, and terri-
bleneſſe, with caſtyng out nations from be-
fore thy people, whome thou haſte delyue-
red out of Egipte, thy people of Iſraell
alſo? For thou make thyne owne people for
euer, and thou becameſt their God. Therfore
now lord, let the thyng that thou haſt ſpoken
concernyng thy ſeruaunt and his houſe, be
ſtable for euer, that thou do as thou haſt ſaid:
let it come to paſſe, that thy name maye be
magnified for euer, that ſo maye he ſaide the
lord of hoſtes is the God of Iſrael (euē the
God of Iſraell) and the houſe of Dauid thy
ſeruaut ſhalbe ſtable before the. For thou
(O my God) haſt told thy ſeruaunt, that thou
wilt builde hym an houſe. And therfore thy
ſeruaunt hath founde in his hart to pray be-
fore the. And now lord, thou art God, & haſt
promiſed this goodneſſe vnto thy ſeruaunt.
Now therfore, let it be thy pleaſure, to bleſſe
the houſe of thy ſeruaunte, that it maye
continue before the for euer. For whome
thou bleſſeſt O God lord, the ſame is bleſſed for
euer.

The xviij. Chapiter.

After this it chaunced, that Dauid
ſmote the Philiſtines, and ſubdued them,
and toke Geth and the townes that longed
thereto, out of the hande of the Philiſtines.
And he ſmote Moab, and the Moabites be-
came Dauides ſeruauntes, and payed hym
tribute. And Dauid ſmote Hadarezer kynge
of Zoba vnto Hamath, as he went to eſtabliſhe
his dominion by the riuer Euphrates. And
Dauid toke from hym a thouſand charettes,
and ſeuen thouſande horſemen, and twentye
thouſande fotemen: and lamed all the cha-
rethorſes, and reſerued of them an hundred
charetes. And when the Syriens of Da-
maſco came to helpe Hadarezer kyng of Zo-
ba: Dauid ſlew of the Syriens xxij. thou-
ſand, and Dauid ſubdued Syria Damaſco.
And the Syriens became Dauides ſeruaun-
tes: and broughte him tribute. And the Lord
preſerued Dauid in all that he went to.
And Dauid toke the ſhyldes of golde that
ware on the ſeruauntes of Hadarezer, and
brought them to Ieruſalem. And from Tebh-
hath, and from Chun (cities of Hadarezer)
brought Dauid exceadyngе muche braſſe.
Wherwith Salomon made the braſen laua-
tory: the pyllers and the veſſels of braſſe.
And when Thou kynge of Hemath, herde
howe Dauid had beaten all the ſtrength of
Hadarezer, kyng of Zoba, he ſent Hadoram
his ſonne to kyng Dauid, to make peace with
hym, & to bleſſe hym, bycauſe he had fought
againſte Hadarezer, & beaten hym (for Thou
hadde warre with Hadarezer) and Dauid
broughe all maner iewels of golde, ſiluer and
braſſe with hym. And kyng Dauid dedicated
them vnto the lord, with the ſiluer and golde
that he brought from all nations: from E-
dom, from Moab, from the children of Am-
mon, the Philiſtines, and from Amaleke.
And Abiſai the ſonne of Zeruia ſlewe of the
Edomites in the ſalte valleye, xviij. thou-
ſande, and put ſouldiers in Edom, and all the
Edomites became Dauides ſeruauntes.
Thus the lord kept Dauid in al that he toke
in hande. And Dauid raigned ouer Iſraell,
and executed iudgement and righteouſneſſe
among al his people. And Ioab the ſonne of
Zeruiah was ouer the hoſt. And Iehoſaphat
the ſonne of Ahilud recorder: and Sadocke
the ſonne of Ahitob, and Ahimelech the ſone
of Abiathar ware the prieſtes: and Sauſa
was ſcribe, and Banaiahu, the ſonne of Je-
hoiada was ouer the Crethites and Phele-
thites, and the eldeſt ſonnes of Dauid ware
nere vnto the kyng.

The xix. Chapiter.

After this it chaunced, that Nahas the
kyng of the children of Ammon dyed, and
his ſonne raygned in his ſtede. And Dauid
ſaid: I wyl ſhewe kyndneſſe vnto Hanon, the
ſon of Nahas the ſonne of his father dyd kynd-
neſſe with me. And Dauid ſente meſſengers to
comforte hym ouer the death of his father.
And the ſeruauntes of Dauid came into the
lande of the children of Ammon to Hanon, to
comforte him. But the lordes of the children
of Ammon ſaid to Hanon: thynkeſt thou that

1. Reg. viij. a

B.

2. reg. viij. b. Iere. lij. c.

C.

D.

D.

Dauid doth honour thy father in thy sight: that he hath sent comforters vnto thee? hath not his seruauntes come to thee, to loke & spye out the lande & ouerthrowe it? Anon the Ammonites toke Dauides seruantes, & shaued them, & cut of their coates halfe by their buttockes, and sente them awaye. And there went certayne & tolde Dauid: howe the men were serued. And the kyng sente to mete them (for the men were exceedyngly ashamed) & the kyng sayde: Tary at Iericho, vntyl your beerdes be growen, & then retourne. And when the children of Ammon sawe that they stacke in the sight of Dauid, Anon and the children of Ammon, sent a thousand talentes of syluer to hyre them charettes & horsemen out of Mesopotamia & out of Syria, Maacha, and out of Zoba. And they hyred .xxxii. thousande charettes, & the kyng of Maacha and his people, which came and pitched before Medba. And the children of Ammon gathered themselues together fro their cities, and came to battaile. And when Dauid herd of it, he sent Ioab & all the hoost of stronge men. And the children of Ammon came out, & put them selues in araye to battayle before the gate of the citie. And the kynges that ware come, kepte them by themselues backe in the felde. When Ioab also sawe that the front of the battaile was against him, before and behynde, he chose out al the chosen men of Israel, & put them in araye against the Syries. And the rest of the people he delyuered vnto the hande of Abisai his brother, and they put them selues in araye against the children of Ammon. And he sayde: Yf the Syriens be to stronge for me, thou shalt succour me: and if the children of Ammon preuayle against the, I wyl helpe the: Plucke vp thyne hart, & let vs playe the men for our peoples sake & for the cities of oure God, and the lorde shall do that which is good in his owne sight. So Ioab and the people that ware with hym drue nye before the Syriens vnto the battayle, & they fledde before hym. And when the children of Ammon sawe that the Syries were fled, they ranne away likewise before Abisai his brother, and gate them into the citie. And Ioab came to Ierusalem. And when the Syriens sawe that they were put to the worse before Israell, they sent messengers and let out the Syries that ware beyond the riuer, and Sophach the captayne of the hoost of Hadarezer went before them. And it was tolde Dauid: and he gathered al Israel, and went together ouer Iordan, and came & set vpon them. And when Dauid had put hym selfe in araye against the Syriens, they coughe with hym. But the Syriens fledde before Israell. And Dauid destroyed of the Syriens seuen thousand charettes, and .xl. M. fotemen, and killed Sophach the captayne of the hoost.

And when the seruauntes of Hadarezer, sawe that they ware put to the worse before them of Israell, they made peace with Dauid, and became his seruauntes. Neither wolde the Syriens helpe the children of Ammon any more.

The .xx. Chapiter.

And it came to passe, that after the yere was expired (about the time that kynges go out to warre) Ioab caried out the power of the hoost, & destroyed the countrey of the children of Ammon, and came and besieged Rabba, and destroyed it. But Dauid tarried at Ierusalē whyle Ioab smote Rabba and destroyed it. And Dauid took the crowne of their kyng from of his head, and founde that it had the weyght of a talent of golde, and there ware precious stones in it: and it was ordeyned for Dauides head. And he brought also exceedyng many people out of the citie. And he brought out the people that ware in it, & tormented them with sawes, harowes of yron, & with other harpe instrumentes, & so dealt Dauid with al the cities of the children of Ammon. And Dauid and all the people came again to Ierusalem. After this it fortuned, that there arose warre at Gazer with the Philistines. At which time Sobakai the Hushathite slewe Sippai, that was of the children of Rephaim: & they were subdued. And there was battaile again with the Philistines. & Elhanan the sonne of Iaer slewe Lahemi the brother of Goliath the Gethite, whose speare was like a weuers beame. And there chaunced yet againe warre at Geth, where as was a man of a great stature, with .xxiiii. fyngers and toes, .vi. on euery hand and on euery foote: and was the sonne of Raphaim. But when he defyed Israell, Ionathan the sonne of Simea Dauides brother slewe him. These were borne vnto Raphaim at Geth, & were ouerthrowen by the hande of Dauid and in the hande of his seruauntes.

The .xxi. Chapiter.

And Sathan stode vp against Israel, and prouoked Dauid to nombre Israell. And Dauid sayde to Ioab and to the rulers of the people: Go & nombre Israel from Berseba to Dan, and bring it to me that I may know the nombre of them. And Ioab answered: the lord make his people an hundred tymes so many as they be. But my lorde, my kyng are they not all my lordes seruauntes? why then doth my lord require this thynge? why wyl my lorde be a cause of trespace to Israell. Neuertheles the kynges worde preuayled against Ioab. And Ioab departed and walked throwe out all them of Israell, and came to Ierusalem again, and gaue the nombre of the coumpe of the people vnto Dauid. And al they of Israell were a thousande thousand and an hundred .M. men that drewe

swoorde: and I slew with the swoorde .iii. hundreth men that were swoorde bote the Lewites and Beniamin coumpted he not among them. For the kynges worde was abhominable to Ioab. And the Lord was displeased with this thynge: and smote Israell. And Dauid sayde vnto God: I haue sinned exceadingly in doinge this thynge. And nowe I beseche the, to awaye the wyckednesse of thy seruaunte, for I haue done very foolishly. And the lorde spake vnto Gad, Dauides sear, saiyinge: go and tell Dauid, saiyng: Thus sayeth the lorde: I gyue the choyse of three thynges: chose the one of them, that I maye do vnto the. And Gad came to Dauid, and saide vnto hym. Thus sayeth the lorde: Chose the either thre yeres famishement, or three monethes to be destroyed before thine aduersaries, & that the swoorde of thyne enemies maye ouertake the, or els the swoorde of the Lorde and pestilence in the land three dayes. And the aungell of the Lorde destroyenge thorowout all the coostes of Israell. And nowe aduise thy selfe, what worde I shal bryng again to him that sente me. And Dauid sayde vnto Gad: I am in an exceadyng strayt. Let me fall nowe into the hande of the lorde, for passyng great are his mercies, but let me not fall into the hande of men. So the Lorde sente pestilence vpon Israel and there were ouerthrowen of Israel .lxx. thousande men. And God sent the aungell into Ierusalem to destroye it. And as he was about to destroy, the lorde beheld, and had compassion on the euil, and sayde to the aungell that destroyed: it is enough, let now thy hande rest. And the aungell of the Lorde stode by the threshynge flooze of Ornan the Iebusite. And Dauid lift vp his eyes and sawe the aungell of the lorde stonde betwene the yearth and heauen, hauyng a drawen swoorde in his hande, stretched oute towarde Ierusalem. Then Dauid and the elders of Israell, which were clothed in sacke, fell vpo their faces. And Dauid sayd vnto god: Is it not I that commaunded the people to be nombred? It is I that haue sinned & doe euil in deede, & what haue these wepe doe? Let thyne hande O lorde my God, be on me and my fathers house, but not on thy people that they should be punished. And the angell of the lord commaunded Gad to saye to Dauid, that Dauid should go vp, and set vp an aulter vnto the lord in the threshyng flooze of Ornan the Iebusite. And Dauid went vp according to the sayeng of Gad, which he spake in the name of the lorde. And Ornan turned about, and sawe the aungell, & his foure sonnes with him, and hid themselues. But Ornan was threshyng wheat. And as Dauid came to Ornan, Ornan loked and sawe Dauid & went out of the threshyng flooze, & bowed himself to Dauid with his face to the grounde.

And Dauid sayde to Ornan: gyue me the place of the threshynge flooze, that I maye build an aultare therin vnto the lord. Thou shalt gyue it me for as moche money as it is worth, that the plage may ceasse fro the people. And Ornan said vnto Dauid: take it to the, and let my lorde the kyng do that whiche semeth good in his eyes: lo, I gyue the oxe also for burnt sacrifices, and the threshynge sleades for woode, and wheate for meate offrynge: I gyue it all. And kyng Dauid sayde to Ornan, not so: but I will bye it for as moche money as it is worth. For I will not take that which is thyne for the Lorde, nor offre burnt offrynges without cost. And so Dauid gaue to Ornan for that place, sixe of golde .vi. hundred by waight. And Dauid built there an aultare vnto the Lord, and offred burnt offrynges and peace offrynges, and called vpon the Lorde, and he herde him from heauen in fyre vpo the aultare of burnt offrynge. And when the Lord had spoken to the aungel, he put vp his swoorde againe into the sheath of it. At that tyme when Dauid saw that the lord had heard him in the threshyng flooze of Ornan the Iebusite, he vsed to offre there. For the Tabernacle of the lord which Moses made in the wyldernesse, and the aultare of burnt offrynge, were at that season in the hyll at Gibeon. And Dauid coulde not go before it to aske counsayle at God, for he was afrayed of the swoorde of the Aungel of the Lorde.

The .xxi. Chapitre.

Then Dauid said: this is the house of the Lorde God, & this is the aultare for the burnt offrynge of Israel: And Dauid cōmaunded to gather together the straungers that were in the lande of Israel, & he set maisons to hewe free stone for the buyldynge of the house of God. And Dauid prepared plentye of yron for nayles, for the dores of the gates & ioyne with al, and aboundaunce of brasse without waighe, & Cedre trees without nōbre. For the sidōnes & they of Tyre brought moche Cedar woode to Dauid. And Dauid said: Salomon my sonne is young, & tender, & the house that is to be buylt for the lorde, muste exceade in greatnesse that it maye be spoken of, & praysed in all landes. I will therfore make ordinaunce for it. And so Dauid prepared many thinges before his death. And he called Salomon his sōne, & charged hym to buyld an house for the lord God of Israel. And Dauid said to Salomon: My sonne, I thought (as it was in mine hart) to buyld an house vnto the name of the lord my god. But the worde of the lorde came to me sayenge: thou hast shed moche bloude, and hast made great battailes: thou shalt therfore not build an house vnto my name: for thou hast shed moche blonde vpon the yearth in my sight.

Behold, a sonne is borne to the, and he shalbe a man of rest, for I will give him rest from all his enemies rounde about. For his name is Salomon: and I will send rest and peace upon Israel in his dayes. He shal buylde an house for my name, and he shall be my sonne, and I wilbe his father, and will prepare the seat of his kyngdome upon Israel for ever. Nowe therfore my sonne, the lorde be with the, and prosperre the, and thou shalte buylde the house to the name of the lorde thy God: as he hath said of the. And the lord shal give the wysedome and understandynge, and shall give the commaundementes for Israel, that ye may kepe the lawe of the lorde thy God. E. For then thou shalte prosperre: euen when thou takest hede, and fulfyllest the statutes & lawes which the lord charged Moses with for Israel. Muche up thyne hart therfore, & be stronge, dreade not, nor be discouraged. Behold, in mine aduersitie haue I also prepared for the house of the lorde, an hundred thousande talentes of golde, and a thousande thousande talentes of syluer, & as for brasse & yron it can not be nombred, for it is verye moch. And I haue prepared tymbre & stone, & thou mayst prouide more therto. Moreouer, thou hast workemen with the enough, & masons, and carpenters to worke in stone & timbre, and many men that be anioure for euery worke. And of golde, syluer, brasse, and yron, there is no nombre. Up therfore, and be doynge, and the lord shalbe with the. And David commaunded all the lordes of Israell to helpe Salomon his sonne, saynge: Is not the Lorde youre God with you? and hath he not given you reste on euery side? for he hath given the enhabitours of the land into my hand, and the lande is subdued before the Lorde, and before his people. Nowe therfore set your hartes, and soules, to seke the lord your God. Up, & buylde ye the temple of the lord God, to bring the arke of the couenaunt of the lorde, & the holy vessels of God into the house to buylde for the name of the lord.

The xxiii. Chapiter.

1. Chro. xxiii. xxiv. xxv. xxvi. 2. Chro. viii. 1. Esd. i. 2. Esd. xii.

WHen Dauid was olde and full of dayes, * he made Salomon his sonne kyng ouer Israel. And then he gathered together all the lordes of Israell with the priestes and the Leuites. And the Leuites were nombred from the age of xxx. yere and aboue, the nombre, & summe, of them was xxxviii. thousande men. Of which, xxiiii. thousande were set to further the worke of the house of the lord. And iiii. M. were officers and iudges. Foure thousande were porters, & foure thousande praysed the lord with such instrumentes as was made to praise withall. And Dauid put an order amonge them, deuidynge them in parties. Of the children of Leui, Gerson, Cahath, and Merari. Of the Gersonites was Laadan and Semei. The sonnes of Laadan the chefe was Iehiel, Zetham and Joel three. The sonnes of Semei, Selomith, Haziel & Haran three. These were the auncient fathers of Laadan. And the sonnes of Semei, were Jahath, Zina, Jeus, and Beria: these foure were the sonnes of Semei. And Jahath was the chefe, Zina the second. But Jeus & Beria had not many sonnes, therfore they were in one reckenyng (accordyng to their fathers houshold) reckened for one auncient houshold. The sonnes of Iahath, Amram, Izahar, Hebron & Uziel foure. * The sonnes of Amram: Aaron and Moses. Exod. vi. c. And Aaron was separated to haue the rule of i. Par. vi. a. the holy thynges in the place most holy, he and his sonnes for euer, & to burne encense before the lorde, and to minister vnto him, & to bleesse in his name for euer. Moses also the man of God, and his children, were nombred with the tribe of Leui. The sonnes of Moses: Gerson and Eliezer. The sonnes of Gerson: Sebuel was the chefe. The sonnes of Eliezer: Rehabia the chefe. And Eliezer had none other sonnes. But the sonnes of Rehabia were very many. The sonnes of Izahar, Salomith the chefe. The sonnes of Hebron: Jeriah the first, Amaria the second, Jahaziel the third, and Iecamam the fourth. The sonnes of Uziel: Micha the first, & Iesia the second. The sonnes of Merari: Mahli & Musi. The sonnes of Mahli, Eleazar & Cis. And Eleazar died, & had no sonnes, but doughters, & their brethren the sonnes of Cis take them. The sonnes of Musi: Mahli, Eder, & Jerimoth three. These are the children of Leui after the house of their fathers, eue the auncient of the fathers accordyng to their offices, & after the nombre & summe of the names of that did the worke in the seruice of the house of the lord fro the age of xx. yeres & aboue. And Dauid said: the lord God of Israel hath geuen rest vnto his people that they may dwell in Jerusalem for euer. And the Leuites also shall now nomore beare that tabernacle, & all the vessels for the seruice therof. For accordyng to the last worde of Dauid the Leuites were nombred from xx. yere & aboue, & their office was vnder the hades of the sonnes of Aaron, for the seruice of the house of the lord, in the courtes & celles, & in the purifying of holy thynges, & in the worke of the seruice of the house of god. In the shew bread, in the fine floure, in the meate offring, in the wafers of vnleuened bread, in the frying panne, in the fryinge, & in all maner of measures & rule, & to stande euery day in the morninge, to thanke & praise the lord, & so lykewise at euen. And to offre all burnt sacrifices vnto the Lorde, in the Sabbathes, in the newe moones, and on the festiuall dayes by nombre and custome

continually (as thei were commaunded) before the lord. And that thei should wayte on the tabernacle of wytnesse, and on the holye place, and on the sonnes of Aaron their brethren, in the seruice of the house of the lord.

The. xxiiij. Chapiter.

A. These are the diuisions of the sonnes of Aaron. The sonnes of Aaron: Nadab, Abihu, Eleazar, and Ithamar. * Nadab also and Abihu, dyed before their father, and had no children: but Eleazar and, Ithamar, executed the priestes office. And Dauid ordred them on this maner. Zadocke of the sonnes of Eleazar, and Ahimelek of the sonnes of Ithamar, ware accordynge to their offices in their ministracion. And ther ware mo auncient men founde amonge the sonnes of Eleazar, then the sonnes of Ithamar. And thus ware thei ordred together. Amonge the sonnes of Eleazar there ware xvj. rulers, accordinge to the housholde of their fathers, & eyght among the sonnes of Ithamar, accordynge to the houshelde of their fathers. And thus ware thei put in order by lot, the one coste from the other, and so ware there rulers in the sanctuary, and Lordes before God, as well of the sonnes of Ithamar, as of the sonnes of Eleazar. And Semeia the sonne of Nathanaell, the scribe, of the kynred of the Leuites wrote them before the kynge, and the lordes, and before Zadocke the priestes, and Ahimelerke the sonne of Abiathar, and before the auncient fathers of, before the priestes, and the Leuites: one principal houshold beyng reserued for Eleazar, and one for Ithamar. And the B. first lot fell to Iehoiarib, and the seconde to Iedaia. The third to Harim, & the fourth to Seborim. The fyfth to Melchia, and the sixte to Miamin. The seuenth to Hakos, and the eyght to Abia. The nynth to Iesua and the tenth to Secaniahu. The eleuenth to Eliasyb, and the twelueth to Iakim. The xiij.teenth to Hupa, and the fourteenth to Iesebeab. The xv.teenth to Bilga, & the sixteenth to Immer. The seuententh to Hezir, and the eyghteenth to Happez, The nineteenth to Pathathia, and the twentieth to Iehezkel. The xxi. to Iachin, and the xxij. to Gamul. The xxiij. to Delaiahu, & the xxiiij. to Maaziahu. These are the ordinaunces of them in their offices, when thei came into the house of the lorde accordyng to their maner, vnder Aaron their father, as the Lord God of Israel had C. commaunded hym. The rest of the sonnes of Leui are these. Of the sonnes of Amra. Sabuel. Of the sonnes of Sabuel. Iehediahu. Of the sonnes of Rehabia: the firste Iezia. Of the Iezaharites, Selomoth. Of the sonnes of Selomoth, Iahath. Hys sonnes Ieriahu, the first. Amariahu, the second. Iahathiel, the third. Iekmeam, the fourth. Of the sonnes of Vziel, Micha. Of the sonnes of Micha, Samir. The brother of Micha was Iissia. Of the sonnes also of Iissia, Zechariahu. The sonnes of Merari were Mahli & Musi. The sonnes of Iahaziahu, Beno. The sonnes of Merari by Iahaziahu, Beno, Hoben, Zacur and Ibri. Of Mehely came Eleazar, and he had no sonnes. Of Kis, the sonnes of Kis, Gerahemeel. The sonnes of Musi, Mahli, Eder & Ierimoth. These are the children of the Leuites, after the householdes of their fathers. And these cast lotes next to their brethren the sonnes of Aaron, in the presence of Dauid the kyng, & Zadock and Ahemelech, and the auncient fathers, priestes, and Leuites: euen the principal fathers before their yonger brethren. [The lot made equal distribution among them all.]

The. xxv. Chapiter.

A. Dauid with the captaines of the host appointed out to do seruice: the sonnes of Asaph, Heman, and Iedythun which shuld prophecie, with harpes, psalteries, and cimbales. And ther was a multitude of the men that ware appointed to the seruice and ministration. Of the sonnes of Asaph: Zaccur, Ioseph Nathania, & Asarela that wayted on Asaph, whiche prophecyed by the kyng. Of B. Iedythun: the sonnes of Iedythun, Gedelahu, Zeri, Iesaiahu, Hasabiahu, and Mathathiahu, sixe: vnder the handes of their father Iedythun, whiche prophecied with an harpe, for to gyue thankes and prayses vnto the Lorde. Of Heman, the sonnes of Heman: Bukiahu, Mathaniahu, Vziel, Sebuel, Ierimoth, Hananiah, Hanani, Eliatha, Gedalthi, Romamthi, Ezer, Iosbekasa, Malothi, Hothir and Mahaziothi. All these ware the sonnes of Heman, which was the kynges seer in the wordes of God, to lift vp the horne of the regal dignitie. And God gaue to Heman xiiij. sonnes, and thre doughters. All these also ware at the hand of their father, singyng in the house of the lord, with cimbales, psalteries, and harpes, when Asaph, Iedythun & Heman executed the seruice in the house of god at the kynges hand. And the multitude of them with their brethren that ware enstructed in the songes of the lord, euen all that ware conning, ware two hundred fourte score 1 Esd. xvi. d. and eyght. And thei* cast lottes among them selues, howe thei shuld wayte, as well for the small, as for the great, for the scoler as well as for the scholemaster. And the firste lotte C. in Asaph fell to Ioseph. The seconde to Gedeliahu (with his brethren, and sonnes) which were twelue. The third fell to Zaccur with his sonnes and brethren, being xij. persones. The fourth to Isri with his sonnes and brethren, twelue persones. The

brethren, twelue persones. The .xxth to Bukiahu, with his sonnes, and brethren. xii. persones. The .xxi. to Iesarela with his sonnes and brethren, twelue persones. The .xxii. to Iaziahu, with his sonnes & brethren, twelue persones. The .xxiii. to Mathaniahu with his sonnes and brethren, twelue persones. The .xxiiii. to Semei with his sonnes and brethren twelue persones. The .xxv. to Azareel, with his sonnes & brethren, twelue persons. The .xxvi. to Asabia, with his sonnes and brethren. xii. persones. The .xxvii. to Subael, with his sonnes and brethren, twelue persones. The .xxviii. to Mathathiahu, with his sonnes and brethren. xii. persones. The .xxix. to Jerimoth, with his sonnes & brethren. xii. persones. The .xxx. to Hananiahu, with his sonnes and brethren, twelue persones. The .xxxi. to Joshbekasa with his sonnes and brethren. xii. persones. The .xxxii. to Hanani with his sonnes and brethren twelue persones. The .xxxiii. to Maloth, with his sonnes and brethren. xii. persones. The .xxxiv. to Eliathah, with his sonnes and brethren. xii. persones. The .xxxv. to Hothir, with his sonnes and brethren. xii persones. The .xxxvi to Giddalthi, with his sonnes and brethren, twelue persones. The .xxxvii. to Mahazioth, with his sonnes & brethren, twelue persones. The .xxxviii. to Romamthi Ezer, with his sonnes and brethren, twelue persones.

The xxvi. Chapiter.

A. THese are the diuisions of the porters Among the Corethites: Meselemiahu, the sonne of Kore, of the children of Asaph. And the sonnes of Meselemiahu were these: Zachariahu, the eldest, Jedihel, the second, Zebadiahu, the third, Jathniel the fourth, Elam, the fyfth, Jehonan the sixt, & Eleonai the seuenth. The sonnes of Obed Edom: Semeia the eldest, Jehosabad the second Joah the third, Sacar, the fourth, and Nethanael the fyfth, Amiel the sixth, Esachar, the seuenth, Peulthai the eyght, for God blessed him. And to Semeia his sonne, were sonnes borne, that ruled in the house of their father, for thei were men of might. The sonnes of Semeia Othni, Rephael, Obed & Elzabad, & his brethren were strong men: Elihu, and Samachiahu. All these were of the children of Obed Edom, thei, & their children, & their brethren, active men, of strength to do seruice, euen. lxii. of Obed Edom. And Meliniah had sonnes & brethren, active men, xviii. The sonnes of Hosa of the children of Merari: Simri, the chefe, (though he were not the eldest, yet his father set him in the chefe place: Helkiahu the second: Tebaliahu the third, and Zachariahu the fourth: all the sonnes and the brethren of Hosa were. xiii.

B. Among these was deuided the office of the porterdyp, that thei shulde be auncient men, to wayte with their brethren, when thei ministred in the house of the lord. And thei cast lottes betwene the great, and smal, after the housold of their fathers, for euery gate. And the lot on the east side fell vpo Salemiahu. And for Zachariahu his sonne (which was a wyse counsayler) thei cast lots, & his lot came out toward the north. And Obed Edom lot fell to the south. And for his sonnes the lot fell to the houses of Asuppim & for Huphim & Hosa toward the west, with the gate that lieth toward the hyer way: one watch being ouer against an other. In the east were sixe Leuites: & toward the north. iiii. a day, toward the south. iiii. a daye, and toward Asuphim. two, and two. In Pharbar toward the west two, at the goynge up, and two in Pharbar. These are the diuisions of the porters amog the sonnes of Corath, & among the sonnes of Merari. And of the Leuites, Ahiah had the ouersight of the treasure of the house of god, and of the treasure of the dedicate thinges.

C. As concerning the sonnes of Ladan, which were the children of the Gersonites: Of Ladan came auncient fathers, euen of Ladan ther came Gersuni & Jehiely. The sonnes of Jehieli: Zethan & Joel his brother, which were ouer the treasures of the house of the Lord. Of the Amramites also & Jsharites, Hebronites & Ozielites was Subuel, the sonne of Gerson, the sonne of Moses, a ruler ouer the treasures. And of his brethren the sonnes of Eliezer, was Rahabiahu, whose sone was Jsaiahu, whose sone was Joram, whose sonne was Zichri, whose sonne was Selomith, which Selomith, and his brethren, were ouer all the treasures of the dedicate thinges which Dauid the kyng, & the auncient fathers, the captaynes ouer thousandes, & hundredes, and the captaynes of the hoost, had dedicated of the spoyles wonne in battayles: thei did dedicate them to maintayne the house of the lord. And all that Samuel the seer, & Saul, the sonne of Cis & Abner, the sonne of Ner, & Joab, the sonne of Zaruia had dedicated, & whosoeuer had dedicate any thyng, it was vnder the hande of Selomith, & of his brethren. Of the Jsaharites was Chenaniahu & his sonnes, appointed to the businesse without forth, ouer Jsrael, for thei were officers & iudges. And of the Hebronites, Asabiahu and his brethren, (men of actiuitie) a thousand & seuen hundred were officers among them of Jsrael, beyond Jordan westward, in al businesse belongyng to God, and seruice of the kyng. Among the Hebronites was Jeria the chefest, euen a prince amonge the Hebronites & fathers of his kynred. And in the .xl. yere of the kyngdome of Dauid, thei were sought for. And

there ware found among them men of actiuitie at Jazer in Gilead. And Jeliaes brethre ware men of actiuitie, euen two thousand and seuen hundred auncient fathers, whom kyng Dauid made rulers ouer the Rubenites, Gaddites, & ouer the halfe tribe of manasse, for euery matter pertayninge to God, and for the kynges businesse.

¶ The. xxvij. Chapiter.

A. The childzen of Israel after the nombze of them, the auncient heades and captaynes of thousandes, and hundzedes, and their officers, that serued the kyng, by diuers courses, which came in and wente out, moneth by moneth, throughout all the monethes of the yere. And in euery course ware .xxiij. thousande. Ouer the first course, for the first moneth, was Jacoboam, the sonne of Zabdiel. And in his course ware .xxiij. thousand. And the chefest of al the captaynes of the host, for the first moneth, was of the childzen of Phares. Ouer the course of the seconde moneth, was Dodai, an Ahoite, & in his course was Mikloth (a ruler) his helper. And in his course ware .xxiij. B. The chefest captayne of the thirde hoost, for the thirde moneth, was * Banaiahu, the sonne of Jehoiada the hye priest: and in his course ware .xxiij. thousande. This was that Banaiahu whiche was most mightye amonge .xxx. and aboue .xxx. And in his parte was Amizabad his sone. The fourth captaine, for the fourth moneth was Asael the brother of Joab, and Zabadia his sone after him. And in his course ware .xxiij. thousand. The fyfth captayne for the fyfth moneth, was Sambut, the Jezrahite: & in his course ware .xxiij. thousand. The sixt captain, for the sixth moneth, was Jra, the sonne of Ikkes, a Thecuite: and in his course ware .xxiij. thousand. The seuenth captayne, for the seuenth moneth, was Helez the Pelonite, of the childzen of Ephraim: and in his course ware .xxiij. thousand. The eyght captayne for the eyght moneth, was Sibechai, an Huchathite, of the kynred of Zarhi: & in his course ware .xxiij. thousande. The .ix. captayne, for the ninth moneth, was Abiezer, an Anathothite, of the sonnes of Jemini: and in his course ware .xxiij. thousand. The tenth captaine, for the tenth moneth, was Maherai, the Netophathite, of the Zarahytes: & in his course ware twenty & foure thousand. The eleuenth for the eleuenth moneth, was Banaia, the Pirathonite of the childzen of Ephraim: & in his course ware .xxiij. M. The twelueth captayne, for the twelueth moneth, was Heldai the Nethophatite, with Othoniel: & in his course ware .xxiij. M. And the rulers ouer the tribes of Israel ware these. Amonge the Rubenites, was Eliezer, the sone of Zichri. Among the Symeonites also, was Saphathiahu, the sonne of Maacha. Amõg the Leuites: Hasabia, the sonne of Kemuel. Among the Aaronites: Zadok. Amõg them of Juda: Eliu, of the brethren of Dauid. Amonge them of Issachar: Omri, the sone of Michael. Amonge them of Zabulon: Jesmaiahu, the sone of Obadiahu. Among the of Naphthali: Jerimoth, the sonne of Asriel. Among the childzen of Ephraim, Hosea the sonne of Azaziahu. In the halfe tribe also of Manasse: Joel, the son of Phediahu. Of the other halfe tribe of Manasse in Gilead, Jddo, the son of Zachariahu. Amõg the of Beniamin: Jaasiel the sonne of Abner. Among the of Dan: Azarel, the sonne of Jeroham. These are the lozdes of the tribes of Israell. But Dauid toke not the nombze of them vnder .xx. yere: because the Lozde sayde he wolde encrease Israel, like vnto the starres of the skye. And* Joab, the sone of Zeruia, began to nõbze: but he finished it not, because that there fell wrath for it against Israel, neither, was the nombze put into the chronicles of kynge Dauid. Ouer the kynges treasures was Azmaueth, the sonne of Adiel. And ouer the treasures of the felde, & the cities, & villages, & castels, was Jehonathan, the sõne of Vzziahu. And ouer the workemē in the felde that tylled the grounde, was Ezri, the sonne of Chelub. And the ouersight of the vineyardes, had Semei, the Ramathite. Ouer the encreace also of the vineyardes, and ouer the wynecellers, was Sabdi, the Hasiphunite. & ouer the oliuetrees, and mulberytrees, that ware in the valleys, was Baal Hanan, the Gederite. And ouer the treasure of oyle was Joas. Ouer the oxen that fedde in Saron was Setai, the Saronite. And ouer the oxen that ware in the valeys, was Saphat the sõne of Adlai. Ouer the camels, Obel, the Ismaelite. And ouer the asses, was Jehadiahu, the Meronothite. Ouer the shepe, was Jazis, the Hagerite. All these ware the rulers of the substaunce of kyng Dauid. And Jehonathan, Dauides vncle (a man of counsail & of vnderstanding) was a scribe, and Jehiel the sõne of Hachmony, was with the kynges sonnes, euen truelye them. And Ahitophel was of the kynges counsayle. And Husai the Arachyte, was the kynges companion. And nexte to Ahitophel, was Jehoiada, the sonne of Banaiahu and Abiathar. And captayne of the kynges warre was Joab.

* 1. Par. xi. c.
* 2. Re. xxij. a

* 1. Par. xxi. a.

¶ The. xxviij. Chapiter.

AND Dauid gathered togyther all the lozdes of Israel: the lozdes of the tribes, the lozdes of the companyes, that ministred to the kyng by course, the captaynes ouer thousandes, and ouer hundzedes, & the lozdes that had the ouersight ouer al the substaunce and possession of Dauid, & his sonnes, with the chaberlaynes all the mighty & valiaunt

and all mine men vnto Ierusalem. And kyng
i. Reg. vi. a. Dauid rose vp vpon his fete, and saide.
Heare me my brethren and my people. * I had
in my hart to buylde an house of rest for the
arke of the couenaunt of the Lorde, and for
the foote stole of our God, and had made re-
vii. Reg. v. a. dy for the buylding. But God said vnto me
i. Par. xxv. b. * thou shalte not buylde an house for my na-
B. me, bycause thou hast ben a man of warre, &
i. Reg. xvi. a. hast shed bloud. Yet ouer, the Lorde God of
Israel * chose me before al the house of my
father, to be kynge ouer Israel for euer, for
in Iuda wolde he chose a captayne, and of
the housholde of Iuda, is the house of my fa
ther, and among the sonnes of my father he
had a lust to me to make me kyng ouer al Is-
rael. And of al my sonnes (for the Lorde hath
gyuen me many sonnes) he hath chosen Sa-
lomon my sonne, to sit vpon the seate of the
i. Par. xvii. a. kyngdome of the Lorde in Israel. And he said
ii. Par. vi. b. vnto me: * Salomon my sonne, he shal builde
me an house and courtes, I haue chosen hym
to be my sonne, and I wyll be his father. I
wyl stablishe his kyngdome for euer: yf he
wyl be strong to do my commaundementes &
my lawes, as it goeth this day. Now there-
fore in the sight of al Israel, the congrega-
cion of the lord, and in the audience of oure
God: kepe and seke for al the commaunde-
mentes of the Lorde your God, that ye may
enioye a good lande, and leaue inheritaunce
for youre children after you for euer. And
thou Salomon my sonne, know thou the god
of thy father, and serue him with a pure hart,
and with a swete courage. * For the Lorde
xvi. Cal. vii. c. searcheth all hartes, and vnderstandeth all
the ymaginacions of thoughtes. And if thou
seke hym: he wil be founde of the. But yf
thou forsake him, he wil cast the of for euer.
Take hede nowe, for the lorde hath chosen
the, to buylde hym an house of a Sanctuary.
Be stronge therfore, and playe the man. And
Dauid gaue Salomon his sonne the paterne
of the porche of the temple also and of the
C. houses that longed therto, of the store hou-
ses, vpper chambres, inner parlours, and of
the house of the mercyseate: and the example
of al that he had in his mynd, for the courts
of the house of the lord, & for all the celles
rounde about, for the treasures of the house
of God, and for the treasures of the dedicate
thynges, & for the diuisions of the priestes
and Leuites that wayted by course and for
all the workemanship that longed to serue for
the house of the Lord, and for al the vessels
that longe to serue in the house of the Lorde.
For golde, and for the wayght of golde, for
all vesselles of seruyce ministracions: for
al maner of vesselles of siluer in waygh te, &
for all vesselles whatsoeuer purpose they
serued vnto: & he wayght of gold for the ca-
ndlesticke, & the golde for the lampes, with
the wayght for euery candlesticke, and for
the lampes therof. And for the candlestickes
of siluer by wayght, both for the candlesticke
and also for her lampes, according to the di-
uersitie of the vse of euery candlesticke. And
D. by wayght he gaue golde for the tables of
shewebread, euen for euerye table: and like-
wyse siluer for the tables of siluer. And
golde for fleshokes, cuppes, and drynkyng
potes. And pure golde in wayght for basens,
euen for euery basen. And likewyse siluer by
weyght for euery basen of siluer. And for the
aulter of encense pure gold by wayght. And
golde for the paterne of the charet of the
cherubs, that stretched out their wynges, &
couered the arke of the couenaunte of the
lord. All (sayd he) was gyuen me by writyng
of the hande of the lord, whiche made me vn-
derstande all the workemanshyp of the pa-
terne. And Dauid saide to Salomon his
sonne: be strong, and do manly, feare not, nor
be faynte harted: for the Lord God, euen my
God, is with the, and he wyll not fayle the
nor forsake the, vntil thou hast finished all
the worke that muste serue for the house of
the Lorde. Beholde, the priestes & Leuites
are deuided in companies for all maner of
seruice that pertayneth to the house of God:
they are with the for all maner of workе-
manship, & so are al that excell in wysedome
for any maner of seruice. Thou hast also
the Lordes & al the people for euery thyng
that thou hast nede of.

The. xxix. Chapiter.

Dauid the kyng said vnto al the con- A.
gregation: * God hath specially chosen iii. Reg. i. a.
Salomon my sonne whiche is yet yong and
tender, and the worke is great: for the house
shal not be for man, but for the Lorde God.
Moreouer I haue prepared with all my
might for the house of god, gold for vessels
of golde, siluer for them of siluer, brasse for
thinges of brasse, yron for thynges of yron,
and wode for thynges of wode: and onyx
stones, and stones to be set, glysteryng stones &
of diuers coloure, and all maner of precioute
stones, and marble stones in great abound-
daunce. And bycause I haue lust to the house
of my God: I haue of mine owne proper
good, gold, and siluer, whiche I haue cheer-
fully gyuen to the house of my God, beyde
al that I haue prepared for the holy house,
euen thre thousand talentes of golde of O-
phir, and seuen thousande talentes of tried
siluer to ouer laye the walles of the house
withall, the golde for thynges of gold, sil-
uer for them of siluer, and for all maner of
worke by the handes of artificers. And who-
soeuer is willyng maye this day consecrate
his hande vnto the Lorde. And to the aun-
cient fathers, and the lordes of the tribes of B.
Israell, the captaynes of thousandes, and

hundreden, with the lordes that ware rulers ouer the kynges worke, ware willyng, and gaue for the seruice of the house of God, fiue thousand talentes of golde, and ten thousand peces of golde, and ten thousand talentes of siluer, and xviij. thousand talentes of braſſe, and one hundred thousand talentes of yron. And they with whom precious stones ware found, gaue them to the treasure of the house of the Lord, by the hand of Jehiel the Gerſonite. And the people reioyced when they ware so willyng to gyue their goodes, and with a perfect harte they offered vnto the Lorde. And Dauid the kyng reioyced with great gladnesse. And Dauid blessed the lord before al the congregacion, and sayed: Blessed be thou Lord God of Israell, our father, from euer, and for euer. Thine (O Lord) is greatnesse, and power, glory, victory, and praise: for all that is in heauen, and in yearth is thine, and thyne is the kyngdom (O Lord) and thou excellest aboue al, and as the head of all. And richesse, and honour, come of the, and thou reignest ouer all, and in thyne hande is power, and strength, and in thyne hande it is to make great, and to gyue strength vnto all. And now our God, we thanke the, and prayse thy glorious name. But who am I? and what is my people, that we should enforce our selues to gyue these thynges so willyngly? But all thynges come of the, and of that which we receyued at thyne hand, we haue gyuen the.* For we be but straungers before the, and soiourners, as wer al our forefathers. Our dayes on the yearth also, are but as a * shadowe, and there is none abydyng. O lord our God, al this substance that we haue prepared to build the an house for thine holy name, commeth of thine hande, and is al thine. I wote also my God, that thou tryest the hartes, and hast pleasure in vnfainednesse. And in the vnfainednesse of myne hart: I haue willingly offered al these thynges. And now haue I seue thy people (which are found here) to offre vnto the willyngly, and with gladnesse. O Lord God of Abraham, Isaac, and of Israel, our fathers, kepe this for euer, as the beginnyng of the thoughtes of the harte of thy people, & prepare their hartes vnto the. And gyue vnto Salomon my sonne, a perfect harte to kepe thy commaundementes, thy testimonies, and thy statutes, and to do all, and to builde the house, for the whiche I haue made prouision. And Dauid said to al the congregacion: Now blesse the Lorde your God. And all the congregacion blessed the Lord God of their fathers, & bowed downe their heades, and worshipped the Lord, and the kyng. And they offered offerynges vnto the Lord. And on the morow after the said day, they offred burnt offerynges vnto the Lord, euen a thousand young oxen, a thousand rames, and a thousand lambes, with their drynkofferynges. Many sacrifices offred they for al Israel, and did eat, and dranke before the Lorde the same day, with great gladnesse. And they made Salomon, the sonne of Dauid, kyng, the second time, & anoynted hym vnto the Lorde, and Sadoc, to be the hye Priest. * And Salomon sat on the seate of the Lorde, and was kyng in stede of Dauid, his father, and prospered, and al they of Israel obeyed him. And al the Lordes and men of power, and all the sonnes of kyng Dauid submitted them selues: and ware vnder kyng Salomon. * And the Lord magnified Salomon in dignitie, in the sight of all them of Israel, and gaue hym so glorious a kyngdom, as no kyng had before hym in Israell. And so Dauid the sonne of Isay reigned ouer all Israel. And the space that he reigned ouer Israel was. xl. yeare: seuen yeare reigned he in Hebron, & xxxiij. yere reigned he in Jerusalem: and he died in a good age: ful of dayes, riches, and honour. And Salomon his son reigned in his stede. The actes of Dauid the kyng, first, and last: behold, they are written in the booke of Samuel, the sear, and in the booke of Nathan, the Prophete, and in the booke of Gad, the sear, with al his kyngdom & power, & times that went ouer hym, and ouer al Israell, and ouer al kyngdomes of the yearth.

¶ The ende of the first booke of the Chronicles: otherwise called, the first boke of Paralipomenon.

Gen. xlvij. b. ps. xxxix. c. Heb. xi. c. Sap. ij. b.

¶ The seconde booke of the Chronicles, which in the Hebrue is one with the first.

The first Chapiter.

SAlomon, the sonne of Dauid, waxed strong in his kyngdom: and the * Lord his God was with him, and magnified hym in the dignitie. And Salomon spake vnto al Israel, to the captaines ouer thousandes, to the capitaines ouer hundredes, to the iudges, and to euery officer in al Israel, and to the auncient fathers. And so Salomon, and all the congregacion with hym * went to the hye place that was at Gabaon, * for there was the tabernacle of the witnes of God * whiche Moses (the seruaunt of the Lorde) made in the wilderne. But the arke of God * had Dauid brought from Cyriath Jearim, into the place which Dauid had prepared therefore. For he had pitched a tente for it at Jerusalem. Moreouer, the brasen aulter * that Bezaleel the son of Uri, the son of Hur, had made, was there before the tabernacle of the Lord. And Salomō and the congregacion went to visite it. And Salomō

i. Reg. ij. c.

i. Reg. iij. b.

i. Reg. iij. a

i. Reg. ij. a. ij. Par. xxi. b. Deut. xxvij. xxxij. xxxiij. ij. Re. vi. a. Ex. xxxix. c.

gat by there before the Lorde to the brasen
aulter that was before the Tabernacle of
ij. Reg. iij. c. witnes, & offred a thousand burnt sacrifices
vpon it. And the same night did God appeare
B. vnto Salomon, & said vnto him: aske what I
shal gyue the. And Salomon said vnto God:
thou hast shewed greate mercy vnto Dauid
Dan. ix a. my father, and * hast made me raigne in his
ij. Reg. iii. a stede. * Now therfore, O Lord God, let thy
iij. Reg. iii. promise whiche thou madest vnto Dauid my
father, be true. For thou hast made me kyng
ouer a people whiche is like the dust of the
yearth in multitude: wherefore gyue me now
wisdom & knowledge, that I may be able to
go in, & out before this people: for who is
C. worthely I can iudge this people that is so
ij. Reg. iii. b great? * And God said to Salomon: because
this was in thyne hart, & because thou hast
not asked treasure, richesse, and honour, and
the liues of thyne enemies, neyther yet long
life: but hast asked wisdō & knowledge for
thy selfe to iudge my people, ouer whiche I
have made the kyng: wisdom & knowlege is
graunted vnto the, & I wil gyue the treasure
& riches, & glory, so that among the kynges
that have bene before the, or after the, none
was, or shal be, like the. And so Salomō cam
from the hilauntar (that was at Gibeon) to
D. Jerusalem, from the tabernacle of witnes, &
iij. Reg. x. d. raigned ouer Israel. And Salomon gathe-
red the charets, & horsemen: he had a thou-
sand & four hundred charets: & xij. M. horse-
men, whō he bestowed in the charet cities,
& with the kyng at Jerusalē. And * the kyng
iij. Reg. x. d. made siluer, & golde at Jerusalē, as plente-
ous, as stones: & cedre trees made he in ple-
tie as the mulbery trees, that growe in the
valleys. & the horses whiche Salomon had,
were brought him out of Egypt by the kyn-
ges marchantes that were together, whiche
beyng of one cōpany, tooke them out at a price.
They cam also and brought out of Egypte a
charet for vi. hundred peces of siluer: and a
horse for an hundred & fifty. And so brought
they horses frō al the kynges of the Hethi-
tes, and frō the kynges of Syria, by theyr
owne hand.

The. ij. Chapitter.

a AND Salomon determined to builde an
house for the name of the lord, & an house
for his kyngdom. And Salomon told out lxx.
M. men to beare burthens, & iiij. score. M.
men to hewe stones, in the mountaines, & iij. M. and six hundred to ouersee
iij. Reg. v. a. them. * And Salomō sent to Huram, the kyng
iij. Reg. v. b. b. of Tyre, sayeng: As thou diddest deale with
Dauid my father, * & diddest send him Cedre
wood to build him an house to dwel in, euen
so deale with me. For I am about to builde
an house for the name of the lord my God, to
offer vnto hym holy thynges, and to burne
swete encense, & to set the shewbrad before him
continually: to offre burnt sacrifices for the
morninge, & euenyng, on the Sabboth daies,
in the first day of euery newe Moone, and in
the solempne feastes of the Lorde our God.
For it is an ordinaunce to be continually kept
of Israel. And the house which I build shal
be great, for great is our god, above al gods.
But who is able to build him an house?
when that heauen, and heauen aboue all hea-
uens, is not able to receyue hym. What am I
then, that I should builde him an house? nay,
but euen to burne sacrifice before hym. Shal
this buildyng be. Sende me now therefore a
conning man, that can worke in gold & siluer,
in brasse, and yron, in purple, crymosin & ye-
low silke, and that can skil to graue with the
conning men that are with me, in Juda, and
Jerusalē, whō Dauid my father did prepare.
Send me also Cedre trees, Pine trees & Al-
mage trees, out of Libanon. For I wot that
thy seruauntes can skil to hewe timbre in Li-
banon. And behold, my men shalbe with thine,
that they may prepare me timbre enough, for
the house which I am determined to builde.
Shalbe wondreful great. And behold, for the
vse of thy seruauntes, the cutters, & the he-
wers of tymbre, I have gyuen. xx. M. quar-
ters of beaten wheate, & xx. M. quarters of
E. barly, xx. M. bates of wine, and xx. M. ba-
tes of oyle. And Hyram, kyng of Tyre, aun-
swered in writyng which he sent to Salo-
mon: Because the Lord hath loued his peo-
ple, therfore he hath made the kyng ouer thē.
And Hirā said moreouer, blessed be the lord
God of Israel, which made heauen & yearth,
and that hath gyuen Dauid, the kyng a wise
son, & one that hath discretion, prudence, and
vnderstandyng, to build an house for the lord,
& a palace for his vse. And now I have sent
a wiseman, and a man of vnderstandyng (whō
iij. Reg. vij. b. my father Hiram did vse) * the son of a wom
of the daughters of Dan, & his father was
a man of Tyre, and he can skil to worke in
gold, & siluer, in brasse, & yron, in stone, and
timbre, in purple, & yelow silke, in fine white
and crymosin: and can graue sondry manet of
D. grauinges, and find out diuers maner of sub-
tile workes that shalbe set before hym, with
thy connyng men, and with the connyng men
of my lord Dauid, thy father. Now therfore
the wheat, and barly, oyle, and wine, whiche
my lord hath spoke of, let him sende vnto his
seruauntes. And we wil cut wood in Libanō
as muche as thou shalt nede, and wil bryage
it to the shippes by the Sea, to Japho, from
whence thou maist cary them to Jerusalem.
And Salomon nōbred al the straungers that
were in the land of Israel, after the numbre
of them whom his father Dauid had nōbred.
And they were found an hundred, and lx. thou-
sand and three hundred. And he sette lxx.
M. of them to beare burthens, and lxxx. M. to
hewe stones in the mountaines, & xxx thou-

sand, & sixe hundred officers, to set the people a worke.

¶ The. iij. Chapiter.

A. THen Salomon began to build the house of the Lord at Jerusalem in mount Moria* where (the Lord) appiered vnto Dauid his father, euen in the place that Dauid prepared in the threshyng floore of Ornan, the Iebusite. And he began * to builde in the second day, of the second moneth, * the fourth yere of his reigne. And these are the paternes whereby Salomon was enstruct to build the house of God. The length was thre score cubites, after the olde measure, & the breedth xx. cubites. The porche (that was in breedth as large as the temple) had xx. cubites, and the heigth, was an hundred and xx. cubites. And he ouerlaied it on the inner side with pure gold. And the greater house he cieled with firre tree whiche he ouerlaied with the best gold, and graued therto palmetrees, & chaines. And he ouerlayed the house with precious stone, beautifully. And the golde was gold of Paruaim. The house (I say) the beames, postes, walles and doores thereof, ouerlayed he with gold, & made grauen worke vpon the walles. And he made the house moost holy, whose length was twenty cubites, like to the breedth of the house, & the breedth thereof was also xx. cubites. And he ouerlaied it with good gold, euen with vi. hundred talentes. And the weyght of the nayles of golde, was fifty sycles. And he ouerlayed the vpper chābres with gold. And in the house moost holy, he made twoo Cherubins of ymage worke, like children, and ouerlayed the with gold. And the winges of the Cherubins were xx. cubites long. The one wyng was v. cubytes, reachyng to the wal of the house, and the other wynge was likewyse v. cubytes, reachyng to the wyng of the other Cherub. And euen so the one wyng of the other Cherub was v. cubites, reaching to the wal of the house, & the other wing was v. cubites also, and reached to the wyng of the other Cherub. So that the winges of the saied Cherubs, were stretched out xx. cubites, & they stode on their feet, and loked inwardes. And he made a fore hangyng of yelow silke, purple, crymosin, and fine white, and caused the pictures of the Cherubs to be broidred theron. And he made before the house twoo pillers of xxxv. cubites hye. And the head that was aboue on the toppe of euery one of them was v. cubites, and he made chaines of wreathen worke for the quiere, & put them on the heades of the pillers, and made an hundred pomgranates, & put thē on the chaines. And he reared vp the pillers before the temple: one on the right hand, and the other on the left, & called the right, Jachin, & the left Boaz.

¶ The. iij. Chapiter.

A. AND he made an aultar of braste. xx cubites long, and twenty cubites brode, and ten cubites hye.* And he cast a brasen lauatory of ten cubites, frō brym, to brym, round in compasse, and fiue cubites hye: and a lyne of thirty cubites did cōpasse it rounde about. And vnder it was the fassion of oxen, whiche did compasse it rounde about: with ten cubites did they compasse the lauatory round about, and there ware twoo rowes of oxen, which ware cast of like molten worke. And it stode also vpon twelue oxen, thre loked toward the North, thre, towarde the West, thre, toward the South, and thre, toward the East. And the lauatory was set vpon them, & al their backes ware towarde the lauatory. And the thicknesse of it was an handbreede, and the brym, like the brym of a cuppe, with floures of lilies. And it receiued, and helde thre thousand bates. And he made ten lauers, and put fiue on the right hand: and fiue on the left, to washe and cleanse in them such thynges as they offred for a burnt offryng. But the great lauatory was for the Priestes to wash in. And he made ten candlestickes of gold (accordyng to the paterne that was gyuen of them) and put them in the temple fiue, on the right hande, and fiue on the left. And he made also ten tables, and put thē in the temple: fiue on the right side, and fiue on the left. And he made an hūdred basens of golde. And he made the court of the priestes, and the great court, and doores to it, and ouerlaied the doores of them with brasse. And he sette the great lauatory, on the right side of the East ende, ouer against the South. And Hiram made pottes, shouels, and basens, and finished the worke that he was appointed to make for kyng Salomō, in the house of God. The two pillers, the courtynges, or twoo heades on the toppes of the pillers, and two wrethes to couer the twoo scalpes, or heades, that wer on the toppes of the pillers: & iij. hundred pomegranates, on the two wrethes, ij. rowes of pomgranates on one wreth, to couer the two toppes or heades, that wer on the pillers. And he made two botomes: and lauers made he vpon the botomes: the great lauatory, & twelue oxen vnder it. Pottes also shouels, & fleshokes. And al these vessels did Hiram (his father) make to kyng Salomon, for the house of the lord of bryght brasse. In the plaine of Jordā did the kyng cast thē, euen in the clay ground that is betwene Socoth, & Zaredatha. And Salomō made al these vesselles in great aboundāce, for the waighe of brasse could not be reconed. And Salomō made al the vessels that wer for the house of God: the golden aultar also, & the tables to set the bread vpon. Moreouer, the candlestickes, with their lāpes (to burne after the maner before the quire) and that of precious

gold: and the louers, and the lampes, & the
cuppes made he of gold, & that perfect gold,
and the dressyng knyues, basens, spones, and
censers of pure gold. And he made the doore
of the temple, & the inner doores within the
place moost holy, and the inner doores of the
temple wer gilded. And so was all the worke
that Salomō made for the house of the lord,
finished.

¶ The.v. Chapiter.

A. SO all the worke that Salomō made
in the house of the Lorde, was finished.
ij. Re.vij.g. And * Salomon brought in all the thynges
that Dauid his father had dedicated, with the
siluer, and gold, and all the Jewels, & put thē
among the treasures of the house of God.
ij. Re. vij.a. Then * Salomon gathered the elders of Is-
rael together, and all the heades of the tri-
bes and auncient fathers of the children of
Israel, vnto Jerusalem, to bring the arke of
the couenaunt of the Lord, out of the citie of
Dauid: which is Sion. Wherefore, al the men
of Israel resorted vnto the king in the feast
euen in the.vij. moneth. And all the elders of
Israel came, & the Leuites toke vp the ark.
And the Priestes, and the Leuites brought
away the arke, of the tabernacle of witnesse,
and al the holy vesselles that ware in the ta-
bernacle, and they bare them. And king Salo-
mon, and al the congregation of Israel that
ware assembled vnto hym, before the ark, of-
fred shepe and oxen, so many, that they could
B. not be told, nor nombred for multitude. And
the Priestes brought the Arke of the ap-
pointment of the Lorde vnto his place, euen
into the quiere of the temple, within the place
moost holy, and sette it vnder the wynges of
the Cherubs, that the Cherubs stretched
out their wynges ouer the place of the Ark,
and the Cherubs couered both the ark, and
her barres aboue on hie. And the barres of
the arke ware so long, that the heades of the
barres were sene without the Ark within the
quire, but not without. And there the ark re-
mayned vnto this day. But their was nothing
ij. Re. vij.c. in the arke * saue the two tables, which Mo-
C. ses put therin at Horeb, when the lord made
a couenaunt with the children of Israel, af-
ter they wer come out of Egypt. And it for-
tuned, that when the Priestes ware come out
of the holy place (the sanctuary was filled
with smoke) for all the Priestes that ware
present, ware sanctified, & did not then wayte
by course, that both the Leuites, & the sin-
gers vnder Asaph, Heman, and Jeduthun wer
appointed to sundry offices, with their chil-
dren & brethren, & wer arayed in fine white,
hauyng Cymbales, psalteries, and harpes, &
stode at the East end of the aulter, & by them
an hundred & twenty priestes blowyng with
D. trupettes. And the trupet blowers, & the sin-
gers, so agreed, that it semed but one voice
in prayeng, & thankyng the Lord. And when
they lift vp their voice with the trompettes,
cymbales, & other instrumentes of Musike: &
when they prayed the Lord, (and said) how
that he is good, & that his mercy lasteth euer:
the house of God was filled with a cloude,
so that the Priestes could not endure to mi-
nistre, by the reason of the cloud. For the ma-
iestie of the lorde had filled the house of God.

¶ The.vi. Chapiter.

A. THen Salomon said: The Lord hath spo-
ken, how that he wil dwel in the cloude.
ij. Re. viij.b. And I haue buylt an habitation for the, and a
place for thy dwelling for euer. And the king
turned his face, and blessed the hole cōgre-
gacion of Israel, & all the congregation of
Israel stode. And he said, blessed be the Lord
God of Israel, which hath with his hādes
fulfilled that, that he spake with his mouth
to my father Dauid, sayeng: * syns the daye ij. Reg. vij.a.
that I brought my people out of the lande of ij. Reg. viij.b
Egypt, I chose no citie among al the tribes
of Israel to buylde an house in, that my name
might be there, neyther chose I any man to
be a ruler ouer my people Israell: * sauyng i. Da. vij.d.g
that I, haue chosen Jerusalem, that my name xj.d.
might be there, and haue chosen Dauid to be B.
ouer my people Israel. * And when it was in ij. Reg. viij.a.
the harte of Dauid my father, to builde an ij. Re. viij.b.
house for the name of the Lorde God of Is- i. Da. xxij.b.
rael, the Lord said to Dauid my father: for
asmuche as it was in thy harte to buylde an
house for my name, thou diddest wel that thou
so thoughtest in thy hart. Notwithstādyng,
thou shalt not builde the house, but thy sonne,
which is procreded out of thy loynes, he shal
build an house for my name. The Lord ther-
fore had made good his sayeng that he hath
spoken, & I am risen vp in the roume of Da-
uid my father, and am set on the seate of Is-
rael, as the Lord promised, and haue buylt an
house for the name of the Lord God of Is-
rael. And in it haue I put the arke, wherin is
the couenaunt of the lord, that he made with
the children of Israel. And the king stode be-
fore the aultar of the Lorde, in the presence
of al the congregacio of Israel, & stretched
out his hādes. For now Salomō had made a
brasen pulpit of fiue cubites long, & fiue cu-
bites brode, and thre of height, & had set it in
the middes of the great court, & vpon it he
stode, & kneled down vpon his knees, before
al the cōgregacio of Israel, & stretched out C.
his handes toward heauen, & said: O Lord iij. Re. viij.c.
God of Israel, there is no God like the, in
heauen & yearth, which kepest couenaunt, and
shewest mercy vnto thy seruaūtes, that walke
before the with al their hartes. Thou which
hast kept with thy seruaūt Dauid my father,
the thynges that thou promisedest him: thou
spakest it with thy mouth, & hast fulfilled it
with thy handes, as it is so se this day. And
now Lorde God of Israell, kepe with thy

seruaunt Dauid my father, the thynges that thou promisedest him,* sayeng: thou shalt in my sight not be without a man, that shall sit vpō the seat of Israel: so that thy children take hede to their waies, to walke in my lawe, as thou hast walked before me. And now Lorde God of Israel, let thy saiyng be true, which thou spakest vnto thy seruaunt Dauid. And will God in very dede dwel with men on erth? Behold,* heauen, and heauen aboue al heauens, do not conteine the: how much lesse the house which I haue builded? Let it be thy pleasure therefore to turne to the prayer of thy seruaunt, and to his supplication (O lord my God) to herke vnto the voice and prayer which the thy seruaunt prayeth before the, and let thine eies be open toward this house day and night, ouer this place wherin thou hast saied, that thou wouldest put thy name, to herken vnto the prayer which thy seruaunt prayeth in this place. herken vnto the prayers of thy seruaunt, and of thy people Israel, which they praie in this place: heare thou (I say) out of thy dwelling place, (euen out of heauen,) heare, and be merciful. *

D. If a man sinne against his neighbour, and take an othe against hym, and make hym to sweare, and they both come before thine aultar in this house: then heare thou from heauen, and worke, and iudge thy seruauntes, that thou rewarde the vngodly, and recompence him his way vpon his head, and iustifie the righteous, and geue hym according to his righteousnesse. And if thy people Israel be putte to the worse before the enemy, because they haue sinned against the, yet if they turne, and geue thankes vnto thy name, and make intercession, and praie before the in this house, then heare thou from heauen, and be merciful vnto the synne of thy people Israel, and bring them again vnto the lande which thou gauest to them, and to their fathers.

E. When heauen is shut vp, & there is no raine, because they haue sinned against the: yet if they praie in this place, and confesse thy name, and repent fro their sinne, for thy whiche thou chastenest them: then heare thou in heauen, & be merciful vnto the sinne of thy seruauntes, and of thy people Israel, & guide thou the in to the good way to walke in, and sende raine vpon thy lande, whiche thou hast geuen vnto thy people, for an inheritaunce. And if there be derth in the land, or pestilence, corruption, or blasting of corne, grashoppers, or caterpillers, or that their enemies beliege them, in the Cities of their lande: and destroy the countreys: what sore, what plage or sickenesse it be: Then what soeuer supplications and prayers shall be made of any man, & of all thy people Israel, which shall know euery man his owne sore, and his owne grefe, and shal stretche out their handes, towarde this house, thou shalt heare from heauen, euen from thy dwelling place, and shalt be merciful, and geue euery man according vnto al his waies, cuius thou doest knowe euery mannes harte: for thou onely knowest the hartes of the children of men: that they may feare the, & walke in thy wayes, as longe as they liue in the land which thou gauest vnto their fathers. F. Moreouer the straunger which is not of thy people Israel, if he come fro a farre land, for thy great names sake, & thy mighty hand, & thy stretched out arme. If they come (I say) and praie in this house: thou shalt heare from heauen, euen from thy dwelling place, & shalt do according to all that the straunger calleth to the for: that al people of the earth may know thy name, and feare the, as doeth thy people Israel, and that they may knowe, how that in this house which I haue built, thy name is called vpon. If thy people go out to warre against their enemies, by the way that thou shalt send them, and they praie to the, in the way * towarde this citie, whiche thou hast chosen, euen toward the house which I haue built for thy name: then heare thou from heauen their supplication and prayer, and helpe them in their right. G. If they synne against the (as * there is no man but he doth synne,) and thou be angry with them, and deliuer them ouer before their enemies, and they take them, & lede them away, vnto a land farre, or nere, yet if they repent in their harte, in the lande where they be in captiuite, and turne, & praie vnto the in the lande of their captiuite, saieng: We haue sinned, we haue done euill and wickedly, and turne again to the with al their harte, and al their soule (in the lande of their captiuite, where they kepe them in bondage) and so pray towarde their lande which the thou gauest vnto their fathers, euen towarde the citie which thou hast chosen, and toward the house which I haue buylt for thy name: then heare thou from heauen, euen from thy dwelling place, their supplication, & their prayer, and iudge their cause, and be merciful vnto thy people which haue sinned against the. Now my God, let thine eyes be open, and thine eares attent vnto the prayer that is made in this place. Nowe vp * O Lorde God in to thy resting place, thou, and the arke of thy strength. O Lorde God, let thy priestes be clothed with health: and let thy sainctes reioyce in goodnes. O Lorde God turne not away the face of thine anoynted. Remembre the mercies whiche thou hast promised to Dauid thy seruaunt.

The. vij. Chapiter.

NOw * when Salomon had made an end of prayeng, there came downe fire from heauen and consumed the * burnte offrynge, and the sacrifices. And the house was

i. Reg. viii. c. Iho. xv. c. Act. viii. c.

Deu. vi. d.

i. Reg. viii. e. i. Iho. i. d.

Psal. cxxxii. a.

H. i. Reg. viii. e. * Leui. ix. b.

with the glory of the Lord, and the Priestes
could not go into the house of the Lord, be-
cause the glory of the Lorde had filled the
Lordes house. And when all the children of
Israel sawe howe the fire, and the glory of
the Lord came down vpon the house, they fel
down flat vpon their faces to the yearth, v-
pon the pauement, and worshipped, and con-
fessed vnto the Lorde, that he is gracious,
and that his mercy lasteth euer. And the kyng
and all the people offered sacrifices before
the Lorde. And kyng Salomon offered a sa-
crifice of xxij. thousand oxen, and an hundred
and twenty thousand sheepe. And so the kyng
& all the people dedicated the house of God.
And the priestes waited on their offices, and
the Leuites had the instrumentes of Musike
of the Lord, which kyng Dauid had made to
confesse vnto the Lorde, that his mercy la-
steth euer: playeng a Psalme of Dauid with
their handes. And the Priestes blewe with
trumpettes before them: and all they of Is-
rael stode. Moreouer, Salomo halowed the
middle of the courte that was before the
Lord, for there he offered burntofferynges,
and the fat of the peace offerynges, because
the brasen aulter which Salomon had made,
was not able to receiue the burntofferynges,
and the meatofferynges, and the fat. So at
the same time Salomon kept a * feast of se-
uen dayes, and all they of Israel with him,
an exceadyng great congregation, euen from
the entryng in of Hamath vnto the ryuer of
Egypt. And in the eyght daye they made a
gatheryng: For they kept the dedicacion of
the aultar seuen dayes, and the feast seuen
dayes. And the xxiiij. day of the seuenth mo-
meth, he let the people depart into their te-
ates, glad, and merry in harte, for the goodnesse
that the Lorde had shewed to Dauid, and to
Salomon, and to Israel his people. * And
Salomon finished the house of the Lord, and
the kynges house. & al that came in his harte
to make in the house of the Lord, & his owne
house, went prosperously forward. And the
Lord appeared to Salomon by nyght, & said
to him: I haue hearde thy petition, * & haue
chosen this place for my self, to be an house
of sacrifice. Yf I shut vp heauen that there
be no raine, or yf I commaunde the locustes
to deuoure the land, or yf I sende pestilence
among my people, and if then they that are of my
people, among whom my name is called vpo,
do humble themselues, and make intercessi-
on, and seke my presence, and turne from
their wicked waies: then wil I heare from
heauen, and be mercyful to their synne, & wil
heale their lande. And from henceforth mine
eyes shal be open and mine eares attent vnto
the prayer that is made in this place. And
nowe now * I haue chosen and sanctified
this house, that my name may be there for e-
uer: and mine eyes and mine harte shalbe there
perpetually. And yf thou wilt walke before
me, as Dauid thy father walked, to do all
that I haue commaunded the, and wilt ob-
serue my statutes, and my lawes, then will I
stablishe the seate of thy kyngdom, accordyng
as I made the couenaunt with Dauid thy fa-
ther sayeng: * thou shalt not be without a
man to be ruler in Israel. But & yf ye turne
away, and forsake my statutes, and comman-
dementes which I haue set before you, and
shal go and serue other goddes, and worship
them: then will I plucke them vp by the roo-
tes, out of my lande which I haue geuen the,
and this house which I haue sanctified for
my name wil I cast out of my sight, and will
make it to be a prouerbe, and a iest, among al
nacions. And euery one that passeth by, shal
be astonied at this house, which shalbe hye to
the moost hie God, and shal say: * why hath
the Lord delt on this sorte with this lande,
and with this house? And they shal answere,
because they forsoke the Lord God of their
fathers, which brought them out of the land
of Egypte, and caught holde on other god-
des, and worshipped them, and serued them:
euen therefore hath he brought all this euil
vpon them.

The. vij. Chapiter.

AND * it fortuned, that after xx. yeare
when Salomō had built the house of the
Lorde, and his owne house: he built the ci-
ties that Hiram gaue him, and putte of the
children of Israell in them. And Salomon
went to Hamath Zoba, and strengthened it. And
he built Thadmor in the wildernesse, and re-
paired al the store cities which ware in Ha-
math. And he built Bethhoron the vpper, and
Bethhoron the nether, strong cities, hauyng
walles, gates, and barres. And Baalah, & al
the store cities that Salomon had, and al the
charet cities, and the cities of the horsemen,
and euery pleasaunt place that Salomō had
lust to build in Ierusalem, and Libanon, and
thrōout al the lande of his dominion. And
all the people that were left of the Hethites,
Amorites, Pherezites, Heuites, and Iebusi-
tes, which ware not of the children of Is-
rael: but ware the children of them, which
ware left after them in the lande, and ware
not consumed of the children of Israel, them
did Salomō make to paye tribute vntil this
daye. But of the children of Israel did Sa-
lomon make no bondmen for his worke: but
they ware men of warre, & rulers, and great
Lordes with him, and Captaines ouer his
charettes & horsemen. And kyng Salomons
officers that ouerlawe, and rule the people,
ware two hundred and fifty. And Salomon
brought the doughter of Pharao, out of the
citie of Dauid, into the house that he had
builded for her. For he said, my wife shall

1. Reg. ij. a. and. xj. b. ij. Par. vi. c.

Deu. xxix. d. ij. Reg. ix. b Iere. xxij. c.

1. Par. viij. a.

ij. Par. vi. a.

1. Par. viij. a.

ij. Reg. ix. b.

Mat. Luke.

not dwel in the house of Dauid kyng of Israel, for it is holy: because the Arke of the Lorde is come vnto it. Then Salomon offered burnt offrynges vnto the Lorde, on the aultar of the lorde, which he had built before the porche, doyng euery thyng in his due time, & offrynge accordyng to the commaundement of Moses, in the Sabbothes, newe Moones, and solempne feestes, * thre times in the yere, that is to say: in the feast of swet bread, in the feast of weakes, and in the feast of tabernacles. And Salomon set the porters of quiers to their offices, as Dauid his father had ordered them, & the Leuites in their watches, for to praise & minister before the priestes, day, by day, & the porters by course at euery gate. * For so had Dauid, the man of God, commaunded. And they omitted not the cõmaundement of the kyng vnto the priestes, and the Leuites, concernyng any maner of thyng, and concernyng the treasures. For Salomon made prouision for the charges, from the first day that the foundacion of the house of the Lord was laid, til it was finished, that the house of the Lord was perfite. Then went kyng Salomon to Esion Gaber, & to Eloth at the (red) sea side, in the lande of Edom. And Hiram sent him by the handes of his seruauntes, shippes, & seruauntes that had knowledge of the sea: & they came with the seruauntes of Salomon to Ophir, and caried thence four hundred and fifty talentes of golde, and brought it to kyng Salomon.

C. The .ix. Chapitter.

AND * when the Quene of Saba heard of the fame of Salomon, she cam to proue him in harde questions, at Jerusalem, with a very great company, with Camels that bare spices, and plenty of golde, and precious stones. And when she was come to Salomon, she communed with hym of al that she had in her hert. And Salomon solued her all her questions, and there was not one worde hid frõ Salomon, which he tolde her not. And when the Quene of Saba had sene the wysedom of Salomon, and the house that he had built, and the meat of his table, the sittyng of his seruauntes, and the standyng of his waiters, their apparel, his butlers, their apparel, & his goyng vp, by the which he went into the house of the Lord, there was nomore spirite in her. And she said vnto the kyng: the tareng which I heard in myne owne land, of thy actes, and of thy wysedom, is true. I beleued not the woordes of them, vntil I came, and mine eyes had sene it. And beholde, the one halfe of thy wisedome was not tolde me; for thou excellest the fame that I heard. Happy are thy men, and happy are these thy seruauntes which stande before the alway, and heare thy wisedome. Blessed be the Lord thy God, which he had lust to the, to set the kyng on his seate, that thou mightest be kyng, ordeyned by the Lorde thy God. Because thy God loueth Israel, and hath delite to make the continue euer: therfore made he the kyng ouer them, to doo right, and equitie. And he gaue the kyng an hundred, and twenty talentes of gold, & of spyces exceadyng great aboundaunce, and precious stones, neyther was there any more such spice, as the quiene of Saba gaue kyng Salomon. And the seruauntes of Hira, & the seruauntes of Salomõ, which brought gold frõ Ophir, brought also al gume wood, and precious stones. And the kyng made of the algume wood terres in the house of the Lord, & in the kynges palace, & harpes, & psalteries for singers. And there was no suche wood sene before in the land of Juda. And kyng Salomon gaue to the Quene of Saba, euery pleasaunt thyng that she asked, but not so much, as she brought vnto the king. And so she turned, and went away to her owne lande with her seruauntes.

The weyght of golde that came to Salomon in one yeare, was six hundred .lvi. talentes of gold, besides that which chapmen, and marchauntes brought: and al the kinges of Arabia, & rulers of that countre, brought gold, and siluer to Salomon. And kyng Salomon made two hundred bucklers of beaten golde, and six hundred sicles of beaten gold ware spent vpon one buckler, and three hundred shyldes made he of beaten gold, and one shylde cost three hundred peces of golde, and the kyng put them in the house that was in the forest of Libanon. And the kyng made a great seate of Iuory, and ouerlaide it with pure golde. And there ware six steppes to the seat, with a foteston of golde fastened to the seat, and pommils on eche side of the sittyng place, and two lyons standyng by the pommilles. And .xii. lyons stode on the one side, and on the other, vpon the six steppes so that there was no suche worke made in any kyngdom. And all the drynkyng vessell of kyng Salomon ware of golde, and all the vesselles of the house that was in the forest of Libanon, ware of precious golde: for siluer was counted nothing worth in the dayes of Salomon. For the kynges shippes went to Tharsis, with the seruauntes of Hiram: euery three yeare ones came the shippes fro Tharsis, and brought gold, siluer, Iuory, and apes, and peacockes. * And kyng Salomon passed all the kynges of the yearth in richesse, and wisdom. And all the kynges of the yearth sought the presence of Salomon, to heare his wisdom that God had put in his hart. And they brought euery man his present, vessells of siluer, & vessels of golde, rayment, harneys, spices, horses, & mules, & what soeuer might be gotte yere by yere. And Salomon had four thousand stalle of horses,

C. E. Exod. xxiii. c Deu. xvi. c. i. Par. ix. a. D. i. Reg. x. a. Mat. xiii. d. Luke. x. d. B. f. ii. Reg. x. d. ii. Reg. ix. a

and charettes, and twelue thousand horsemen whom he bestowed in the charett cities, and some ware with the kyng at Jerusalem. And he reigned ouer al the kynges that ware frō Euphrates, vnto the land of the Philistines, and to the borders of Egypt. * And the king made siluer in Jerusalem, as plenteous as stones. And Cedar trees, as plenteous as the mulberry trees that growe in the valleies. And they brought vnto Salomon horses out of Egypte, and out of al landes. The reast of the actes of kyng Salomon first, and last, are they not written in the storyages of Nathan the Prophete, and in the prophecie of Ahiah the Silonite, & in the visions of Jdo, the seer of visions against Jeroboam, the sonne of Nabat? And Salomon reigned in Jerusalem vpon al Jsrael, fourty yeres. And Salomon slept with his fathers, and they buried him in the citie of Dauid his father: and Rehoboā his sonne reigned in his stede.

* ij. Reg. x. d.
* ij. Par. i. d.
iij. Re. xi. g.

¶ The. x. Chapiter.

Jerusalem, * he gathered of the house of Juda, and Benjamin, nine score M. chosen men of warre, to fight against Jsrael, and to bring the kingdom again to Rehoboam. And the worde of the Lorde came to Semeiahu, the man of God, saying: speake vnto Rehoboam, the sonne of Salomon, kyng of Juda, and to al them of Jsrael, that are in Juda, and Benjamin, & say: thus saieth the Lord: Ye shal not go vppe, nor fight against your brethren: returne euery man to his house, for this thing is done of me. And they obeyed the wordes of the Lord, & returned from going against Jeroboā. And Rehoboam dwelt in Jerusalem, & built strong cities in Juda. He builded vp Bethleem, and Etham, & Thekoe, Bethzur, Socho, and Adullam, Gath & Maresa, & Ziph, Aduraim, Lachis, & Azecha, Zorea, Aialon, and Hebron, which is in Juda, & Benjamin, strong cities. And he repared the strong holdes, & put captaines in them, & store of victal, & wine, & oyle. And in al cities he put shildes, and speares, & made them exceadyng strong, hauyng Juda, and Benjamin, on his side. And the Priestes, and the Leuites, that ware in al Jsrael, resorted vnto him out of all their coastes. For the Leuites left their suburbes & their

* iij. Reg. xi. d.
* iij. Reg. xi. e.
* iij. Reg. xi. f.
* iij. Reg. xi. g.

¶ The. xi. Chapiter.

* iij. Reg. xii.
M.

Rehoboam reigned ouer no mo of the children of Jsraell, then dwelt in the Cities of Juda. Then kyng Rehoboā also sent Hadurā that was ruler ouer the tribute, and the children of Jsrael stoned him that he dyed. But kyng Rehoboā made spede to get him vppe to his charet, to flye to Jerusalem. And they of Jsrael rebelled against the house of Dauid vnto this day.

* iij. Reg. xii. d.
* iij. Reg. xii. e.
* iij. Reg. xii. f.
* iij. Reg. xii. g.
* iij. Reg. xii. h.
* iij. Reg. xii. i.
* iij. Reg. xii. k.
* iij. Reg. xii. l.
* iij. Reg. xii. m.
* iij. Reg. xii. n.
* iij. Reg. xii. o.
* iij. Reg. xii. p.
* iij. Reg. xii. q.
* iij. Reg. xii. r.

possession, and came to Juda, and Jerusalem.
ii. par. xiii. b. * For Jeroboā and his sonnes, had cast thē
iii. Re. xii. g. out from mi*nistryng vnto the Lord. And he
ordeyned hym prestes for the hylauntars,
for the deuels, and for the calues, whiche he
had made. And after the Lewites, there went
of all the tribes of Israel, suche as submyt-
ted theyr hartes to seke the Lord God of Is-
rael, and came to Jerusalem, to offer vnto the
Lorde God of their fathers. And so they
strengthed the kyngdome of Juda, and made
Rehoboam, the sonne of Salomon, myghty,
three yeare long, for three yeare they wal-
ked in the waye of Dauid, and Salomon.

D. And Rehoboam toke hym Mahalath, the
doughter of Jerimoth, the sonne of Dauid,
to wyfe, and Abihail, the doughter of Eliab,
the sonne of Jsai, whiche bare him chyldren,
Jeus, Samaria, and Zaha. And after her he
iii. Reg. xv. a toke * Maaka the doughter of Absalō, which
bare hym Abia, Atthai, Ziza, and Selomith.
And Rehoboam loued Maacah, the dough-
ter of Absalon, aboue al hys wyues and con-
bynes, for he toke eyghteen wyues, and three
score concubynes, and begat. xxviii. sonnes, &
three score doughters. And Rehoboam made
Abiah, the sonne of Maacah, the chefe ruler
among his brethren, and to haue the ouer-
eyght of the kyngdome. And he playde wyse-
ly, and scatered all hys chyldren throwout
all the countreys of Juda, and Ben Jamin, vn-
to euery strong citie. And he gaue them abō-
daunce of vitayle, and obtayned many wyues.

¶ The. xii. Chapiter.

A. And it came to passe, that when Rehoboā
had stablyshed the kyngdome and became
myghty, he forsoke the lawe of the Lord, and
iii. Re. xiii. c. all Israhell with hym. * And it fortuned that
in the eyght yeare of kyng Rehoboam, Sesac
the kyng of Egipt, came vp agaynst Jerusa-
lem (because they had transgressed agaynst
the Lord) with. xii. C. charettes, and lx. M.
horsemen. And the people ware without nō-
bre, that came with hym out of Egypt, Lu-
bim, Suckim, and the blacke moores. And thei
toke the strong cities in Juda, & came to Je-
B. rusalem. Then came Semeia the prophet, to
Rehoboā & the lordes of Juda, that ware
gathered together within Jerusalem for Se-
sac, and sayd vnto them: thus sayth the lord,
ye haue left me, and therfore haue I also left
you in the handes of Sesac. Whereupon the
lordes of Israel, and the kyng humbled them
selues, and sayd: the Lord is righteous. And
when the Lord sawe that they submitted thē
selues, the worde of the Lorde came to Se-
meia, sayyng: They submit them selues, ther-
fore I will not destroye them. But I will de-
liuer them somwhat, and my wrath shall not
burne vpon Jerusalem by the hande of Se-
sac. Neuertheles, they shalbe his seruaun-
tes, to knowe what difference is betwene my
seruyce, and the seruice of the kyngdomes of
the worlde. And so Sesac, kyng of Egypte, C.
came to Jerusalem, and tooke away the treasu-
res of the house of the Lorde: and the treasu-
res of the kynges house, he toke euen al. And
he caried away the tydes of golde, * which iii. Reg. x. d.
Salomon made. In steade of whiche kyng
Rehoboam made tydes of braste, and com-
mitted them to the handes of the captaynes,
which had the ouersyght of the fotemen, and
that kept the entraunce of the kynges hou-
se. And it came to passe that when the kyng
entered into the house of the Lorde, the garde
came and fet them, and brought them agayne
vnto the garde chamber. And when he hum-
bled hymselfe, the wrath of the Lorde tour-
ned from hym, that he would not destroye all
together. And in Juda all was well. And so D.
kyng Rehoboam waxed myghty, and reyg-
ned in Jerusalem. And Rehoboam was. xli.
yeare old, when he began to reygne, & he reig
ned seuentien yeares in Jerusalem, the Cytie
whiche the Lorde had chosen out of all the
tribes of Israel, to put his name there. And
his mothers name was Naama, an Ammoni-
tesse. * And he dyd euell because he prepared iii. Re. xiiii. c
not hys hart to seke the Lorde. The actes al
so of Rehoboam, first, and last, are they not
wrytten in the layenges of Semeia the pro-
phet, and of Iddo, the Sear, whiche noted the
genealogy? And there was warre alway be-
twene Rehoboam and Jeroboam. And Reho
boam slept with hys fathers, and was bu-
ryed in the citie of Dauid, & Abiah his sonne
reygned in hys steade.

¶ The. xiii. Chapiter.

In the eyghten yeare of kyng Jeroboam, be A.
gan * Abia to reygne ouer Juda, and he iii. reg. xiiii. a
reygned thre yeare in Jerusalem. His mo-
thers name also was Michaiah, the dough
ter of Uriell of Gibea. And there was warre
betwene Abia, and Jeroboam. And Abia mare
prouisiō for the warre, hauyng valeaunt and
expert men of warre, euen foure. C. M. cho-
sen men. And Jeroboam set hym selfe in aray
to fyght against hym with eyght. C. M. pme
men, whiche ware strong, and men of actes.
And Abia stode vp vppon Zemeraym (an hyll
whyche is in mount Ephraim) and sayd: here
me thou Jeroboam and all Israell. Do not
you knowe howe that the Lorde God of Is-
rael gaue the kyngdom ouer the of Israell,
to Dauid, for euer, euen to hym, and to hys
sonnes, with a salted couenaunt? And Jero-
boam, the sonne of Nebat, the seruant of So-
lomon, the sonne of Dauid, is risen vp, and
hath rebelled agayn his Lord. And there
gathered to hym lewde men, the chyldren of
Belial, and preuayled agaynst Rehoboā, the
sonne of Salomon, when Rehoboā was yōg
and tender harted, and could not stande before
them. And nowe ye say, that ye be able to pre- B.
vayle

made against the kingdome of the lord, which is in the handes of the sonnes of Dauid, & ye be a great multitude, and haue the golden calues* which Jeroboam made you for goddes.

ii. reg. xii. c. i. Par. xi. c.

And haue ye not cast out the priestes of the Lorde, the sonnes of Aaro, and the Leuites, and haue made you priestes after the maner of the nations of other landes? so that whosoeuer cometh and consecrateth hys hande with a yong oxe and seuen rammes, the same may be a priest of them that are no goddes. But we

C. belong vnto the lord our God, whom we haue not forsaken, and the priestes are the sonnes of Aaron, which minister vnto the lord, and the Leuites waye vpō their office. They burne vnto the Lord euery morning, and euening, burnt sacrifices and swete incense, the shewe bread set they in order vpon a pure table, & prepare the candelstycke of golde, with the lampes of the same to burne euer at euen. And truely we kepe the watche of the Lorde our God: but ye haue forsaken hym. And behold, God hym selfe, is our capitayn, and his

Leuit. x. a. priestes blowe with the* trompettes, & crye alarme against you. O ye chyldre of Israel, fyght not against the Lord God of your fathers, for it will not prosper with you. But for all that, Jeroboam conueyed men preuely about, to come behynde them: and so they were before Juda, and the tyers in wayte were behynde them. And when they of Juda loked about, behold, the battayle was before, and behynde, and they cryed vnto the Lord, and the priestes blewe with the trompettes, and the men of Juda gaue a showte. And as the men of Juda showted, it came to passe, that god smote Jeroboam, and Israel, before Abia & Juda. And the chyldren of Israel fled before Juda, and God delyuered them into their hande. And Abia and his people, slue a great slaughter of them. There fell downe wounded of Israel. v. C. M. chosen men. And so the chyldren of Israell, were brought vnder at that tyme, and the chyldren of Juda preuayled: because they leaned vnto the Lord God of their fathers. And Abia followed after Jeroboam, & tooke cities from hym: Bethel, with the townes belonging thereto, Jesana with the townes that longed thereto, & Ephron with her townes. And Jeroboa recouered no strength a gayne in the daies of Abia. And the Lord plagued hym, and he died. But Abia waxed mighty, and maried. xiiii. wyues, and begat. xxii. sonnes, & xvi. doughters. The rest of the actes of Abia, his customes and his sayenges, are writte in the story of the prophet Jdo.

¶. The. xiiii. Chapiter.

Matth. i. b. A. SO Abia slept with his fathers, and they buried hym in the citie of Dauid, & Asa his sonne reygned in his steade. In whose dayes, the land was in quietnesse ten yeare.

iii. reg. xv. a. And Asa dyd that was good, and right in the eyes of the Lorde his God. For he toke away straunge aultares, and the hyllaultars, and brake downe the ymages, and cut downe the groues, and commaunded Juda to seke the Lorde God of their fathers, and to do according to the lawe and cōmaundement. And he put away out of all cities of Juda, the hilaultars, and the ymages. And the kyngdom was quiet before him. And he built cities in Juda: because the lande was in rest, and he had no warre in those yeares.

For the Lorde had geuen hym rest. Therefore he sayde to Juda, let vs buylde these cities, and make about them walles, towres, gates, and barres: for the land is yet in rest before vs, because we haue sought the Lorde our God. We haue sought hym, and he hath geuen vs rest on euery syde. And so they buylt and it prospered with them. And Asa had an army of men that bare wyldes, & speares out of Juda, three hundred thousand. And out of Ben Jamin that bare wyldes, and drue bowes, two hundred & fourte score thousand, all these were valiaunt men. And there came C. out against them Zarah, the blacke Moryan, * with an hoaste of ten hundred thousand, and ii. par. xvi. c. three hundred charettes, and came as farre as Maresa. And Asa went out before hym, and they ioyned the battayle in the valley of Sephata, beside Maresa. And Asa cried vnto the Lorde hys God, and sayde Lorde, * it is i. Me. xiiii. d. no harde thyng with the to helpe either many, or them that haue no power: helpe vs (o our God) for we trust to the, and in thy name we go against this multitude. Thou art the Lorde our God, and no man shall preuayle against the. So the Lorde smote the blacke mores before Asa, and Juda, and the blacke Mores fled. And Asa, and the people that was with hym, followed after them vnto Gerer. And the blacke mores host D. was ouerthrowen, that there was none of them left, but were destroyed before the lord, and before his hoast. And they caried awaye a mightie great praye. And they smote all the cities round about Gerer. For the feare of the Lorde came vpon them. And they spoyled all the cities, and there was exceadyng much spoyle in them. They smote also the tentes of cattell, and caried awaye plenty of sheepe and camels, and returned to Jerusalem.

¶. The. xv. Chapiter.

A. AND the spirite of God came vpon Azaria the sonne of Obed. And he went out to mete Asa, and sayde vnto hym: heare me Asa, and all Juda, and Ben Jamin. The lord is with you, whyle ye be with him, and when ye seke hym, he will be found of you, and if ye forsake hym, he also will forsake you. And truely for a long season in Israel no man sought the true God, no man regarded the priest that taught them, no man

Jud. iii. B.

UMI

ſerued for the lawe/ and when any man in hys
trouble dyd turne vnto the Lorde God of Iſ-
raell, and ſought hym, he was found of them.
And in that tyme there was no peace to hym,
that did go out and in, but great ſedicion was
there among all the enhabyters of the earth.
And nacion was deſtroyed of nacion, and cy-
tie of cytie, for God dyd moue all aduerſytie
among them. Playe ye therefore the men, and
let not your handes ſlacke, for yeute worke
B. ſhalbe rewarded. And when Aſa heard thoſe
wordes, and the prophecye of Azaria, the ſon
of Obed the prophete, he toke courage, and
put away the abhominable ydols, out of all
the lande of Juda, and Ben Jamin, and out of
the cities which he wanne in mout Ephraim,
and renued the Aultar of the Lord, that was
before the porche of the Lorde. And he ga-
thered all Juda, and Ben Jamin, & the ſtraun-
gers with them out of Ephraim. Manaſſe
and Simeon. For there fell many to hym out
of Iſrael, when they ſawe that the Lord hys
God was with hym. So they aſſembled at
Ieruſalem the thyrde moneth, the fyftenth
yeare of the reygne of Aſa. And they offered
vnto the Lorde the ſame tyme of the ſpoyle
which they had brought ſeuen hundred oxē,
C. and ſeuē thouſand ſhepe. And they made a co-
uenaunt to ſeke the Lorde God of their fa-
thers, with all their hart, and all their ſoule.
And whoſoeuer would not ſeke the Lorde
God of Iſrael, ſhould die for it: whether he
ware ſmall or great, man or woman. And they
ſware vnto the Lord with a loud voyce, shou-
tyng and blowyng with trompettes, & cham-
mes. And all they in Juda reioyced at the
othe, for they had ſworne vnto the Lorde
with all theyr harte, and ſought hym with all
their luſt, and he was founde of them and the
Lorde gaue them reſt round about on euerye
D. ſyde. And kyng Aſa put Maacha hys mo-
ther out of authorite, becauſe ſhe had made an
abhominable ydoll of Priapus in a groue:
and Aſa brake downe her ydoll, and ſtamped
it, and burnt it at the broke Cedron. But all
the hyllaultars ware not taken awaye out of
Iſrael: though the harte of Aſa was perfyt
all hys dayes. And he brought into the houſe
of God the thynges that hys father had de-
dicate, and that he hym ſelfe had dedicate: ſeuē
ſyluer, and golde, and Jewelles. And there
Jud.iii.b. was no more warre vnto the* fyue and thirty
yeare of the reygne of Aſa.

The. xvi. Chapiter.

A. IN the lyx and thyrty yeare of the reygne
of Aſa came* Baaſa kyng of Iſrael, vp
iii.Re.xv.c. againſt Juda, and buylt Rama to the entent
that he would let none paſſe out or in ſafely
to Aſa, kyng of Juda. And Aſa ſet out
gold and ſyluer, out of the treaſures of the
houſe of the Lorde, and of the kynges houſe,
and ſent to Benhadad, kyng of Syria, that
dwelt at Darmeſek, and ſayde: There is a
confederacion betwene me and the, betwene
my father and thyne. Beholde, I haue ſent B.
the ſyluer and golde, that thou wylt come and
breake thyne appoyntment with Baaſa kyng
of Iſrael, that he maye departe from me. And
Benhadad, graunted vnto kyng Aſa, and ſent
to the capitaynes of his army, to the cyties
of Iſrael. And they ſmote Jion, Dan, and A-
belmaim, and the ſtrong cyties of Nephtha-
ly. And when Baaſa hearde thys, he left buyl-
dyng of Rama, and let hys worke ceaſe. And
then Aſa the kyng toke all Juda, and caryed
away the ſtones and tymber of Rama, where-
with Baaſa was a buyldyng, and he buylt
therewith Geba, and Mizpa. /At that ſame C.
tyme, Hanani the ſear, came to Aſa kyng of
Juda, and ſayde vnto hym: becauſe thou haſt
truſted in the kyng of Syria, and not ra-
ther put thy truſt in the Lord thy God, ther-
fore is the hoaſt of the kyng of Syria eſca-
ped out of thyne hande. Had not the blacke ii.par.xiii.c.
Moores, and Lubim an exceading great hoſt,
with many charettes and horſemen? And yet
becauſe thou truſteddeſt in the Lorde, he de-
lyuered them into thyne hande. For the eyes
of the Lorde beholde all the earth, to ſtrēgth
them that are of perfyte harte towarde hym.
* Herein thou haſt done foolyſhly, and ther- Gen. xxxi. d.
fore from henceforth, thou ſhalt haue warre. i.Mac.xiii.c.
And Aſa was wroth with the ſear, and putte
hym into a priſonhouſe, for he was dyſpleaſ-
ed with hym, becauſe of thys thynge. And D.
Aſa deſtroyed certayne of the people the ſame
ceaſon. And beholde, theſe dedes of Aſa, fyrſt
and laſt, are wrytten in the boke of the kyng-
ges of Juda, and Iſrael. And Aſa in the nyne
and thyrty yeare of hys reygne, fell ſycke in
hys fete, and that dyſeaſe contynued very lōg.
And* in hys ſyckeneſſe, he ſought not the Ec. xxxviii.a
Lorde, but phyſycions. And Aſa ſlept with
hys fathers, and dyed in the fourty and one
yeare of his reygne. And they buried hym in
his owne ſepulchre, whiche he had made for
hym ſelfe in the Cytie of Dauid, and layde
hym in the bed whiche he had fylled with di-
uerſe kyndes of ſpyces, and ſwete odoures,
made by the craft of the potecaries. And they
burnt very muche ſpyces about hym.

The. xvii. Chapiter.

AND* Iehoſaphat his ſonne, raygned in A.
his ſtede, and preuayled againſt Iſrael. Mach.i.b.
And he put ſouldyours in all the ſtrong cy-
ties of Juda, and ſet Rulers in the lande of
Juda, and in the Cities of Ephraim, whiche
Aſa his father had wonne. And the Lorde
was with Iehoſaphat, becauſe he walked in
the old waies of his father Dauid, & ſought
not Baalim. But ſought the lord God of his
father, and walked in his commaundementes,
and not after the dedages of Iſrael. And the
Lorde ſtablyſhed the kyngdome in his hand,

and all they that were in Juda, brought hym
presentes, so that he had aboundaunce of ry-
chesse and honoure. And he lyft vp his part
vnto the wayes of the Lord, and he put downe
yet more of the hyghaultares and groues, out of
Juda. In the third yeare of hys reygne, he
sent to his lordes, euen to Benhail, Obadia,
Zacharia, Nethanel, and to Michaihu, that
they should teache in the cyties of Juda, and
with theim ye sent Leuites: euen Semeiahu,
Nethaniahu, Zabadiahu, Asahel, Semira-
moth, Jehonathan, Adoniahu, Tobiahu, and
Tobadonia, and with thē Elisamah, and Je
horam prieftes. And they taught in Juda, and
had the boke of the lawe of God with them,
and went about thorowout all the cyties of
Juda, and taught the people. And the feare of
the Lord, fell vpon all the kyngdomes of the
landes that were round about Juda, and they
fought not agaynst Jehosaphat, and some of
the Philistines brought Jehosaphat gyftes,
and trybute syluer. And thereto the Arabians brought hym cattell, euen seuen thou-
sand, and seuē hundreth, rambes, and seuē. M.
and seuen hundreth he goates. And so Jeho-
saphat prospered, and grew vp on hye. And
he buylt in Juda, castels, and strong cyties,
and he had great substaunce in the cyties of
Juda, but the men of armes, and strongest sou
dyers, were in Jerusalem. And these are the
offices of thē in the houses of their fathers,
the capitaines ouer thousandes in Juda. Adna,
the capitayne, and with hym of fyghtyng
men, three hundred. M. And next to his hande
was Jehohanan, a capitayne, and with hym
two. C. and lxxx. M. And next him was Ama
sia, the sonne of Zichri, whiche of his owne
good wyll, offered hym selfe vnto the Lorde,
and with hym two hundred. M. myghtye men
of warre. And of the chyldren of Ben Jamin,
Eliada, a mā of myght, and he had with hym
armed men, with bowe and shylde, two hun-
dreth thousande. And next hym was Jehosa-
bad, and with hym an hundreth e fourē score
thousand, that were prepared for the warre.
These wayted on the kyng, beyde thē
which the kyng put in the stroge cyties, thor-
oweout al Juda.

The. xvij. Chapitre.

Jehosaphat had aboundaunce of
ryches, and honoure, and ioyned affini-
te with Ahab. And* after certayne yeares he
went downe to Ahab, to Samaria. And Ahab
slue many shepe, and oxen, for him, and for the
people that he had with hym, and entreated
hym to go vp with him vnto Ramoth in Gi-
lead. And Ahab kyng of Israell, sayde to Je-
hosaphat kyng of Juda: wylt thou go with
me to Ramoth in Gilead? And he answered
hym. I wylbe as thou, and my people shalbe
as thyne, e we wil go with thee to the warre.
And Jehosaphat sayde vnto the kyng of Is-
rahell: aske counsayll, I praye the, at the
worde of the Lorde, this same daye. There-
fore the kyng of Israell gathered together
of prophetes foure hundred men, e sayd vnto
them, shall we go to Ramoth in Gilead, to
fyght, or should I cesse? And they sayde: go
vp, and God shall deliuer it into the kynges
hande. But Jehosaphat sayd: is there yet here
neuer a prophet more of the Lordes, that we
myght aske of hym? And the kyng of Israell
said vnto Jehosaphat: there is yet one mā, by
whom we may aske the Lord. But I hate him
for he neuer prophecieth me good, but alway
euell, e the same is Michea, the sonne of Jim
la, and Jehosaphat said: let not the kyng saye
so. And the kyng of Israel called one of hys
chamberlaynes, and sayd, fetche hether quic-
kely Michea, the son of Jimla. And the king
of Israell, and Jehosaphat kyng of Juda,
sate either of them on his seate in their appa
rell, in a threshyng flore, beside the gate of
Samaria, and al the prophetes prophecied
before thē. And one Zedekia, the son of Cha-
naana, had made hym hornes of yron, and said:
thus sayeth the Lorde, with these shalt thou
ouerthrowe Syria, vntyll they be brought to
nought. And all the prophetes prophecied e-
uen so, saying: Go vp to Ramoth in Gilead,
and it shall prospere with the, for the Lorde
shall delyuer it into the hand of the kyng. And
the messenger that went to cal Michea, spake
to hym, saying: behold, the wordes of the pro
phetes speake good to the kyng, with one ac
sent, let thy wordes therefore be lyke one of
theirs, that thou speake that whiche is plea-
saunt. And Michea sayde: as truely as the
Lorde lyueth, euen what my God sayeth that
wyll I speake. And when he was come to the
kyng, the kyng sayde vnto hym: Michea, shal
we go to Ramoth in Gilead to fyght, or leaue
of? And he sayd: go vp, and al shal be wel,
and they shalbe deliuered into your hande.
And the kyng sayd vnto hym: So, and so ma
ny tymes, do I charge the, that thou saye no-
thyng but the truthe to me, in the name of the
lorde. Then he sayd: I dyd se all them of Is-
rael scatered in the mountaynes, as shepe
that haue no shepeherde. And the lorde sayde:
these haue no master, let them returne, euery
man therfore to his house in peace. And the
kyng of Israell sayde to Jehosaphat: dyd I
not tel the, that he would not prophecie good
vnto me, but euel? But he sayd agayn, therfore
heare ye the worde of the Lord.* I saw the
Lorde sytte vpon his seate, e all the cōpany
of heauen, stode on his ryght hand, e on his
left. And the lord sayd: who shal deceiue Ahab
kyng of Israel, that he may go vp, e be ouer
throwen at Ramoth in Gilead? And he sayd:
one sayeth this, another that. And there came
out a spirite e stode before the lord, e sayd: I
wil deceiue hym. And the lord sayd vnto him:
wherein? And he sayd: I wil go out and

B. Reg. xxii. a

B. iii. reg. xxii. b
Esa. vi. a. c.

lyenge spirite in the mouth of al his prophets And the lorde sayd thou shalt deceyue hym, & shalt preuaile, go out, and do euen so. And now therefore behold, * the lord hath put a lyenge spirite in the mouthes of al these thi prophetes, and the lord hath spoke euel against the. And Zedekia the son of Chanana, went to, & smote Michea vpon the cheke, and sayd: by what waye went the spirite of the lorde from me, to speake with the? And Michea sayde: thou shalt see the daye, when thou shalt go from chambre, to chambre, for to hyde the selfe. And the kyng of Israel said: take ye Michea and bryng hym to Amon, the gouerner of the citie, and to Joas the kynges sonne, & ye shal saye, thus saieth the kyng, put this felow in the prysone house, and fede hym with bread of affliction, and water of trouble vntill I come agayne in peace. And Michea sayde: if thou come agayne in peace, then hath not the lord spoken to me. And he sayde, herken to, ye people, euery one of you. And so the kyng of Israel, and Jehosaphat, the kyng of Juda, wēt vp to Ramoth in Galead. And the king of Israel sayd vnto Jehosaphat: I muste chaunge me, whē I go to the battayle: but se that thou haue thyne owne apparell vpon the. And the kyng of Israell chaunged hymselfe, and they came to battayle. But the kyng of Syria had commaunded the capitaines of the charettes that ware with him, saiyng: see that ye fight not agaynst small, or great, saue agaynst the kyng of Israell onely. And when the capitaynes of the charettes sawe Jehosaphat, they sayde: it is the kyng of Israell, and therfore they compassed about hym to fyght. But Jehosaphat cried out, and the Lorde helped hym, and God chased them away from hym. For it came to passe, that when the capitaynes of the charettes perceyued that it was not the kyng of Israell, they turned backe agayne from hym. And a certayn man drewe a bowe with al his myght, and smote the kyng of Israel betwene the ioynts of his habergeon. And he sayde to his charetman: turne thyne hande, that thou maiest carie me out of the hoast, for I am wounded. And the battayle ceased that daye. Howbeit, the kyng of Israel caused his charet to stande styll against the Syrians vntyll euen. And about the tyme of the soune going downe, he dyed.

The. xix. Chapiter.

AND Jehosaphat, the kyng of Juda, came home agayne in peace to Jerusalem. And Jehu, the soune of Hanani, the seer, went out to mete hym, and sayde to kyng Jehosaphat: Wouldest thou helpe the vngodly, and loue them that hate the Lorde? Therefore is wrath come vpon the from before the Lorde. Neuertheles, there are some good workes found in the, in that thou hast hewen downe the groues out of the lande, and hast prepared thyne hart to seke God. And to Jehosaphat dwelt at Jerusalem: and turned, and went out to the people from Beersheba, to mount Ephraim, & brought them agayne vnto the Lord God of their fathers. And he set Judges in the land throughout al the stronge cities of Juda, citie by citie, & said to the Judges: take hede what ye do, for ye execute not the iudgementes of man, but of God, which is with you in the iudgement. Wherefore now, let the feare of the Lord be vpon you, and take hede, and be doing the thyng that pleaseth hym, for there is no vnrighteousnesse with the Lorde our God, * that he wold haue any respect of persones, or take rewardes. Moreouer in Jerusalē did Jehosaphat set of the Leuites, & of the preistes, and of the auncient fathers ouer Israel in the iudgement, and cause, of the Lord. And they returned again to Jerusalē. And he charged them saiyng: Thus shal ye do in the feare of the Lorde, with the truthe, and a pure hart what cause so euer come to you, of your brethrē that dwel in their cities, betwene bloud and bloud, betwene lawe and commaundement betwene statutes & ordinances, ye shal warne them that they trespare not against the lord, and so wrath come vpon you, & on your brethren. Thus do & ye shall not offende. And behold, Amatia the hie preist, is amōg you in al matters of the lord, & Zebadia, the sonne of Ismaela ruler of the house of Juda, he is ouer suche businesses as concerne the kyng: there be officers of the Leuites also before you. Take courage to you therfore, & be doyng manfully: and the lord shalbe with suche as be good.

The. xx. Chapiter.

AFter this also, it fortuned that the chyldren of Moab, & the children of Ammon, & with them, other of the Ammonites, came against Jehosaphat to battail. And there came one that told Jehosaphat saiyng: there cometh a great multitude against the, frō the other syde of the sea, & out of Syria. And behold, they be in Hasason Thamar, which is engadi. And Jehosaphat feared: & set himselfe to seke the lord, & proclaimed fasting throughout al Juda. And they that ware in Juda gathered themselues together to aske counsail of the lord. And they came out of al the cities of Juda, to make intercessiō to the lord. And Jehosaphat stode betwene the cōgregatiō of Juda, & Jerusalē in the house of the lord, before the new court, & sayd: O lord God of our fathers, art not thou God in heauen, & reygnest not thou on al the kingdomes of the heathen? And in thyne hand is power and myght, and there is no man that is able to withstande the. Art not thou our God, which diddest cast out the inhabiters of this lande before thy people Israel, and gauest it to the seede of Abraham, thy louer, for euer? And they dwelt therein, and haue buylt the a cyte therein for thy

ii. Re. xxii. d. Job. xii. d. Eze. xiiii. e.

F.

G.

H.

I.

Rom. ii. b. Acts. x. e. Ephe. vi. b. Collo. iii. d.

C.

C.

I.

K.

i.par. vi.d.

name, ſaying: * ye euell come vpon vs, as the ſwearde of iudgement, peſtilence, or hunger, then if we ſtand before this houſe in thy preſence (for thy name is in this houſe) and crie vnto the in our tribulation, heare thou, and
C. helpe. And now behold, the children of Ammon and Moab, and mount Seir (by whome thou wouldeſt not let them of Iſrael go, whē they came out of the lande of Egypt: but they departed from them, and deſtroyed them not)
Se, how they rewarde vs, to come for to caſt vs out of the poſſeſſion, which thou haſt geuen vs to enherite. O our God, wylt thou not iudge them? For we haue no myght againſt this great company that commeth againſt vs. Neither wote we what to do: but our eyes be vnto the. And all Iuda ſtode before the lorde with their yonge ones, their wyues, and their children, & there was Iehaziel the ſon of Zacharia, the ſonne of Banaia, the ſonne of Jeiiel, the ſonne of Mathania, a Leuite of the ſonnes of Aſaph, and vpon hym came the ſpirite of the Lord, euen in the middes of the
D. congregacion. And he ſayd: herken al Iuda, and ye enhabiters of Ieruſalem, & thou kyng Iehoſaphat. Thus ſayth the lord vnto you: be not afrayd, nor ſayat ſtarted, by reaſon of this great multitude, for the battayle is not yours, but Goddes. To morowe go ye downe againſt them, for they come vp at Siz, and ye ſhall fynde them at the ende of the broke before the wyldernette of Iruel. Ye ſhall not nede to fyghte in this battayle: but ſtep forth: and ſtand, behold, the helpe of the lord which is with you: feare not, nor let youre hartes fayle you, O ye of Iuda, and of Ieruſalem.
To morowe go out againſt them, for the lord wylbe with you. And Iehoſaphat bowed his face to the yearth and all Iuda, and the enhabiters of Ieruſalem, fell before the Lord, worſhyppyng the Lorde. And the Leuites of the children of the Cahathites, & of the children of the Corathytes, rode vp, to prayſe the Lorde God of Iſrael: with a loude noyce on hye. And when they aroſe early in the mourning, they gat them out into the wyldernette of Thekoa. And as they went out, Iehoſaphat rode and ſayde: heare me, O Iuda, and ye enhabiters of Ieruſalem. Put your truſt in the Lorde your God, that ye may be found ſtedfaſt. Geue credence to his prophetes, and ſo ſhall ye proſpere. And he gaue the people counſell, and ſet ſome to ſyng vnto the Lorde, and to prayſe hym in the beutye of holynes, and to go out before the armie, as they went, and to ſaye: prayſe the Lorde for his
mercie laſteth euer. And at what tyme they began to ſynge and prayſe, then the Lord ſtered vp ſtrengthe of the children of Ammon, and Moab, which lorde wayte for the that ware of mount Seir: which ware come againſt Iuda. And thei were ouerthrowen with ſtre-

hes among them ſelues. For the children of Ammon, and Moab, role againſt the enhabyters of mount Seir, and thei ſleme, & deſtroyed them: And when they had made an ende of the enhabyters of Seir, euerye one helped to deſtroye an other among them ſelues. And
F. when Iuda came to the edge of the wyldernelle, they loked vnto the multytude. And behold, they ware dead carcaſſes fallen to the yearth, and none eſcaped. And when Iehoſaphat, and hys people came to take awaye the ſpoyle of them: they found among them aboundance of goodes, rayment, and pleaſaunt Jewels, which they tooke for the ſelues, more then they could carye away: ſo that they ware thre dayes in gatherynge of the ſpoyle, it was ſo muche. And the fourth daye they aſſembled in the valley of bleſſyng, for there they bleſſed the Lorde. And therfore they called the name of the ſame place, the valley of bleſſyng vnto this daye. And ſo all the men of Iuda, and Ieruſalem returned with Iehoſaphat their head, for to go againe to Ieruſalem with gladneſſe, for the Lorde had made them to reioyce ouer their enemies. And they came to Ieruſalem with pſalteries, and harpes and trawmes, euen vnto the houſe of the lord. And the feare of God fell in the kyngdomes of all landes, when they hadde heard that the Lord fought againſt the enemies of Iſrael.
And ſo the realme of Iehoſaphat was in tranquillitie, and hys God gaue hym reſt on euery ſyde. And * Iehoſaphat reygned vpon Iuda, and was. xxxv. yeare olde when he began to reygne and reygned, xxv. yeare in Ieruſalem, and hys mothers name was Azuba, the doughter of Silhi. And he walked in the wayes of Aſa hys father, and bowed not there from, doyng that whiche was ryght in the ſyght of the Lorde. Howebeit the hyelaultares ware not taken awaye, for the people had not yet prepared there hartes vnto the God of their fathers. The reſt of the actes of Iehoſaphat firſt, and laſt, behelde they are wrytten amōg the ſayenges of Iehu, the ſon of Hanani, which is noted them in the boke of the kynges of Iſrael. After this did Iehoſaphat, kyng of Iuda, ioyne hym ſelfe with Ahaziahu, kyng of Iſrael, whoſe minde was to do wickedly. He coupled hym ſelfe with hym, to make ſhippes to go to Tharſis. And they made the ſhippes in Eſion Gaber. And Eliezer, the ſonne of Dodenah of Mareſa, prophecied againſt Iehoſaphat, ſaying: becauſe thou haſt ioyned thy ſelfe with Ahaziahu, the Lorde hath broken thy workes. And the ſhippes were broken, that they ware not able to go to Tharſis.

The xxi. Chapiter.

Iehoſaphat alſo * ſlept with his fathers, and was buried with his fathers in the citie of Dauid, and Iehoram hys ſonne reyg-

G. iii. reg. xxii. d.

A. iii. Re. ii. g.

ned in hys kyngdome, and he had brethren which were the sonnes of Jehosaphat, Azaria, Jehiel, Zacharia, Azaria, Michael, and Sephatiah: all these were the sonnes of Jehosaphat kyng of Juda. And their father gaue them many great gyftes of golde and syluer, and other speciall substaunce, with strong cyties in Judah: but the kyngdom gaue he to Joram, for he was the eldest. And Jehoram rose vp
Jud.ix.a. against the kyngdom of hys father, and preuayled, * and slue all hys brethren with the swearde, and diuerse of the Lordes of Israel. Jehoram was .xxxii. yeare olde when
iiii. reg.viii.e he began to reygne, and he reygned .viii. yere in Jerusalem. And he walked in the waies of the kynges of Israell, lyke as dyd the house of Ahab, for he had the doughter of Ahab to wyfe: and he wrought euel in the eyes of the Lord. Howbeit, the Lord would not destroye
B. iii.Re.xi.a. and.ix.b. ii.par.vi.c. and.vii.d. the house of Dauid, because of the * couenaunt that he had made with Dauid, as he promyced to geue a lyght to hym, and to his sonnes for euer. In his dayes the Edomites
iii.Re.viii.c rebelled, when they were vnder the dominion iiii.Re.xvii.g of Juda, & made themselues a kyng. And Jehoram went forth with his lordes, & all hys charettes were with hym: and he rose vp by nyght and smote the Edomites, which copased hym in, & the capitaynes of the charets. But Edom rebelled till, so that they would not be vnder the hand of Juda vnto this day. That same tyme also dyd Libna departe from being vnder his hand, because Jehoram had forsaken the lord God of his fathers. Moreouer he made hyghplaces in the cities of Juda and caused the inhabiters of Jerusalem to commyt fornicatiō, & prouoked Juda to Idolatrie. And there came a writyng to hym from Elia the prophet, saying, Thus sayd the lord God of Dauid thy father, because thou hast not walked in the waies of Jehosaphat thy father, & in the waies of Asa, kyng of Juda, but walkedest in the waies of the kynges of Israel, and hast made Juda, & the dwellers of Jerusalem to go a whoryng, lyke to the whoredome of the house of Ahab, & hast slayn thy brethren, euen thy fathers house, which were better then thou beholde, with a great plage will the Lorde smite thy folke, thy children, thy wyues, & thy goodes, and thou shalt suffer great paynefulnes in sickenes of thy bowels vntyl thy guttes fal out by reason of thy syckenes day by day. And the Lord stered vp
D. against Jehoram the spirite of the Philistines, & the Arabians that were beside the Blackmoren. And they came vp into Juda & walted it, & caried away all the substaunce that was founde in the kynges house, & his sonnes, & his wyues, so that there was neuer a sonne left him, saue Jehoahaz, which was the yongest among his sonnes. And after all this
smote him the Lord with an vncurable sickenes. And it came to passe, that in processe of tyme, euen after the ende of two yeres, his guttes fell out in hys sykenes, and so he died of very euell diseases. And they made no burnyng for hym, lyke the burnyng of his fathers. When he began to reygne he was .xxxii. yere old, and reygned in Jerusalem .viii. yeare, and lyued vnreprouably, but not among the sepulchres of the kinges.

The .xxi. Chapiter.

A. AND the inhabiters of Jerusalem made Ahaziahu his yongest sonne kyng in his stede iiii.reg.viii.c for the men of warre that came with the host of the Arabians, had slayne all his eldest sonnes. And so Ahaziahu the sonne of Jehoram kyng of Juda, was made king. Two and forty yeare olde was he when he began to reygne, and he reygned one yeare in Jerusalem. His mothers name was Athaliahu the doughter of Amri. And he walked also in the waies of the house of Ahab, for his mother (by her counsayll) entyced hym to do wickedly. Wherefore he dyd that which was euel in the syght of the lord, as did they that were of the house of Ahab: for they were his counsellers after the death of his father, to his destruction. And he walked after their counsayll, B. and went with Jehoram, the sonne of Ahab, kyng of Israell, to fyght against Hazahel, kyng of Syria, at Ramoth in Gilead, and the Syrians smote Jehoram. And he returned to be healed in Jezrel, of the wounds which were geuen hym at Rama, whē he fought with Hazael, kyng of Syria. And Ahaziahu the sonne of Jehoram, kyng of Juda, went downe to see Jehoram the sonne of Ahab, at Jezrel, because he was diseased. And it came of God, that not
Ahaziahu should be destroyed for hys comyng to Jehoram: for when he was come, he went out with Jehoram, against Jehu, the sonne of Nimsi, * whom the Lord had anoynted to destroye the house of Ahab. And so it iiii.Re.ix.b. came to passe, that when Jehu was executyng iustice vpon the house of Ahab, and had founde the lordes of Juda, and the sonnes of the brethren of Ahaziahu, that wayted on Ahaziahu, he slue them. And he sought Ahaziahu, and they caught hym where he was hyd in Samaria, and brought hym to Jehu. iiii.reg.xi.e. And when they had slayne hym, they buryed hym, because they sayd, he is the sonne of Jehosaphat, which sought the Lorde with all his harte. And the house of Ahaziahu had no power to kepe still the kyngdome. But when Athaliahu the mother of Ahaziahu, sawe that her sonne was dead, she arose and destroyed all the kynges sede, in the stocke of the house of Juda. And Jehosabeth the doughter of the kyng tooke Joas the sonne of Ahaziahu, & stale him from amōg the kynges sonnes that were slayne, and put hym and his nurce in a priuy
C. chāber.

chambre. And so Iehosabeth the doughter of king Iehoram the wife of Iehoiada the priest, and the sister of Ahaziahu, toke hym from Athaliahu that he was not slaine, and so he was with them hidde in the house of god .vi. yeres. And Athaliahu reigned ouer the lande.

¶ The .xxiii. Chapiter.

A. AND in the seuenth yeare, Iehoiada be-
iiii. Reg. xi. a gynneth bold, and toke the capitaynes of hundreades, Azariahu the sonne of Iehoram, and Ismael the sonne of Iehohanan, Azariahu the sonne of Obed, Maasiahu the sonne of Adaiahu, and Elisaphat the sonne of Zichri, & made a bond with them. And they went about in Iuda, and gathered the Leuites out of all the cities of Iuda, and the auncient fathers of Israel, and they came to Ierusalem. And all the congregacion made a bonde with the kyng in the house of god. And he said vnto them: beholde, the kynges sonne must reygne, * as the Lord
iii. Reg. ii. b iiii. Reg. xi. b ii. Par. xxi. b. and. xxi. b. hath sayde of the children of Dauid. This is it therefore that ye shall do. **B.** The third part of you shall (on the Sabboth) come to the priestes, Leuites, and keepers of the porches. And an other third part shalbe by the kynges house, and an other third part shalbe at the gate of the foundacion, and all the people shall be in the * courtes of the house of the Lorde. But there shall none come in to the house of the Lorde, saue the priestes, and they that ministre vnto the Leuites. They shal go in, for they are holy, but all the people shall kepe the watche at the Lordes. And the Leuites shall compasse the kyng rounde about, and euery man shal haue his weapon in his hand, and what other man soeuer both came in to the house of the Lorde, he shalbe slayne, and let them be with the kyng, when he commeth in, and when he goeth out. And the Leuites & all Iuda, did according to all thynges that Iehoiada the priest had commaunded, and toke euery man his men that came in on the Sabboth day, with them that went out on the Sabboth day, neyther did Iehoiada the priest let the companies departe. And Iehoiada the priest deliuered to the capitayns of hundreades, speres, shyldes, and bucklers, that had pertayned to kyng Dauid, and were in the house of God. And he set all the people euery man hauyng his weapon in his hand, from the right syde of the temple to the left syde of the temple, along by the aulter, and the temple round about the kyng. Then they brought out the kynges sonne, and put vpon hym the crowne, and
Deut. xvii. b * the testimony, and they made hym kyng. And Iehoiada, and his sonnes anoynted hym, and sayde: God saue the kyng. When Athaliahu heard the noyse of the people, runnyng and praysyng the kyng, she came to the people into the house of the Lord. And
C. when she loked, and beheld, the kyng stode in his place at the entryng in, and the lordes & the trompeters wayte vp the kyng, and all the people of the lande reioyced, blowyng with trompettes, and syngers with instrumentes of Musike, and taught to syng and prayse. But Athaliahu rent her clothes, and said: treason, treason. And Iehoiada the priest went out to the capitaynes of hundreades, that were gouernours of the host, and sayde vnto them: haue her out without the hoste of the temple, and who so followeth her, let hym be slayne with the swearde. For the priest sayde that they should not slaye her in the house of the Lorde. And they layde handes on her, tyl she was come to the entryng of the horse gate, beside the kynges house, and there they slue her. **D.** And Iehoiada made a bond betwene him iiii. Reg. xi. b and all the people, and the kyng, that they should be the Lordes people. And all the people went to the house of Baali, and destroyed it, and brake his aulters and hys ymages, & slewe Mathan, the priest of Baal, before the aulters. And Iehoiada put the offices for the house of the Lorde, vnder the handes of the priestes and Leuites, * as Dauid had distributed them in the house of the Lord, to offer burnt offerynges vnto the Lorde, * as it is i. Par. xv. a. Num. xxviii. a. written in the law of Moses, with reioycing and syngyng, as it was ordeyned by Dauid. And he set porters by the gates of the house of the Lorde, that none which was vncleane in any thyng, should entre in. And he toke the capitaynes of hundreades, and all the nobles, and the gouernours of the people, and all the folke of the lande, & caused the kyng to come downe out of the house of the Lord, and they came through the hie gate into the kynges house, and set the kyng vpon the seate of the kyngdome. And all the people of the land reioyced, & the cytie was in tranquillitie, after that they had slayne Athaliahu with the swearde.

¶ The .xxiiii. Chapiter.

A. IOas was seuen yeare old when he began iiii. Reg. xi. b to reygne, * and he reigned fourty yeare in Ierusalem. Hys mothers name also was Zibia of Beer Seba. And Ioas dyd that whiche was right in the sight of the Lord, all the dayes of Iehoiada the priest. And Iehoiada tooke hym two wyues, and he begat sonnes and doughters. **B.** And it chaun-
ced after this, that Ioas was myndede to repayre the house of the Lorde, and he gathered together the priestes and the Leuites, and said to them: go out vnto the cityes of Iuda, and gather of all Israel, money to repayre the house of your God, from yere to yere, and see that ye hast the thyng: howbeit, the Leuites were slacke. And the kyng called Iehoiada, that was the chiefe, and said vnto him: why requirest thou not of the Leuites, to bring in out of Iuda and Ierusalem, the* collection of Exo. xxx. b

reigned, and he was a man of warre. 2. Par. 26.

and.9. C. that made warre with the power of an armie, helping the King against his enemies, and vsed grounded them throughout all the bookes, mines, pytes, beseeged, habergins, helmets, and bowes to cast stones. And he made subtile engines in Jerusalem, with ye inuentors, and they were set vpon towres and vpon corners, to shoote arrowes and great stones withall. And his name spred farre abrode because he was holpen wonderfully, so that he became very mighty. Vntyll the

xxv. 1. Par. xxv. 1. For presumption against the Lorde his God, and went into the temple of the Lorde, to burne incense vpon the altar of incense. And Azarias the priest, went in after him, and with him lxxx. priests of the Lorde, that were valiant menne. And they stoode by Vsia the King, and taken vnto him it pertayned vnto them to burne incense vnto the Lorde, but vnto the priestes, the children of Aaron, that are consecrated for to offer incense. Come therefore out of the Sanctuary, for thou hast trespassed, and it is no worship to thee before the Lorde God. And Vsia was wroth, and had incense in his hande to burne it: and

C. 4. Reg. xv. a. while he was in indignation against the priestes, the Leprosie sprang in his forehead, before the priestes, in the house of the Lorde euen before the incense altar. And Azarias the chiefe priest with all the other priestes looked vpon him, and beheld, he was become a Leper in his forehead, and they brought him thence. And he was glad to go out, because the Lorde had smitten him. And Vsia the King continued a Lepre vnto the vere of his death and dwelt euerall, in an house beyng a Lepre, and lyut out of the house of the Lorde. And Jotham his sonne had the gouernaunce of the Kynges house, and iudged the people of the lande. Nowe the reste of Vsias acte, first and last, did Esaias the Prophete, the sonne of Amos write. And so Vsia slept with his fathers, and they buried him with his fathers in the feeld of the burial which was before the Kynges sepulchres. For they sayd he is a Lepre. And Jotham his sonne reigned in his stede.

The xxvij. Chapitre.

11. Jotham was xxv. yere old, when he began to reigne, and reigned xvj. yere in Jerusalem. His mothers name was also Jerusa the daughter of Sadoc. And he did that which was right in the sight of the Lorde, in all poynctes, as his father Vsia had done: saue that he came not into the temple of the Lorde. And the people yet did wickedly.

12. He buylded the hye gate of the house of the Lorde, and on the walle where the house of Ophanuel was

he buylded much. Moreouer, he buylte cities in the mountaines of Juda, and in the wodes rounded he buylte castles and towres. He fought with the kyng of the children of Ammon, and preuailed against them. And the children of Ammon gaue him the same yere an. C. talentes of Siluer, and. x. M. quarters of wheate and x. M. of Barlye. So much do the children of Ammon geue him the seconde yere, and the third also. So Jotham became mighty, because he ordered his wayes before the Lorde his God. The rest of the actes of Jotham, and all his warres, and his conquestes, lo they are written in the boke of the kynges of Israell and Juda. He was xxv. yere olde when he began to reigne, & reigned xvj. yere in Jerusalem. And Jotham slept with his fathers, and they buried him in the citie of David: and his sonne reigned in his stede.

The xxviij. Chapiter.

H. iiij. Re. xvi. a. Achas was xx. yere old, when he began to reigne, and reigned xvj. yere in Jerusalem, and he did not that which is right in the sight of the Lorde, as his father Dauid did: he walked in the waies of the kynges of Israell, and made molten Images for Baalim. He offered Incense in the valleye of the sonne of Hinnom, and burnte his children in fire, after the abhominacions of the Heathen, whom the Lorde cast out before the children of Israell. He offered also and burnte Incense in hill altares, and on mountaines, and vnder euery grene tree. Wherefore the Lorde his God deliuered him into the hande of the kyng of Syrien, which ouercame him, and caried awaie a great multitude of his captiue, and brought them to Damascon. And he was deliuered into the hande of the kyng of Israell, which smote him with a greate slaughter. For Pecah the sonne of Remaliahu, slewe in Jura an hundred and xx. M. in one daie, which were all stoutehearted men: and that because they had forsaken the Lorde God of their fathers. And Zichri a mighty man of Ephraim slewe Maaseiah the kynges sonne, and Azrikam the gouernour of the house, and Elkana that was next to the kyng. And the children of Israell caried away captiue of their brethren. C. M. women, sonnes and daughters, and caried awaie much spoyle of them, and brought the spoyle to Samaria. But there was a Pro-

D. phete of the Lorde (whose name was Oded) and he went out before the hoste, that came to Samaria, and said vnto them: behold, because the Lorde God of your fathers is wroth with Jura, he hath delyuered them into your hande. And ye haue slaine them with rage, that reacheth vp to heauen, and now ye purpose to keepe vnder the children of Jura and Jerusalem, and to make them bondmen and bondmaides. And true you not the

gone cried both vnto God in the heuē: and there came great wonderfulnes from heuē vnto them. And destroyed the captaines again, whiche were sent of the kynge of Babylon to enquire of the wonder that was done in the lande. Wherefore God left him, to proue him, that he might knowe all that was in his heart.

Moreouer there came of the bondes of the children of Ephraim, Manasse, the sonne of Iehohanan, Berechiah the sonne of Mesillemoth, and Iehezekiah the sonne of Sallum, and Amasa the sonne of Meshillemoth vnto Aaron, that came from the warre. And they brought the captiues hether. For the hande of the Lorde was strong ouer Israel, to take vengeaunce vpon Iuda. Wherefore they slewe them in a rage, that reached vnto heuē. And Azarias the sonne of Obed, and Berechiah the sonne of Meshillemoth, and Iehiel the sonne of Sallum, and Amasa the sonne of Hadlai stode vp against them that came from the warre, and sayde vnto them: Ye shall not bring the captiues hether. For we haue offended vnto the Lorde already, purposinge to adde more vpon our synnes and trespasse. For our trespasse is great already, and there is a fearce wrathe against Israel. And vpō that the men of armes lefte the captiues and the spoyle before the lordes and all the congregation. And the men that were now rehersed by name, rose vp, and tooke the prisoners, and with the spoyle, clothed all that were naked emong them, and arayed them, and shod them, and gaue them to eate and to drinke. And annoynted them, and caried all that were feble of them vpon asses, and brought them to Iericho (the citie of Palme trees) to their brethren: and then they returned to Samaria Again. At that same tyme, sēt kyng Ahaz vnto the kynges of Assur, to haue helpe of them. And the Edomites came again, and slue some of Iuda, and caried awaye captiues. And the Philistines inuaded the cities of the lowe countree, towarde the South of Iuda, and toke Bethsames, and Aialon, and Hederoth and Socho, with the townes longyng thereto, and Thimna, with the townes of the same: Gimzo, and the townes therof, & dwelt there. For the lorde brought Iuda lowe, because of Ahaz kyng of Iuda, whiche made Iuda naked, & transgressed sore against the lorde. For Tiglath Pulneser kyng of the Assirians, came vpon him, and troubled him rather then strengthed him. For Ahaz toke awaye a portion out of the house of the lorde and out of the kynges house, and out of the lordes houses, and gaue vnto the kyng of the Assirians, and yet he helped him not. And in the verye time of his tribulacion did kyng Ahaz trespasse more against the lorde. For he offered vnto the Goddes of them of Damascus, whiche het him, and he saide: Because the goddes of the kynges of Syria help them, therefore will I offer to them, that they maye help me also. But they were his destruccion, & the destruccion of all Israel. And Ahaz gathered together the vessels of the house of God, and brake them, and shut vp the doores of the house of the lorde, and made him altares in every corner of Ierusalem. And in all the cities of Iuda, he made hill Aulters, to burne incense vnto other goddes, and angred the lorde God of his fathers. The rest of his

workes and all his wayes, beholde, they are written in the booke of the kynges of Iuda and Israel. And Ahaz slepte with his fathers, and they buried him in the citie of Ierusalem: but brought him not into the sepulchres of the kynges of Israel. And Ezechias his sonne reigned in his stede.

The xxix. Chapter.

Ezechias began to reigne, when he was xxv. yeare olde, and reigned. xxix. yeare in Ierusalem. And his mothers name was Abia the daughter of Zacharias. And he did that, which was right, in the sight of the lorde, according vnto all that Dauid his father had done. He opened the dores of the house of the lorde in the first yeare and first moneth of his reigne, and repaired them. And he brought in the priestes and the Leuites, and gathered them together into the East streate, and saied vnto them: Heare me ye Leuites, and make you sanctified, and halowe the house of the lorde God of your fathers, & cary filthynesse out of the holy place. For our fathers haue trespassed and done euill in the eyes of the Lorde our God, & haue forsaken him, and turned awaye their faces from the habitacion of the lorde, and turned their backes on it. And that they haue shut vp the doores of the porche, and quenched the Lampes, and haue neither burnt incense nor offered burnt offrynges in the holy place, vnto the God of Israell. Wherefore the wrathe of the Lorde fell on Iuda and Ierusalem, and he hath put them to trouble, to be wondred at, and to be hissed at, euē as ye your selues with your eyes se. For lo our fathers are ouerthrowē with the Sworde and our sonnes, our daughters, and our wiues were caried awaye captiue, for the same cause. And now it is in my herte, to make a couenaunt with the lorde God of Israel: that he maye turne awaye his fearce indignacion from vs. My children see now that ye be not negligent: for the Lorde hath chosen you to stande before him, and to serue him, and to be his ministers, & that ye should burne incense vnto him. Then the Leuites arose: Mahath the sonne of Amasai, and Ioel the sonne of Azarjahu, of the children of the Cahathites. And of the sonnes of Merari, Kis the sonne of Abdi, & Azarjah the sonne of Iehalelel. And of the sonnes of the Gersonites, Iohah the sonne of Zimma, and Eden the sonne of Ioah. And of the sonnes of Elizaphan, Simri, and Iehiel. And of the sonnes of Asaph, Zecharjahu, and Mathanjah. And of the sonnes of Heman, Iehiel, and Simei. And of the sonnes of Iedithun, Semaja, and Vsiel. And they gathered their brethren, and purified themselues, and came according to the commaundement of the kyng, with the wordes of the lorde, for to clense the house of the lorde. And the priestes went in to the inner porche of the house of the lorde,

N. iij. Esr. xviij. d.

5. Par. xxix. d.

M.

5. Par. xxix. a. & 28. Da. xxx. a.

M.

Num. xviij. a.

M.

clense it: and brought out all the vncleannesse that they founde in the temple of the Lorde into the courte of the house of the Lorde. And the Leuites toke it, to cary it out into the brook Cedron. Then began the first daie of the first moneth to purify, and the viij. daie of the moneth, came they to the porch of the Lorde: and purged the house of the Lorde in viij. daies: and in the xvj. daie of the first moneth, they made an ende. And they went into Ezechias the kyng and sayd: we have clensed all the house of the Lorde, the Altar of burnt offrynge, with all his vessels, and the table of shewbread, with all his apparell: and all the vessels, which the kyng Achaz did caste awaie, when he reigned, & transgressed, them we have prepared and sanctified: and beholde, they stande before the altar of the Lorde. And Ezechias the kyng rose early, & gathered the lordes of the citie, & went vp to the house of the Lorde. And they brought .vij. oxen, .vij. rammes, .vij. shepe, and .vij. gotes to be a synne offrynge for the kyngdom, for the sanctuary, & for Iuda. And he commaunded the priestes the sonnes of Aaron, to offer them on the Altar of the Lorde. And they slue the oxen, and the priestes receiued the bloud, & sprinkeled it vpon the altar: likewise, when they had slain the rammes, they sprinkled the bloud vpon the Altar: they slue also the shepe, & they sprinkled the bloud vpon the Altar. And when they brought forthe the he gotes for the synne offrynge, before the kyng and the congregacion, and put their handes vpon them. And the priestes slue them, and with the bloud of the same they clensed the Altare, to make satisfaccion for all Israel: for the kyng commaunded that the burnt offrynge & the synne offrynge should be made for all Israell. And he set the Leuites in the house of the Lord, with Cymbals, psalteries, and harpes: according to the commaundement of Dauid, and Gad the kynges sear, and Nathan the Prophete. For so was the commaundement of the Lorde, through the hand of his Prophetes. And the Leuites stode hauyng the instrumentes of Dauid, & the priestes held the trompetes. Then Ezechias commaunded to offer the burnt offrynge vpon the altar. And when the burnt offrynge began, the song of the Lorde began also, & the trompetes with the instrumentes, that were ordeined by the hande of Dauid kyng of Israell. And all the congregacion worshipped, singyng a song and blowyng with the trompetes, and all this continued, vntil the burnt offrynge was ended. And when they had made an ende of offrynge, the kyng, and all that were present with him, bowed themselues, and worshipped. Moreouer the kyng, & the lordes spake to the Leuites, to prayse the Lorde, with the wordes of Dauid, and Asaph the sear. And they sang prayses with gladnesse, & they bowed

C. D. E. F. 1. Par. xxv. a.

their heades, and gaue thanke to the Lorde, & worshipped. Then Ezechias answered, and said: now haue ye consecrated your handes vnto the Lorde, come nere and bring sacrifices and thanke offrynges into the house of the Lorde. And the congregacion brought in sacrifices & thanke offrynges, and whosoeuer was of a free hearte, brought burnt offrynges. And the nombre of the burnt offrynges, which the congregacion brought, was .lxx. oxen, .c. rammes, .cc. lambes, all these were for the burnt offrynge of the Lorde. And the consecrated thynges were .vj. hundred oxen, and .iij. thousand shepe. Howbeit the priestes were to few to flay all the burnt offrynges, therefore their brethren the Leuites did helpe them, till they had ended the worke, and vntil the priestes were sanctified. For the Leuites were more harted to be sanctified, then the priestes. And thereto the burnt offrynges were many, with the fat of the peace offrynges, & the drinke offrynges that belong to the burnt offrynge. And to the seruice pertayning to the house of the Lorde was set in stede. And Ezechias reioyced and all the people, that God had made the folke so redy, considering that the thyng was done sodenly.

The xxx. Chapter.

Also Ezechias sent to all Israel, and Iuda, and wrote letters to Ephraim & Manasse, that they should come to the house of the Lorde at Ierusalem, and offer Passouer vnto the Lorde God of Israell. And the kyng held a counsell with his lordes, and all the congregacion of Ierusalem, to kepe the feast of Passouer in the seconde moneth. For they could not kepe it at that tyme, because the priestes were not sanctified sufficiently, neither was the people gathered together to Ierusalem. And the thyng pleased the kyng, & all the congregacion. And they decreed, that it should be proclaimed throughout all Israel, from Berhabee to Dan, that they should come, and holde the feast of Passouer, vnto the Lorde God of Israel, at Ierusalem: for they had not wonne it of a good sorte, as they should haue done by the lawe. So the postes went with letters, of the hande of the kyng, and of his lordes, throughout all Israell and Iuda, and after the commaundement of the kyng, they cried: ye children of Israell, turne again vnto the Lorde God of Abraham, Isaac, and Israell, and he will turne again to the remnaunt, that was escaped you, out of the handes of the kynges of Assur. And be not like your fathers, and your brethren, which trespassed against the Lorde God of their fathers: which gaue them vp to be desolate, as ye se. And now be not ye stiffe necked, like as your fathers: but yelde your selues vnto the Lorde, and come into his holy place, which he hath sanctified for euer: and serue the Lorde your God, and the feruentnesse of his wrathe shall turne awaie from you. For if ye turne again vnto the Lorde, then shall your

G. Num. ix. b.

in the presence of them, that take them captive, and they shall come again into this land for the lord your God is gracious and merciful, and will not turne away his face from you, if ye conuert vnto him. And to the prophet Oded & princes, euen vnto the land of Ephraim and Manasse, came vnto Jerusalem: but they long did thereto crauing, and mourned for their wickednesse, yet vnwilling to leaue Manasse and of pouertie submitted themselues vnto them, and they gaue them victuals, & clothes, & shoes, and refreshed them, & set them vpon asses, & brought them to their brethren to Jericho the citie of palme trees. Then they returned to Samaria. In the same season king Ahaz sent vnto the kings of Assyria to helpe him. For the Idumites had come and smitten Judah, & caried away captiues. Also the Philistines had inuaded the cities of the valley, & of the south of Judah, & had taken Bethshemesh, & Aialon, & Gederoth, & Shocho with the townes thereof, & Timnah with the villages thereof, & Gimzo with the villages thereof, & dwelt there. For the lord brought Judah low because of Ahaz king of Israel, for he had made Judah naked, & transgressed sore against the lord. And Tilgath Pilneser king of Assyria came vnto him, & troubled him, but helped him not. For Ahaz spoyled himself of the house of the lord, & of the house of the king, & of the princes, & gaue it vnto the king of Assyria, but it did him no good. Moreouer in the time of his trouble did he trespasse more against the lord, this king Ahaz. For he sacrificed vnto the gods of Damascus, which smote him, & he said, Because the gods of the kings of Syria helpe them, therefore will I sacrifice vnto them, that they may helpe me. But they were the cause of his fall, & of all Israel. And Ahaz gathered together the vessels of the house of God, & brake them in pieces, & shut vp the doores of the house of the lord, & made him altars in euery corner of Jerusalem. And in euery seuerall citie of Judah made he high places, to burne incense vnto other gods, & prouoked the lord God of his fathers to anger. Now the rest of his acts, & all his wayes from the first vnto the last, behold they are written in the booke of the kings of Judah & Israel. And Ahaz slept with his fathers, & they buried him in the citie, euen in Jerusalem: but they brought him not into the sepulchres of the kings of Israel. And Hezekiah his sonne reigned in his stead.

C. 2. Par. xxix. a

And Hezekiah began to reigne when he was fiue and twentie yeres old, & reigned nine and twentie yeres in Jerusalem. His mothers name also was Abijah the daughter of Zachariah. And he did that which was right in the sight of the lord, according to all that Dauid his father had done. He in the first yere of his reigne, in the first moneth, opened the doores of the house of the lord, & repaired them. And he brought in the priests & the Leuites, & gathered them together into the east streete, & said vnto them, Heare me ye Leuites, sanctifie now your selues, & sanctifie the house of the lord God of your fathers, & cary the filthinesse out of the holy place. For our fathers haue trespassed, & done euil in the eyes of the lord our God, & haue forsaken him, & haue turned away their faces from the habitation of the lord, & turned their backes. Also they haue shut vp the doores of the porche, & put out the lights, & haue not burned incense, nor offered burnt offrings in the holy place vnto the God of Israel. Wherefore the wrath of the lord is vpon Judah & Jerusalem, & he hath deliuered them to trouble, to astonishment, & to hissing, as ye see with your eyes. For loe, our fathers are fallen by the sword, & our sonnes, our daughters, & our wiues are in captiuitie for this cause. Now therefore I haue purposed in mine heart to make a couenant with the lord God of Israel, that his fierce wrath may turne away from vs. My sonnes, be not now negligent: for the lord hath chosen you to stand before him, to serue him, & that ye should minister vnto him, & burne incense. Then arose the Leuites, Mahath the sonne of Amasai, & Joel the sonne of Azariah, of the children of Kohath: & of the children of Merari, Kish the sonne of Abdi, & Azariah the sonne of Jehalelel: & of the Gershonites, Joah the sonne of Zimmah, & Eden the sonne of Joah: & of the children of Elizaphan, Shimri & Jeiel: & of the children of Asaph, Zechariah & Mattaniah: & of the children of Heman, Jehiel & Shimei: & of the children of Jeduthun, Shemaiah & Vzziel. And they gathered their brethren, & sanctified themselues, & came according to the commandement of the king, by the wordes of the lord, to purge the house of the lord. And the priests went into the inner part of the house of the lord to purge it, & brought out all the vncleannesse that they found in the temple of the lord into the court of the house of the lord. And the Leuites receiued it, to cary it out abroad into the brooke Kidron. Now they began in the first day of the first moneth to sanctifie, & on the eight day of the moneth came they to the porche of the lord: so they sanctified the house of the lord in eight dayes, & in the sixteenth day of the first moneth they made an end. Then went they in to Hezekiah the king within the house, & said, We haue cleansed all the house of the lord, the altar of burnt offring, with all the vessels thereof, & the table of shewbread, with all the vessels thereof. Moreouer all the vessels which king Ahaz in his reigne had cast away in his trespasse, haue we prepared & sanctified, & behold they are before the altar of the lord. Then Hezekiah the king arose early, & gathered the princes of the citie, & went vp to the house of the lord. And they brought seuen bullocks, & seuen rammes, & seuen lambes, & seuen goates for a sinne offring for the kingdome, & for the sanctuarie, & for Judah. And he commanded the priests the sonnes of Aaron to offer them vpon the altar of the lord. So they killed the bullocks, & the priests receiued the blood, & sprinkled it vpon the altar: they killed also the rammes, & sprinkled the blood vpon the altar: they killed likewise the lambes, & sprinkled the blood vpon the altar. And they brought forth the goates for the sinne offring before the king & the congregation, & laid their hands vpon them. And the priests killed them, & made reconciliation with their blood vpon the altar, to make an atonement for all Israel: for the king commanded that the burnt offring & the sinne offring should be made for all Israel. And he set the Leuites in the house of the lord with cymbals, with psalteries, & with harpes, according to the commandement of Dauid, & of Gad the kings seer, & of Nathan the prophet: for so was the commandement of the lord by his prophets. And the Leuites stood with the instruments of Dauid, & the priests with trumpets. Then commanded Hezekiah to offer the burnt offring vpon the altar. And when the burnt offring began, the song of the lord began also with the trumpets, & with the instruments ordained by Dauid king of Israel. And all the congregation worshipped, & the singers sang, & the trumpeters sounded: & all this continued vntill the burnt offring was finished. And when they had made an end of offring, the king & all that were present with him bowed themselues, & worshipped. Moreouer king Hezekiah & the princes commanded the Leuites to praise the lord with the wordes of Dauid, & of Asaph the seer. And they praised with ioy, & bowed themselues & worshipped. Then Hezekiah answered & said, Now haue ye consecrated your selues vnto the lord: come neere & bring sacrifices & thankes offrings into the house of the lord. And the congregation brought sacrifices & thankes offrings, & euery one that was of a willing heart, burnt offrings. And the number of the burnt offrings which the congregation brought was seuentie bullocks, an hundred rammes, & two hundred lambes: all these were for a burnt offring vnto the lord. And the consecrated things were six hundred bullocks, & three thousand sheepe. But the priests were too few, so that they could not flea all the burnt offrings: therefore their brethren the Leuites helped them vntill the worke was ended, & vntill other priests had sanctified themselues: for the Leuites were more vpright in heart to sanctifie themselues, then the priests. Moreouer the burnt offrings were in great number, with the fat of the peace offrings, & with the drinke offrings for euery burnt offring. So the seruice of the house of the lord was set in order. And Hezekiah reioyced, & all the people, that God had prepared the people: for the thing was done suddenly. And Hezekiah sent to all Israel & Judah, & wrote letters also to Ephraim & Manasse, that they should come to the house of the lord at Jerusalem, & keepe the passeouer vnto the lord God of Israel. For the king had taken counsell, & his princes, & all the congregation in Jerusalem, to keepe the passeouer in the second moneth. For they could not keepe it at that time, because the priests had not sanctified themselues sufficiently, neither had the people gathered themselues together to Jerusalem. And the thing pleased the king & all the congregation. So they established a decree to make proclamation throughout all Israel from Beersheba euen vnto Dan, that they should come & keepe the passeouer vnto the lord God of Israel at Jerusalem: for they had not kept it of a long time as it was written. Then the runners went with the letters from the king & his princes throughout all Israel & Judah, & according to the commandement of the king, saying, Ye children of Israel, turne againe vnto the lord God of Abraham, Isaac, & Israel, & he will returne to the remnant that is escaped out of the hand of the kings of Assyria. And be not like your fathers & like your brethren, which trespassed against the lord God of their fathers, so that he gaue them vp to desolation, as ye see. Now be not stiffe necked as your fathers were, but giue the hand vnto the lord, & come vnto his sanctuarie, which he hath sanctified for euer, & serue the lord your God, that the fierce wrath of his displeasure may turne away from you. For if ye conuert vnto the lord, your brethren & your children shall finde mercie before them that lead them captiue, so that they shall come again into this land: for the lord your God is gracious & merciful, & will not turne away his face from you, if ye conuert vnto him. And to the runners went from citie to citie through the land of Ephraim & Manasse, euen vnto Zabulon: but they laughed them to scorne, & mocked them. Neuertheles, certaine men of Aser, Manasse & of Zabulon submitted themselues & came to Jerusalem. Also in Judah was the hand of God to giue them one heart to do the commandement of the king & the princes, by the word of the lord. And there assembled at Jerusalem much people, to keepe the feast of vnleauened bread in the second moneth, a very great congregation. And they arose, & tooke away the altars that were in Jerusalem, & all the altars of incense tooke they away, & cast them into the brooke Kidron. Then they killed the passeouer the fourteenth day of the second moneth. And the priests & Leuites were ashamed, sanctified themselues, & brought in the burnt offrings into the house of the lord. And they stode in their office after their manner, according to the law of Moses the man of God. And the priests sprinkled the blood, which they receiued of the hand of the Leuites. For there were many in the congregation that were not sanctified: therefore the Leuites had the charge of the killing of the passeouers for euery one that was not cleane, & that might not sanctifie the passeouer vnto the lord. For a multitude of the people, euen many out of Ephraim, Manasse, Issachar & Zabulon, were not cleansed, & yet did they eate the passeouer, contrarie to that which was written. But Hezekiah prayed for them, & said, The good lord be merciful vnto them: for he set his whole heart to seke the Lord God, euen the God of his fathers: though not after the order of holinesse. And the lord heard Hezekiah, & healed the people. And the children of Israel, that were present at Jerusalem, held the feast of vnleauened bread seuen dayes with great gladnesse, & the Leuites & the priests praised the lord from day to day, & sang with instruments of strength vnto the lord. And Hezekiah spake hartely vnto all the Leuites, that had vnderstanding of the good seruice of the lord. So they did eate throughout the feast, & offered peace offrings, & made confession to the lord God of their fathers. Also all the whole congregation tooke counsell to keepe other seuen dayes, & they kept other seuen dayes with gladnesse. For Hezekiah king of Judah gaue to the congregation a thousand bullocks & seuen thousand sheepe, & the princes gaue to the congregation a thousand bullocks & ten thousand sheepe. And a great number of the priests sanctified themselues. And all the congregation of Judah, with the priests & Leuites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Juda reioyced. And there was great gladnesse in Jerusalem. For since the time of Salomon the sonne of Dauid king of Israel there was not the like in Jerusalem. And the priests & the Leuites arose, and blessed the people, & their voice was heard, & their prayer came vp vnto heauen, euen his dwelling place.

Of the great passeouer.

After these things & this faithfulnesse prepared, came Sennacherib king of Assyria, & entred into Judah, & pitched against the strong cities, & thought to win them for himself. And when Hezekiah saw that Sennacherib was come, & that his purpose was to fight against Jerusalem, he took counsell with his princes & his men of warre, to stop the waters of the fountaines which were without the citie, & they did help him. So there was gathered much people together, & they stopped all the fountaines, & the riuer that ran through the middes of the land, saying, Why should the kings of Assyria come & finde much water? Moreouer he strengthened himself, & built vp all the wall that was broken, & raised it vp to the towers, & the other wall without, & repaired Millo in the citie of Dauid, & made weapons & shields in abundance. And he set captaines of warre ouer the people, & gathered them together to him in the streete of the gate of the citie, & comforted them, saying, Be strong & of good courage, feare not, nor be afraid for the king of Assyria, nor for all the multitude that is with him: for there be more with vs then with him. For with him is but an arme of flesh, but with vs is the lord our God to helpe vs, & to fight our battels. And the people rested themselues vpon the wordes of Hezekiah king of Judah. After this did Sennacherib king of Assyria send his seruants to Jerusalem, (but he himself laid siege against Lachish, & all his power with him) vnto Hezekiah king of Judah, & vnto all Judah that were at Jerusalem, saying, Thus saith Sennacherib king of Assyria, Whereon trust ye, that ye abide in the siege in Jerusalem? Doth not Hezekiah perswade you to giue ouer, to die by famine & by thirst, when he saith vnto you, The lord our God shall deliuer vs out of the hand of the king of Assyria? Hath not the same Hezekiah taken away his high places & his altars, & commanded Judah & Jerusalem, saying, Before one altar shall ye worship, & vpon it shall ye burne your sacrifices? Know ye not what I & my fathers haue done vnto all the people of other lands? Were the gods of the nations of those lands able to deliuer their lands out of mine hand? Who is there among all the gods of those nations that my fathers vtterly destroyed, that could deliuer his people out of mine hand, that your God should be able to deliuer you out of mine hand? Now therefore let not Hezekiah deceiue you, nor perswade you after this manner, neither yet beleeue him: for no god of any nation or kingdome was able to deliuer his people out of mine hand, & out of the hand of my fathers: much lesse shall your God deliuer you out of mine hand. And his seruants spake yet more against the lord God, & against his seruant Hezekiah. He wrote also letters to raile on the lord God of Israel, & to speake against him, saying, As the gods of the nations of other lands haue not deliuered their people out of mine hand, so shall not the God of Hezekiah deliuer his people out of mine hand. Then they cried with a loude voice in the Iewes speach vnto the people of Jerusalem that were on the wall, to affray them & to trouble them, that they might take the citie. And they spake of the God of Jerusalem, as of the gods of the people of the earth, which are the worke of mens hands. Then prayed Hezekiah the king, & Esaias the sonne of Amoz the prophet, & cried to heauen. And the lord sent an angel, which cut off all the valiant men, & the leaders & captaines in the host of the king of Assyria. So he returned with shame of face into his land. And when he was come into the house of his god, they that came forth of his owne bowels slew him there with the sword. Thus the lord saued Hezekiah & the inhabitants of Jerusalem from the hand of Sennacherib king of Assyria, & from the hand of all other, & guided them on euery side. And many brought gifts vnto the lord to Jerusalem, & precious things vnto Hezekiah king of Judah, so that he was magnified in the sight of all nations from thence forth. In those dayes was Hezekiah sicke vnto the death, & prayed vnto the lord: & he spake vnto him, & gaue him a signe. But Hezekiah rendred not again according to the benefite done vnto him: for his heart was lifted vp. Therefore there was wrath vpon him, & vpon Judah & Jerusalem. Notwithstanding Hezekiah humbled himself for the pride of his heart, both he & the inhabitants of Jerusalem, so that the wrath of the lord came not vpon them in the dayes of Hezekiah. Hezekiah had exceeding much riches & honour: & he made him treasuries for siluer, & for golde, & for precious stones, & for spices, & for shields, & for all maner pleasant vessels: storehouses also for the increase of corne, wine & oyle: & stalles for all maner beasts, & cotes for the flocks. Moreouer he builded him townes, & had possessions of flocks & herdes in abundance: for God had giuen him substance very much. This same Hezekiah stopped the vpper water course of Gihon, & brought it straight downe to the west side of the citie of Dauid. And Hezekiah prospered in all his workes. Howbeit in the matter of the ambassadors of the princes of Babel, which sent vnto him to enquire of the wonder that was done in the land, God left him, to proue him, that he might know all that was in his heart. Now the rest of the acts of Hezekiah, & his goodnesse, behold they are written in the visions of Esaias the prophet the sonne of Amoz, & in the booke of the kings of Judah & Israel. And Hezekiah slept with his fathers, & they buried him in the chiefe of the sepulchres of the sonnes of Dauid: & all Judah & the inhabitants of Jerusalem did him honour at his death. And Manasse his sonne reigned in his stead.

Manasse was twelue yeres old when he began to reigne, & reigned fiftie & fiue yeres in Jerusalem. But did that which was euil in the sight of the lord, after the abominations of the heathen, whom the lord had cast out before the children of Israel. For he built vp the high places which Hezekiah his father had broken down, & reared vp altars for Baalim, & made groues, & worshipped all the hoste of heauen, & serued them. Also he built altars in the house of the lord, of which the lord had said, In Jerusalem shall my name be for euer. And he built altars for all the hoste of heauen in the two courts of the house of the lord. Moreouer he burnt incense in the valley of the children of Hinnom, & vsed witchcraft, & vsed enchantments, & had to do with familiar spirits & soothsayers, & wrought much wickednesse in the sight of the lord, to prouoke him to anger. And he set a carued image of the idole which he had made in the house of God, of which God had said to Dauid & to Salomon his sonne, In this house & in Jerusalem, which I haue chosen before all the tribes of Israel, will I put my name for euer. Neither will I make the feet of Israel remoue any more out of the land which I haue appointed for your fathers, so that they will take heede to do all that I haue commanded them, according to all the law, & the ceremonies, & the iudgements by the hand of Moses. So Manasse caused Judah & the inhabitants of Jerusalem to erre, & to do worse then did the nations, whom the lord had destroyed before the children of Israel. And the lord spake to Manasse & to his people, but they would not hearken. Wherefore the lord brought vpon them the captaines of the hoste of the king of Assyria, which tooke Manasse among the thornes, & bound him with fetters, & caried him to Babel. And when he was in affliction, he prayed before the lord his God, & humbled himself greatly before the God of his fathers, & prayed vnto him: & he was intreated of him, & heard his request, & brought him againe to Jerusalem into his kingdome. Then Manasse knew that the lord he was God. Afterward he built a wall without the citie of Dauid, on the west side of Gihon in the valley, euen to the entring in at the fish gate, & compassed about Ophel, & raised it very high, & put captaines of warre in all the strong cities of Judah. And he put away the strange gods, & the idole out of the house of the lord, & all the altars that he had built in the mount of the house of the lord, & in Jerusalem, & cast them out of the citie. And he repaired the altar of the lord, & offered thereon peace offrings & thankes offrings, & commanded Judah to serue the lord God of Israel. Howbeit the people did yet sacrifice in the high places, but vnto the lord their God only. Now the rest of the acts of Manasse, & his prayer vnto his God, & the wordes of the seers that spake to him in the name of the lord God of Israel, behold they are written in the booke of the kings of Israel. His prayer also, & how God was intreated of him, & all his sinne & trespasse, & the places wherein he built high places, & set vp groues & carued images before he was humbled, behold they are written among the sayings of the seers. So Manasse slept with his fathers, & they buried him in his owne house: & Amon his sonne reigned in his stead.

Amon was two & twentie yeres old when he began to reigne, & reigned two yeres in Jerusalem. But did that which was euil in the sight of the lord, as did Manasse his father: for Amon sacrificed vnto all the carued images which Manasse his father had made, & serued them. But he humbled not himself before the lord, as Manasse his father had humbled himself: but this Amon trespassed more & more. And his seruants conspired against him, & slew him in his owne house. But the people of the land slew all them that had conspired against king Amon. Moreouer the people of the land made Josiah his sonne king in his stead.

Josiah was eight yeres old when he began to reigne, & reigned one & thirtie yeres in Jerusalem. And he did that which was right in the sight of the lord, & walked in all the wayes of Dauid his father, & declined neither to the right hand nor to the left. For in the eight yere of his reigne, while he was yet a child, he began to seke after the God of Dauid his father. And in the twelfth yere he began to purge Judah & Jerusalem from the high places, & groues, & carued images, & molten images. And they brake down the altars of Baalim in his presence, & the images that were on high aboue them he hewed in pieces, & the groues, & the carued images, & the molten images he brake in pieces, & made dust of them, & strowed it vpon the graues of them that had sacrificed vnto them. Also he burnt the bones of the priests vpon their altars, & purged Judah & Jerusalem. And in the cities of Manasse, Ephraim, Simeon, & euen vnto Naphtali, with their mattocks round about, & he brake down the altars, & the groues, & beate the carued images into powder, & cut downe all the idoles throughout all the land of Israel, & returned to Jerusalem. Now in the eighteenth yere of his reigne, when he had purged the land & the house, he sent Shaphan the sonne of Azaliah, & Maaseiah the gouernour of the citie, & Joah the sonne of Joahaz the recorder, to repaire the house of the lord his God. And when they came to Hilkiah the high priest, they deliuered the money that was brought into the house of God, which the Leuites that kept the doores had gathered of the hand of Manasse & Ephraim, & of all the remnant of Israel, & of all Judah & Benjamin, & of the inhabitants of Jerusalem. And they put it in the hand of the workemen that had the ouersight of the house of the lord, & they gaue it to the workemen that wrought in the house of the lord, to repaire & amend the house. They gaue it also to the carpenters & to the builders, to buy hewen stone, & timber for ioyning, & to couple the houses which the kings of Judah had destroyed. And the men did the worke faithfully: & their ouerseers were Jahath & Obadiah the Leuites of the sonnes of Merari, & Zechariah & Meshullam of the sonnes of Kohath, to set it forward: & other of the Leuites, all that could skill of instruments of musicke. Also they were ouer the bearers of burdens, & ouerseers of all that did the worke in any maner of seruice: & of the Leuites there were scribes, & officers, & porters. And when they brought out the money that was brought into the house of the lord, Hilkiah the priest found a booke of the law of the lord giuen by Moses. And Hilkiah answered & said to Shaphan the scribe, I haue found the booke of the law in the house of the lord. And Hilkiah gaue the booke to Shaphan. And Shaphan carried the booke to the king, & brought the king word againe, saying, All that was committed vnto thy seruants, they do it. And they haue gathered together the money that was found in the house of the lord, & haue deliuered it into the hand of the ouerseers, & to the hand of the workemen. Then Shaphan the scribe told the king, saying, Hilkiah the priest hath giuen me a booke. And Shaphan read therein before the king. And when the king had heard the wordes of the law, he rent his clothes. Then the king commanded Hilkiah, & Ahikam the sonne of Shaphan, & Abdon the sonne of Micah, & Shaphan the scribe, & Asaiah a seruant of the king, saying, Go, enquire of the lord for me, & for them that are left in Israel & Judah, concerning the wordes of the booke that is found: for great is the wrath of the lord that is powred out vpon vs, because our fathers haue not kept the word of the lord, to do according vnto all that is written in this booke. Then Hilkiah, & they that the king had appointed, went to Huldah the prophetesse, the wife of Shallum the sonne of Tikvah, the sonne of Harhas, keeper of the wardrobe (now she dwelt in Jerusalem in the colledge) & they communed with her to that effect. And she answered them, Thus saith the lord God of Israel, Tell the man that sent you vnto me, Thus saith the lord, Behold, I will bring euill vpon this place, & vpon the inhabitants thereof, euen all the curses that are written in the booke which they haue read before the king of Judah: because they haue forsaken me, & haue burned incense vnto other gods, that they might prouoke me to anger with all the workes of their hands: therefore my wrath shall be powred out vpon this place, & shall not be quenched. But vnto the king of Judah which sent you to enquire of the lord, thus shall ye say vnto him, Thus saith the lord God of Israel, As touching the wordes which thou hast heard, because thine heart did melt, & thou humbledst thy self before God when thou heardest his wordes against this place, & against the inhabitants thereof, & humbledst thy self before me, & rentest thy clothes, & wept before me, I haue euen heard thee also, saith the lord. Behold therefore I will gather thee to thy fathers, & thou shalt be gathered into thy graue in peace, neither shall thine eyes see all the euil that I will bring vpon this place, & vpon the inhabitants thereof. So they brought the king word againe. Then the king sent, & gathered together all the elders of Judah & Jerusalem. And the king went vp into the house of the lord, & all the men of Judah, & the inhabitants of Jerusalem with him, & the priests, & the Leuites, & all the people both great & small: & he read in their audience all the wordes of the booke of the couenant that was found in the house of the lord. And the king stood in his place, & made a couenant before the lord, to walke after the lord, & to keepe his commandements, & his testimonies, & his statutes, with all his heart, & with all his soule, to confirme the wordes of this couenant that were written in this booke. And all the people stood to the couenant. And the king commanded Hilkiah the high priest, & the priests of the second order, & the keepers of the doore, to bring forth out of the temple of the lord all the vessels that were made for Baal, & for the groue, & for all the hoste of heauen: & he burned them without Jerusalem in the fields of Kidron, & caried the ashes of them vnto Bethel. And he put downe the idolatrous priests, whom the kings of Judah had ordained to burne incense in the high places in the cities of Judah, & in the places round about Jerusalem: them also that burned incense vnto Baal, to the sunne, & to the moone, & to the planets, & to all the hoste of heauen. And he brought out the groue from the house of the lord without Jerusalem, vnto the brooke Kidron, & burned it at the brooke Kidron, & stamped it small to powder, & cast the dust thereof vpon the graues of the children of the people. And he brake down the houses of the sodomites, that were by the house of the lord, where the women wrought hangings for the groue. And he brought all the priests out of the cities of Judah, & defiled the high places where the priests had burned incense, from Geba vnto Beersheba, & brake down the high places of the gates that were in the entring in of the gate of Joshua the gouernour of the citie, which were on a mans left hand at the gate of the citie. Howbeit the priests of the high places came not vp to the altar of the lord in Jerusalem, but they did eate of the vnleauened bread among their brethren. He defiled also Topheth, which is in the valley of the children of Hinnom, that no man might make his sonne or his daughter to passe through the fire vnto Molech. And he tooke away the horses that the kings of Judah had giuen vnto the sunne, at the entring in of the house of the lord, by the chamber of Nathanmelech the chamberlaine, which was in the suburbes, & burned the chariots of the sunne with fire. And the altars that were on the top of the vpper chamber of Ahaz, which the kings of Judah had made, & the altars which Manasse had made in the two courts of the house of the lord, did the king beate downe, & brake them downe from thence, & cast the dust of them into the brooke Kidron. Moreouer the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abhominable idole of the Zidonians, & for Chemosh the abhominable idole of Moab, & for Milcom the idole of the children of Ammon, did the king defile. And he brake in pieces the images, & cut downe the groues, & filled their places with the bones of men. Moreouer the altar that was at Bethel, & the high place which Jeroboam the sonne of Nebat, who made Israel to sinne, had made, both that altar & the high place he brake downe, & burned the high place, & stamped it small to powder, & burned the groue. And as Josiah turned himself, he spied the sepulchres that were there in the mount, & sent, & tooke the bones out of the sepulchres, & burned them vpon the altar, & defiled it, according to the word of the lord which the man of God proclaimed, who proclaimed these things. Then he said, What title is that that I see? And the men of the citie told him, It is the sepulchre of the man of God, which came from Judah, & proclaimed these things that thou hast done against the altar of Bethel. And he said, Let him rest, let no man remoue his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria. And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to prouoke the lord to anger, did Josiah take away, & did vnto them according to all the deedes that he had done in Bethel. And all the priests of the high places that were there did he slay vpon the altars, & burned mens bones vpon them, & returned to Jerusalem. And the king commanded all the people, saying, Keepe the passeouer vnto the lord your God, as it is written in the booke of this couenant. Surely there was not holden such a passeouer from the dayes of the iudges that iudged Israel, nor in all the dayes of the kings of Israel, nor of the kings of Judah, as this passeouer that was holden to the lord in Jerusalem in the eighteenth yere of king Josiah. Moreouer the workers with familiar spirits, & the soothsayers, & the images, & the idoles, & all the abhominations that were spied in the land of Judah & in Jerusalem, did Josiah put away, that he might performe the wordes of the law which were written in the booke that Hilkiah the priest found in the house of the lord. And like vnto him was there no king before him, that turned to the lord with all his heart, & with all his soule, & with all his might, according to all the law of Moses: neither after him arose there any like him. Howbeit the lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the prouocations that Manasse had prouoked him withall. And the lord said, I will remoue Judah also out of my sight, as I haue remoued Israel, & will cast off this citie Jerusalem which I haue chosen, & the house of which I said, My name shall be there. Now the rest of the acts of Josiah, & all that he did, behold they are written in the booke of the kings of Judah. In his dayes Pharaoh Necho king of Egypt went vp against the king of Assyria vnto the riuer Euphrates: & king Josiah went against him, & he slew him at Megiddo, when he had seene him. And his seruants caried him in a chariot dead from Megiddo, & brought him to Jerusalem, & buried him in his owne sepulchre. And the people of the land tooke Jehoahaz the sonne of Josiah, & anointed him, & made him king in his father's stead in Jerusalem.

Jehoahaz was three & twentie yeres old when he began to reigne, & reigned three moneths in Jerusalem. And his mothers name was Hamutal the daughter of Jeremiah of Libnah. And he did that which was euil in the sight of the lord, according to all that his fathers had done. And Pharaoh Necho put him in bands at Riblah in the land of Hamath, that he might not reigne in Jerusalem, & condemned the land in a tribute of an hundred talents of siluer & a talent of golde. And Pharaoh Necho made Eliakim the sonne of Josiah king in the room of Josiah his father, & turned his name to Jehoiakim. But Jehoahaz he tooke, & he came to Egypt, & died there. And Jehoiakim gaue the siluer & the golde to Pharaoh: but he taxed the land, to giue the money according to the commandement of Pharaoh: he exacted the siluer & the golde of the people of the land, of euery one according to his taxation, to giue it vnto Pharaoh Necho.

Jehoiakim was fiue & twentie yeres old when he began to reigne, & reigned eleuen yeres in Jerusalem. And his mothers name was Zebudah the daughter of Pedaiah of Rumah. And he did that which was euil in the sight of the lord his God, according to all that his fathers had done. Against him came vp Nebuchadnezzar king of Babel, & bound him in fetters, to cary him to Babel. Nebuchadnezzar also caried of the vessels of the house of the lord to Babel, & put them in his temple at Babel. Now the rest of the acts of Jehoiakim, & his abhominations which he did, & that which was found in him, behold they are written in the booke of the kings of Israel & Judah. And Jehoiachin his sonne reigned in his stead.

Jehoiachin was eight yeres old when he began to reigne, & he reigned three moneths & ten dayes in Jerusalem. And did that which was euil in the sight of the lord. And when the yere was expired, king Nebuchadnezzar sent, & caried him to Babel, with the goodly vessels of the house of the lord, & made Zedekiah his father's brother king ouer Judah & Jerusalem.

Zedekiah was one & twentie yeres old when he began to reigne, & reigned eleuen yeres in Jerusalem. And his mothers name was Hamutal the daughter of Jeremiah of Libnah. And he did that which was euil in the sight of the lord his God, & humbled not himself before Jeremiah the prophet, speaking from the mouth of the lord. And he also rebelled against king Nebuchadnezzar, which had made him swere by God: but he stiffened his neck, & hardened his heart from turning vnto the lord God of Israel. Moreouer all the princes of the priests & the people multiplied trespasses after all the abhominations of the heathen, & polluted the house of the lord which he had hallowed in Jerusalem. And the lord God of their fathers sent to them by his messengers, rising vp betimes & sending: because he had compassion on his people & on his dwelling place. But they mocked the messengers of God, & despised his wordes, & misused his prophets, vntill the wrath of the lord arose against his people, till there was no remedie. Therefore he brought vpon them the king of the Chaldees, which slew their young men with the sword in the house of their sanctuarie, & had no compassion vpon young man or maide, old man or impotent: he gaue them all into his hand. And all the vessels of the house of God, great & small, & the treasures of the house of the lord, & the treasures of the king & of his princes, all these he brought to Babel. And they burned the house of God, & brake downe the wall of Jerusalem, & burned all the palaces thereof with fire, & destroyed all the goodly vessels thereof. And them that escaped from the sword caried he away to Babel, where they were seruants to him & his sonnes vntill the reigne of the kingdome of Persia, to fulfill the word of the lord by the mouth of Jeremiah, vntill the land had enioyed her sabbaths: for as long as she lay desolate she kept the sabbath, to fulfill threescore & ten yeres. Now in the first yere of Cyrus king of Persia, that the word of the lord by the mouth of Jeremiah might be fulfilled, the lord stirred vp the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdome, & put it also in writing, saying, Thus saith Cyrus king of Persia, All the kingdomes of the earth haue the lord God of heauen giuen me, & he hath charged me to build him an house at Jerusalem which is in Judah. Who is there among you of all his people? The lord his God be with him, & let him go vp.

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chambers, in the house of the Lorde. And they
put the Priestes them, and caried such stuffe
out of the Temple, & the diuerse thynges faith-
fully. Ouer whiche, Conaniah the Leuite,
had the rule, and Semei his brother next to
hym. And Iehiel, Azariah, Nachath, Asahel,
Jerimoth, Iosabad, Eliel, Ismachiah,
Mahath, and Banaiah, were ouerseers, ap-
poynted by Chonaniah and Semei his bro-
ther, vnder the officer of Ezechia the King,
and Azaria was the ruler of the house of
God. Vnto whom all these thynges belon-
ged. And Chore, the sonne of Imna, the Le-
uite, and porter of the East doore, had the o-
uersight of the thynges that were offered of
a free will vnto God (and were geuen in man-
ner, generally vnto the Lorde) and ouer the
thynges most holy. And vnder his hand were
Eden, Miniamin, Iesua, Semaiah, Amari-
ah, & Sechaniah, in the cities of the Priests,
appoynted of their brethren, to geue to
their brethren their portions as well to the
small, as to the great. Except those that of the
males, that were reckened from three yere and
aboue (among all that went into the house of
the Lorde) their should geue daie by daie, for
their ministracion, and for their seuerall attendance and for their diuerse watchinges,
by course. Vnto the Priestes and Leuites,
throughout the hauholde of their fathers,
from xx. yere and aboue, to their seuerall
courses came. And to the families of all their
babes, wiues, sonnes, and daughters, through
all the congregacion. For vpon the faithfull
preparinge of the holy thynges he followed
to the children of Aaron the priestes, which
were in the fieldes, & suburbes of their citees
citee by citee, the men whose names be ex-
pressed afore) would geue portions, euen to
all the males among the Priestes, and to all
the Leuites, according to their numbers. And
of this maner did Ezechia throughout all Iu-
da, and wrought the thyng that was good, right, and
true, before the Lorde his God. And in all the
workes that he began (in the seruice of the
house of God, for the lawe, and for the com-
maundementes, he sought his God, and that
did he with all his harte, and prospered.

The xxxi. Capitel.

NOwe after that these deedes were faithfully
wrought, Sennacherib king of Assur came,
and entred into Iuda, and espyed the strong
citees, and thought to winne them for himself.
And so when Ezechia sawe, that Sennache-
rib was come, and that he was purposed to
fight against Ierusalem, he tooke counsell
with his lordes, and men of might, to stoppe
the watre of the fountaines, without the ci-
tee: and they did help him. For there gathe-
red many of the people together, and stopped
the welles, and the brooke, that ran through
the myddes of the land, saying: Why shuld the
kynges of Assur come, and finde much watre?
And so he went to, and buylte
up the walle where it was broken, and made
towres vpon the same, and to the other
walle without, and repaired Millo, in the ci-
tee of Dauid, and made many dartes and shil-
des. And he set capitaines of warre ouer the
people, and gathered them together to hym,
in the large strete at the gate of the citee,
and spake gently to them, saying: Be not afrayed nor
discouraged for the kyng of Assur, and for all
the multitude, that he hath with hym: For
there be mo with vs, then with hym. With
hym is an arme of flesshe. But with vs is
the Lorde our God, for to helpe vs, and to
fight our battailes. And the people took a
courage, through the wordes of Ezechia
kyng of Iuda. After this did Sennacherib
kyng of Assur, (& his seruantes) to Ierusa-
lem: (but he himselfe remained before Lachis,
hauyng all his power with him) vnto Ezechi
kyng of Iuda, and to all Iuda that were at Ie-
rusalem, saying thus: Thus saith Sennacherib kyng
of Assur: Wherein is ye trust, or for what dwell
in Ierusalem, which is besieged with out? Ezechia
entyse you, to geue ouer your selues vn-
to death, hunger, & thirst, saying: The Lorde our
God shall rid vs out of the hand of the kyng of
Assur? Hath not the same Ezechia put awai
his high places, and his altares, and com-
maunded Iuda and Ierusalem, saying: Ye shall
worship before one Altar, and burne incense
vpon the same? Knowe ye not, what I and
my fathers haue done, vnto the people of all
landes? Were the Goddes of the people of
other landes able to saue their
landes out of my hand? Which of all the god-
des of those nacions (that my fathers destroy-
ed) could deliuer his people out of myne
hande? And shall your God be able to deliuer
you out of myne hande? Wherefore now, let not
Ezechia deceiue you, nor perswade you on
this maner, nor yet beleue him. For as no
God emong all nacions and kyngdoms, hath
ben able to rid his people out of my hand, and out
of the hande of my fathers: Euen so much lesse
shall your Goddes be able to kepe you out of
my hande. And yet more thynges did his ser-
uauntes speake, against the Lorde God, and
against his seruaunt Ezechia. And Senna-
cherib also wrote a letter, to raile on the
Lorde God of Israell, and spake against him
saying: As the gods of the nacions of other
landes, haue not been able to deliuer their peo-
ple out of my hand, euen so shall not the God
of Ezechia deliuer his people out of my
hand. And they cried with a loud voyce, in the
Iewes speche, vnto all the people of Ierusa-
lem that were on the wal, to feare them, & to make
them afrayed, and that they might so take
the citee. And they spake against the God of

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Jerusalem, as against the god of the nacions of the yearth, & they coude not delyuer the handes of their god. Then the kyng, and the Prophete Esai, the sonne of Amoz, praied against the blasphemie, and cried vp to heuen. And the lorde sent an Angell, whiche destroyed all the men of warre, and the leaders and capitaines of the hoste of the kyng of Assur. Thus he turned his face again with shame to his owne lande, and when he was come into the house of his god, there that came of his owne body, slewe him there with the sweard. And so the lorde saued Ezechia, & the inhabiters of Jerusalem, out of the hande of Sennacherib kyng of Assur, and out of the hand of all other, and maintained them on every side. And many brought offrynges vnto the lorde to Jerusalem, and precentes to Ezechia, kyng of Jude: so that he was magnified in the sight of all nacions from thence forth. In those dayes Ezechia was sicke vnto the death, & prayed vnto the lorde, whiche answered him and shewed him a wonderfull miracle. But Ezechia did not again vnto God, accordyng to it, that he had shewed him, for his hart arose, & there came wrathe vpon him, and vpon Juda and Jerusalem. Notwithstandyng, Ezechia submitted himselfe (after that his harte was risen vp) he, and the inhabiters of Jerusalem: and the wrath of the lorde came not vpon them in the dayes of Ezechia. And Ezechia had exceedyng muche riches and honor. And he gat him Cesauries of siluer and gold, precious stones, and spices, & shildes, and of all maner of pleasaunt iewelyng made rowes vnder the sealyng of the house, for wine and Oyle: and Galleries for all maner of beastes, and Cotes for sheepe. And he made him cities, & had of sheepe and Oxen greate abundance. For God had geuen him substaunce exceedyng muche. This same Ezechia stopped the vpper watercourse of Gihon, and brought them downe to the weste side of the cite of David. And Ezechia prospered in all his workes. And when the princes of Babilon, sent vnto him and desired to inquire of the wonder, that chaunced in the land, God left him to tempte him, & that all that was in his hart might be knowen. The rest of the deedes of Ezechia, & his goodnes behold, they are written in the vision of Esai the prophet, the sonne of Amoz, in the booke of the kinges of Juda and Israel. And Ezechia slept with his fathers, and they buried him in the moste worthy place of the sepulchres of the sonnes of Dauid: & all Juda & the inhabiters of Jerusalem, did him worshipe at his death. And Manasse his sonne reigned in his stede.

The xxxiij. Chapiter.

Manasse was .xij. yeres old when he began to reigne, and he reigned .lv. yeres in Jerusalem. But did euil in the sight of the lorde like vnto the abhominacions of the people whom the lorde cast out, before the children of Israell. For he went to, and buylte the hill altar, which Ezechia his father, had broken doune. And he reared vp altares for Baalim, & made grouen, and worshipped all the hoste of heauen, and serued them. And he buylt altares in the house of the lorde, where as the lorde yet had sayde: Jerusalem shall my name be for euer. And he buylte altares for all the hoste of heauen, in the .ij. courtes, of the house of the lorde. And he burnt his children in fire, in the valley of the sonne of Hinnon. He wrought a sorcerous: he regarded the crieng of birdes, vsed inchauntmentes, and maintained workers with spirites, and Yeares of sortunes: and wrought muche euill in the sight of the lorde to angre him with al. And he put the grauen Image, and Idol, whiche he had made, in the house of God. Of which house God had said to Dauid, and to Salomon his sonne: In this house, and in Jerusalem, whiche I haue chosen, aboue al the tribes of Israel, will I put my name for euer, and will no more dryue the feete of Israell from the lande, whiche I haue ordeined for your fathers. If so be that they will be diligent, & do al that I haue commaunded them, in al the lawes & statutes, and ordinaunces, by the hand of Moses. And to Manasse made Juda, and the inhabiters of Jerusalem to erre, & to worke then the Heathen, whiche the lorde destroyed before the children of Israell. And the lorde spake to Manasse, and to his people, but they would not regarde. Wherfore the lorde brought vpon them the capitaines of the hoste, whiche were of the kyng of the Assirians, whiche toke Manasse in hold, and bound him with chaines, and caried him to Babilo. And when he was in tribulacion, he besought the lorde his God, & humbled himselfe exceedyngly before the God of his fathers, and made supplicacion vnto him. And God was intreated of him, and hard his praier, and brought him again to Jerusalem, into his kyngdome. And then Manasse knewe, that the lorde was God. Afterwarde he buylte a wall without the cite of Dauid, on the west side of Gihon, in the valley, and then came to the fishe gate, and vmbrade about Ophel, and brought it vp, of a very great heighth, and put capitaines of warre in all the strong cities of Juda. And he toke away the straunge Gods and Images, out of the house of God, and al the Altares that he had buylte in the mount of the house of God, and Jerusalem, and cast them out of the cite. And he prepared the Altar of the Lorde, and sacrificed theron peace offerynges, and thanke offerynges, and charged Juda, to serue the lorde God of Israell. Nevertheles, the people did after still in the hill Altares, howbeit, vnto the Lorde their God onely. The rest of the actes of Manasse, and his praier vnto

4. Reg. xxi.a.

4. Reg. xxi.a.

Deut. xviij.a.

2. Reg. xxi.a.

2. Reg. xxi.a.

2. Reg. xxi

dyd ryght that spake to hym in the name of the lorde God of Israel, beyonde, they are written in the sayinges of the kynges of Israel. And his prayer, and how that he was heard, and all his sinnes, and his trespasse, and the places where he made hyghtaltares, and set vp groues and graues, before he was meeked, beholde, they are written amonge the sayinges of the seers. And Manasse slepte with his fathers, and they buryed hym in his owne house: and Amon his sonne reygned in his sonne. Amon was two and twentye yere olde when he began to reygne, and reygned two yere in Jerusalem. But he dyd euyll in the sight of the Lorde, like as dyd Manasse his father, for Amon sacrificed to all the carued ymages, which Manasse his father had made and serued them, and submitted not hymselfe before the Lorde, as Manasse his father had meeked hymselfe. But Amon trespaced greatly. And his owne seruauntes conspired against hym, and slewe hym in his owne house. But the people of the lande slewe all them that had conspired against kynge Amon. And the same people of the lande made Josia his sonne kyng in his sonne.

¶ The xxxiiij. Chapitre.

iiij. Regum. xxii.a. Josia was eyght yere olde when he began to reygne, and he reygned in Jerusalem. xxxi. yere. And he did that which was right in the sight of the lorde, and walked in the wayes of Dauid his father, and bowed neyther to the right hande nor to the left. In the eyght yere of his reygne (when he was yet a childe) he began to seke after the God of Dauid his father. And in the twelueth yere he began to pourge Juda, and Jerusalem fro hyghtaltares, groues, keruen ymages, and ymages of metall: and they brake downe the aultares of Baalim, euen in his presence, and other ymages, that were in greater honour then they, he rased to be destroyed. And the groues, keruen ymages, and ymages of metall, he brake and made powre of them, and strawed it vpon the graues of them that had offred vnto them. And he burnt the bones of the priestes vpo the aultares of them, and cleansed Juda and Jerusalem. And euen so did he in the cities of Manasse, Ephraim, Simeon, vnto Nephthali. And in the wyldernesse of them, rounde about, he plucked in sonder the aultares and the groues, and did beate them and stampe them to powder, and brake downe all the ymages thorowout all the lande of Israel, and returned to Jerusalem againe. In the. xviij. yere of his reygne when he had purged the lande and the temple, he sent Saphan the son of Amatsyas, nim, and Maasiah the gouernour of the citie, and Joah the sonne of Joahas the recorder, to repayre the house of the Lorde his God.

iiij. Regum. xxii.b. And when they came to Helkia the hye preest, they deliuered the money that was brought into the house of God, which the Leuites that kepte the entree, had gathered of the hand of Manasse, an Ephraim, and of all that yet remayned in Israel, and of all Juda and Beniamin, and of the enhabiters of Jerusalem. And they put it in the handes of the workemen that had the ouersyghte of the house of the Lorde, and they gaue it to the labourers that wrought in the house of the Lorde, to repayre and amende the house. Euen to maisons and carpenters, gaue they it, to hewe stone and timbre for couples and for beames of the houses, whiche the kynges of Juda had destroyed. And the men dyd the worke faythfully. And the ouerseers of them to ouerage them, were Jahath and Obadiah, Leuites, of the sonnes of Merari: and Zecharia, and Mesullam, of the children of the Cahathites, and other of the Leuites, which all could skyll of instrumentes of musyke. Also were they ouer the bearers of burthens, and ouer all that wrought in whatsoeuer worke, in seruyce it were. And there scribes, officers, and porters of the seuten. And when they brought out the money that was brought into the house of the lorde, Helkia the preest founde the booke of the lawe of the lorde geuen by Moyses. And Helkia answered and sayde to Saphan the scribe, I haue founde the booke of the lawe in the house of the Lorde. And Helkia gaue the booke to Saphan. And Saphan caried the booke to the kyng, & brought the kyng worde again, saying: all that was committed to thy seruauntes, that do they. And they haue gathered together the money that was founde in the house of the lorde, & haue deliuered yet into the handes of the ouerseers of the worke and to the handes of the workemen. Also then Saphan the scribe shewed the kyng, saying: Helkia the preest hath geuen me a booke. And Saphan redde it before the kyng. And it came to passe, that when the kyng had herd the wordes of the lawe, he rente his clothes. And the kyng commaunded Helkia, & Ahikam the sonne of Saphan, and Abdon the sonne of Micah, and Saphan the scribe, & Asaia a seruaunt of the kynges, saying: go aske counsayle of the Lorde for me, and for them that are lefte in Israel and Juda concernynge the wordes of the booke that is founde: for great is the wrathe of the Lorde that is fallen vpon vs, because oure fathers haue not kepte the worde of the lorde, to do after all that is written in this booke. And Helkia, and they that the kynge had appoynted, wente to Hulda a prophetesse the wyfe of Sallum, the sonne of Thokhath, the sonne of Hasra keper of the wardrobe (for she dwelte in Jerusalem wyth in the seconde wall) and to they communed [illegible] shewed them, thus sayeth

commaundement of Iosias, and in the chyldren of Israel, that were present, they
from the same time, and kepte the feaste of
vnleuened breade seuen dayes, and there was no
like feaste kepte vnto that kepte in Israell, eyther
the dayes of Samuell the prophete: neyther
did all the kynges of Israell holde suche a
feaste as did Iosia & the priestes
& Leuites, and all Iuda, and Israel that were
present, and the inhabiters of Ierusalem.
The feaste ouer was kepte in the yeare
of the reygne of Iosias, before that
Iosia had prepared the temple. Nechao
kyng of Egipte came vp to fight against
Carcamis beside Euphrates, & Iosias went
out against hym. Whiche sent messengers to
him, & said, what haue I to do with the thou
kyng of Iuda? be not thou against thy selfe
this daye: for my warre is against another
house, and God had me make haste. Leaue be
therefore and medle not with God which is
with me, lest he destroye thee. Neuertheles
Iosia would not turne his face from him, but
rather to abuse him fought with him, & hee
hearkened not vnto the wordes of Nechao out of
the mouth of God, & came to fight in the val-
ley of Magedo, and the princes shot at king
Iosia. And the king said to his seruaunt,
Carry me away, for I am sore wounded.
His seruaunte therefore toke him out of the
chare, and put him vp in his seconde
chare, and brought him to Ierusalem, & he
died, & was buried in the
sepulchre of his auncestors. And all Iuda and
Ierusalem mourned for Iosia. And Ieremia
lamented Iosias, & all the princes & the
women singers haue lamented Iosias vnto
this day, and made the same lamen-
tation an ordinaunce in Israel, beholde
they be written in the lamentacions.
The actes of the same Iosias and his goodnes
which he did in following the lawe of
the Lorde, and his kingdoms first
and last behold, they are written in the boke
of the kynges of Israel and Iuda.

The .ij. Chapiter.

Then the people of the lande tooke Iehoa-
chaz the sonne of Iosia, and made him kynge
in his fathers stead in Ierusalem. And Ie-
hoacha was .xxiij. yeares old when he began to
reigne, & he reygned three monethes in Ie-
rusalem. And the kyng of Egipte put him down
at Ierusalem, & mulcted the lande in an hun-
dred talentes of siluer, and a talent of golde.
And the kyng of Egipte made Eliakim his
brother kyng vpon Iuda & Ierusalem, and
turned his name vnto Ioacim. And Nechao
toke Zaroa his brother, and caried him
to Egipte. Ioacim was .xxv. yeares old
when he began to reigne, & he reygned el-
leuen yeares in Ierusalem, & he did euyll
before the Lorde his God. Against him came
vp Nabuchodonozor kyng of Babylon, & bounde
him with two chaynes to carye him to Baby-
lon. The kynge also caried away parte of
the vessels of the house of the Lorde, & put them in his temple at Ba-
bylon. Wherefore of the actes of Iehoiakim,
and his abominacions which he did, and
what vnpure thinges were layed to his charge beholde, they are written in the bokes of
the kynges of Israel and Iuda. & Iechonias
his sonne reygned in his stede. Iechonias
was eyght yeres olde when he began to rey-
gne, & he reigned three monethes & tenne dayes
in Ierusalem, and did euyll in the sight of the
lorde. And when the yeare was expired
Nabuchodonozor sent, and caried him to Baby-
lon with the goodly vessels of the house of
the lorde, & made Sedechias (his father brother)
kynge ouer Iuda and Ierusalem. Sedekias
was .xxi. yere olde, when he began to reygne,
and reygned .xi. yere in Ierusalem. And he
did euyll in the sight of the lorde his God,
and humbled not him selfe before Ieremias
the prophete at the mouth of the lorde. And he
rebelled against king Nabuchodonozor, which
had caused him to othe by God. But he
was stiffnecked, and so hath hatred to turne
vnto the lord God of Israel. Moreouer, all
the rulers, the priestes and the people trans-
gressed more, tryinge after all maner of abo-
minacions of the heythen, & polluted the
house of the Lorde which he had hallowed in
Ierusalem. And the lorde God of their fa-
thers sente to them by his messengers, rysinge
vp by times, & calling, for he had compassion
on his people, & on his dwellinge place. But
they mocked the messengers of God, and de-
spysed his wordes, and misused his prophe-
tes, vntill the wrath of the lord arose a-
gainst his people, & till there was no remedy.
And so he brought vpon them the kyng of the
Caldees, which slewe their yong men with
the sworde in their holy temple, & had
no pitie vpon yong man, mayden, old man, nor him that
stoupeth for age. He gaue them all into his
hand. And all the vessels of the house of God
great & small, & the treasures of the
house of the Lorde, and the treasures of the
kyng, and of his princes, all these he caried to
Babylon. And they burnt the house of God, &
brake downe the wall of Ierusalem, & burnt
all the palaces thereof with fyre, & destroyed
all the goodly iewelles therof. And the rest
that had escaped the sworde caried he to Ba-
bylon, where they were bounde to him & his
children, vntyll the time that Persia had the
rule. To fulfill the worde of the Lorde
by the mouth of Ieremie, vntil the lande had
enioyed her sabbothes. For as long
as she laye desolate she kepte sabboth,
vntyll fourescore & .x. yeares were fulfilled.

(where the worde of the Lorde shulde be spoken by the mouth of Jeremie) in all that space, the Lorde stirred up the spirite of Cyrus kyng of Persia, that he made a proclamation throughout all his kyngdome, and that by writynge also, saying: Thus sayeth Cyrus kynge of Persia: All the kyngdomes of the yearth hath the Lorde God of heauen geuen me, and hath charged me to buylde him an house in Jerusalem that is in Jurie. Who here is of all youre people, the Lorde his God be with him, and let him go vp.

The first Chapter.

In the first yeare of Cyrus kyng of Persia, that the worde of the Lorde (spoken by the mouthe of Jeremy) might be fulfilled, the Lorde stirred vp the spirite of Cyrus kynge of Persia, that he caused a proclamation to be proclaimed throughout all his kyngdome, and that by writynge also, saying: Thus sayeth Cyrus kynge of Persia: All the kyngdomes of the yearth hath the Lorde God of heauen geuen me, and hath charged me to buylde him an house in Jerusalem that is in Jurie. Who here is of all youre people, the Lorde his God be with him, and let him go vp to Jerusalem in Jurie, and buylde the house of the Lorde God of Israell. He is the God that is at Jerusalem. And whosoeuer remayneth yet in anye maner of place (where he is a Straunger) let the men of the place helpe him with siluer & gold, with good and cattel, besyde that which they willingly offre for the house of God that is at Jerusalem. Then gat vp the principall fathers of Juda & Beniamin, & the priestes & Leuites, and all they whose spirite God had raysed vp to go vp, & to buylde the house of the Lord which is at Jerusalem. And all they that were about them strengthened their hands with vessels of siluer and golde, with good & cattel, and with precious thinges, besyde that euery one offered freely. And kyng Cyrus brought forth the vessels of the house of the Lorde, which Nabuchadonozor had taken out of Jerusalem, & had put in the house of his God. Those did Cyrus kyng of Persia bring forth by the hande of Mithridathes the treasurer, & nombred them vnto Sesbazer the prince of Juda. And these are the nombre of them. xxx. chargers of gold. M. chargers of siluer. xxix. knyues. xxx. boules of golde. cccc. & x. of other siluer boules. M. other vessels. So all the vessels of golde and siluer were v. M. v. C. & lxix. Sesbazer caryed vp with them that came out of the captiuitie of Babylon vnto Jerusalem.

The .ii. Chapter.

Now these are the children of the lande that came vp out of the captiuitie (whome Nabuchodonozor the kynge of Babilon had caried awaye vnto Babylon, and came againe vnto Jerusalem and into Juda, euerye one vnto his cyte) which came with Zorobabel are these, Jesua, Nehemiah, Saraia, Reelaia, Mardochai, Bilsan, Mispar, Biguai, Rehum, Baana. This is the nombre of the men of the people of Israell: The children of Pharos, two thousande, an hundred fourescore and fyue. The children of Saphatia, three hundred fourtye and two. The children of Arahe, seuen hundred, and fyue and fourtye. The children of the raceyne of Moab, among the children of Jesua and Joab, two thousande, eight hundred and twelue. The children of Elam, a thousande, two hundred and foure and fyftye. The children of Zathu, nyne hundred, and fyue and fourtye. The children of Zaccai, seuen hundred, and three score. The children of Bani, six hundred, and fourtye and two. The children of Bebai, six hundred, and three and twentye. The children of Astgad, a thousande, two hundred, and two and twentye. The children of Adonicam, six hundred, and six and sixtye. The children of Begnai, two thousande, and six and fyftye. The children of Adin, foure hundred and foure and fyftye. The children of Ater of Ezechia, eight and nynetye. The children of Besai, three hundred, and three and twentye. The children of Jora, an hundred, and twelue. The children of Hasum, two hundred, and three and twentye. The children of Gebar, six and nynetye. The children of Bethlehem, an hundred and three and twentye. The men of Netopha, fyue and fyftye. The men of Anathoth, an hundred and eight and twentye. The children of Asmaueth, two and fourtye. The children of Kiriath Iarim, cheph, the children of Cephira, and Beeroth, seuen hundred and three and fourtye. The children of Hasaua and Geba, six hundred, and one and twentye. The men of Michmas, an hundred, and two and twentye. The men of Bethel and Hai, two hundred, and three and fyftye. The children of Nebo, two and fyftye. The children of Magbis, an hundred and fyue & fyftye. The children of the other Elam, a thousande, and two hundred, and foure and fyftye. The children of Harim, three hundred and fyftye. The children of Lodhadid and Ono, seuen hundred and fyue and twentye. The children of Jericho, three hundred and fyue and fourtye. The children of Senaa, three thousande, six hundred, & thirtye. The priestes of the children of Jedaia, of the house of Jesua, nyne hundred and three and seuentye. The children of Immer, a thousande, & two and fyftye. The children of Pasur, a thousande, two hundred and

The .xxx. day of Nouember.

The .xxx. day of Nouember.

ii. Esd. ii. a.

i. Esd. v. a.

The .xxx. day of Nouember.

seuen and seuentye. The children of Asna, the children of Nehim, the children of Baanah and Lamentene. The children of Jeconiah, and Cabinias of the children of Nahomia, foure and seuentye. The synggers, the children of Asaph, an hundred and eyght and twenty. The chyldren of the porte keper. The children of Sallum the children of Ater, the children of Talmon, the children of Akub, the children of Hatita, the children of Sobaisai together an hundred and xxxix. The Methinims, the children of Siha, the chyldren of Hasupha, the children of Tabaoth, the children of Ceros, the children of Sua, the children of Padon, the children of Lebanah, the children of Hagaba, the chyldren of Akub, the children of Hagab, the children of Samlai, the children of Hanan, the children of Gyddel, the children of Gahar, the chyldren of Reaia, the children of Razin, the children of Necoda, the chyldren of Gasam, the children of Uza, the children of Phaseah, the chyldren of Basai, the children of Asna, the children of Mehunim, the chyldren of Nephusym, the children of Bachuc, the children of Hacupha, the children of Harhur, the chyldren of Bazluth, the children of Mehida, the children of Harsa, the children of Barcum, the children of Sysara, the children of Thamah, the children of Neziah, the children of Hatiphe. The children of Salomons seruauntes, the children of Sotai, the children of Sophereth, the children of Peruda, the children of Jaala, the children of Darcon, the children of Giddel, the children of Sephatiah, the children of Hattil, the children of Pochereth, Hasbaim, the children of Ami. All the Methinims, and the children of Salomons seruauntes were all to gyther two hundred nynetye and two.

And these went vp from Thelmelah, and from Thelharsa, Cherob, Addon, & Immer. But they coulde not discerne theyr fathers house and their kede, whether they were of Israel. The children of Delaiah, the children of Tobia, the children of Necoda, vi. hundred and two and fyfte. And of the children of the priestes. The children of Habia, the children of Hacoz, the children of Berzelai, which tooke one of the doughters of Berzilai the Gileadite to wyfe, and was called after their name. These sought their euidence amonge them that had the register of byrth, and were not founde therin, therfore were they put from the priesthode. And Nehemiah sayd vnto them, that they shulde not eate of the most holy, till there rose vp a preest with Vrim and Thumim. The whole congregacion together was xlii. thousand, three hundred and three score, besyde their seruauntes & maydens, of whome there were seuen thousand, three hundred and seuen and thirtye. And there were amonge them two hundred syngyng men & women. Their horses were seuen hundred, and fyue and thyrtye. Their mules, two hundred & fyue and twenty. Their camels, foure hundred and fyue and thirtye. Their asses, fyue thousand, seuen hundred and twentye. And certayne of the chiefe fathers: when they came because of the house of the Lorde at Jerusalem, offered them selues willyngly to the house of God, to set it in his place: & gaue gold after their habilitie, vnto the treasure of the worke, xxi. thousand pieces, and fyue thousande pounde of syluer, and an hundred preestes garmentes. So the preestes and the Leuites, and certayne of the people, & the syngers, and the porters, and the Methinims dwelte in their cities, and all Israel in their cities.

¶ The. ij. Chapiter.

And when the seuenth moneth came and the children of Israel were now in their cities: the people came together (euen as one man) vnto Jerusalem. And there stode vp Jesua the son of Josedec: and his brethren the preestes, and Zorobabel the sonne of Salathiel, and his brethren, and buylded the aultare of the God of Israell, to offre burntoffrynges theron, as it is written in the lawe of Moses, the man of God. And the aultare set they vpon his sockettes (for there was a fearefulnesse amonge them because of the nacions and landes) therfore they offred burntoffrynges theron vnto the Lorde in the morayng and at euen. And they held the feast of tabernacles, as it is written, and offred burntsacrifices dayly, according to the nombre and custome pertayninge vnto euery day. Afterwarde they offered dayly burntoffrynges also, and in the newe mouethes, and in all the feastdayes that were consecrate vnto the lorde, & for all them whiche did (of their owne free wyll) offre vnto the lorde. From the first day of the seuenth moneth began they to offre burnte sacrifices vnto the Lorde: euen when the foundacio of the temple of the lorde was not yet layed. They gaue money also vnto the masons and carpenters, and meate and drynke and oyle vnto them of Zidon and of Tyre, to bryng them Cedre tymbre from Libanus by sea vnto Joppa: accordinge to the graunt that they had of Cirus the kyng of Persia. In the second yere of their comynge vnto the place of the house of God at Jerusalem, in the second moneth began Zorobabel the sonne of Salathiel, and Jesua the sonne of Josedec, and the remnaunt of their brethren the preestes and Leuites, and all they that were comen out of the captiuite vnto Jerusalem, & appointed chyldren from .xx. yere olde and vpwarde, to set them vpon the worke of the house of the lorde. So went forwarde Jesua with his sonnes and brethren,

a. Esr. ij. Esd. viij. a. ij. Esd. b. c.

Nu. xxviij. a. b. Num. xxix. a

Esr. xxvij. b. ij. Esd. b.

Esr. xxvij. c

and chaunted with their voyces, and the children of Iuda, to confesse the mercyfulnesse of the lorde towarde Israell, from the begynnynge of the moneth, with their children, & they magnified the Lorde: And when the buylders layed the foundacion of the temple of the lorde, the priestes stode in their araye with trompettes. And the Leuites the children of Asaph with cymbales to prayse the lorde after the ordynaunce of Dauid kynge of Israell. And they sange prayses and thankes vnto the lorde, because he is gracious, & his mercy endureth for euer more. Israell and all the people made a great shoute, in prayse of the lorde, because the foundacion of the house of the lorde was layed. Many also of the priestes & Leuites and auncient fathers: which had sene the first house, whē the foundacion of this house was layde before their eyes, wept with a loude voyce. Many made shoute with ioye, so that the noyse gaue a great consentement so mocheyat the people could not discerne the ioyful soundes and gladnes, from the noyse of the weepynge amonge the people: for the people shouted with a loude crye: and the noyse was heard farre off.

i. Par. xvi b.

The.iij. Chapitre.

The xxxi. daye. A. at Mattyns. iii. Esd. v. g.

BVt the aduersaryes, Iuda and Beniamin herd, that the children of the captiuitie buylded the temple vnto the lorde God of Israell. And they came to Zorobabel & to the prynce all fathers, and sayde vnto them. We wyl build with you: for we seke the lorde your God lyke as ye do. And we haue done sacrifice vnto hym, sence the tyme of Asor haddon the kyng of Assur which brought vs hyther. And Zorobabel, and Iesus, and the other auncient fathers of Israel, sayd vnto them: It can not be, that you and we together, should buylde the house vnto our God: for we our selues wyl buyld alone vnto the Lorde youre God of Israell, as Cyrus the kyng of Persia hath commaunded vs. And it came to passe, that the folke of the land hynded the people of Iuda, and troubled them as they were buyldyng, and hyred counsellers against them, to hynder their deuise, all the tyme of Cyrus the kynge of Persia, vntyll the raygne of Darius kyng of Persia.

vi. Re. xii. d

i. Esdr. i. a

And in the raygne of Assuerus (euen in the begynnynge of his raygne) wrote they vnto him a complaint against the inhabiters of Iuda & Ierusalem. And in the dayes of the chapitles, wrote Mithridah Babel, and the other of his councell, vnto Artaxerxes the kynge of Persia with their wordes. And the scripture of the letter was written in the Assirian tonge, and interpreted in the Assirian tonge. Rehum the chauncellour, and Shamai the scribe wrote a letter from Ierusalem to Artaxerxes the kynge, thus he saieth.

15. Rehum the chauncellour, and Shamai the scribe, and others of their counsayle, of Dinai, of the princes of Apharsathchi, of Persia, of Arach, of Babylon, of Susa, of Dehajot Elam, and other of the people whom the great and noble Asnapar brought ouer and set in the cytie of Samaria, and other that are on this syde the water. Now is the copye of the letter that they sent vnto kyng Artaxerxes.

iii. Re. xvii. d.

Thy seruauntes and the men that are on this syde the water. Be it knowen vnto the kyng, that the Iewes, which came vp from thee, are come vnto Ierusalem: cytie rebellious and wicked: and buylde the walles thereof, & ioyne the foundacion. Be it knowen also vnto the kyng, that if this cytie be buylded, & the walles therof made vp again, then will not they geue colle, tribute, and custome, and the kynges reuenue shall at length be damaged. And now in the meane season we haue receyued the temple, and wolde no longer see the kynges dishonoure. Therefore haue we sent, & certifyed the kynge: that he may be sought in the bookes of the Chronicles of thy progenitours, and shalt thou finde in the bokes of the Chronicles, & perceyue that this cytie is seditious and noysome vnto kynges and landes, and that they cause other also among them to rebel, & lothe, and for the same cause was this cytie destroyed. Therefore do we certifie the kynge, that if this cytie be buylded again, and the walles therof made vp: thou shalt hereafter haue no portion on this syde the water.

W. Then sent the kyng answere vnto Rehum the chancellour, and Shamai the scribe, and to the other of their companions that dwell in Samaria, & vnto the other that were beyonde the water, in Belan & Chebeth. The letter which ye sent vnto vs hath ben openly red before me, & I haue commaunded to make search: and it is found: that this cytie of old hath made warre against kynges, & that rebellion & rebellion hath ben committed therin. For haue ben in the kynges also at Ierusalem, which haue gouerned all countrey on this side the water: and tolle, tribute, and custome was geuen vnto them. Geue ye now the commaundement that the same men be forbidden and that the cytie be not buylded again, tyll I haue geuen an other commaundement. Take heede now that ye be not negligent to do this: why should the hurt haue harme ouer the kynges? Now then the copye of kynge Artaxerxes letter was red before Rehum and Shamai the scribe and their companions, and they went vp in haste to Ierusalem vnto the Iewes, and made them to cease by power & strength of armes.

Deu. xxiii. d.

the crowne yre of Darius kyng of Persia.

The v. Chapiter.

iii. esd. vi. a. The prophetes Aggeus and Zacharye, the sonne of Iddo prophecied vnto the Iewes that were in Iuda & Ierusalem, in the name of the God of Israel. Then gat vp zorobabel the sonne of Salathiel, and Iesus the son of Iosedec, and began to build the house of God at Ierusalem: & with them were the prophetes of God which helped them. The same time came to them Sathnai, which was captayne on this syde the water, & Starbazanai, & their companions, and sayd thus vnto them: Who hath commaunded you to builde this house, & to make vp these walles? Then told we the the names of the men that made this building. But the eye of their God was vpo the elders of the Iewes, that they could not cause them vtterly to cease, tyll the matter were brought to Darius, & then they answered by letters three vnto. This is the copye of the letter, that Sathnai (which was captaine on this syde the water) & Sthenbuzanai, & the counsaylers of Syria (which were on this side the water) sent vnto kyng Darius. And the matter that they sent vnto hym, was written thus with the letter vnto Darius the kyng, al peace. Be it knowen vnto the kyng, that we went in to the land of Iewry, to the house of the great God, which is builded with mighty great stones, & beames are layed in the walles, & the worke goth fast forth, and prospereth in their handes. Then asked we the elders, & said vnto them as fre to worthy, Who commaunded you to builde this house: & to make vp the walles therof? We asked their names also, that we might certifye the, and write the names of the men that were their rulers. But they answered vs with these wordes, & said: We are the seruantes of him that is God of heauen & yearth, & build the house that was builded many yeres ago, which a great kyng of Israel builded, and set vp. But after that our fathers had prouoked the eye of God of heauen vnto wrath, he gaue them ouer into the hand of Nabuchodonosor the kyng of Babylon, & of the Chaldees which brake downe this house, & tarye the people away captiue vnto Babylon. But in the first yere of Cyrus the kyng of Babylo, the same kyng Cyrus gaue commaundement to cause to build this house of God, that it should be vprysen again: And the vessels also of the house of God, which Nabuchodonosor toke out of the temple at Ierusalem, & brought them into the temple at Babylon, those did Cyrus the kyng take out of the temple at Babylo, & they were deliuered vnto one Sarabarus by name, whom he made captayne, and sayd vnto him: Take these vessels, & go thy wayes, & let them in the temple that is at Ierusalem, & let the house of God be buylded in his place. Then came the same Sarabazar, and layed the foundacion of the house of God which is at Ierusalem. Sence that time also vntil now hath it ben in buylding, and yet is it not finished. Wherefore (if it please the kyng) let there be searched in the kynges house which is there at Babylon, whether it be so that the kyng Cyrus commaundement that this temple of God at Ierusalem shuld be buylded, and his pleasure be the kyng herein concerning this same matter.

The vi. Chapiter.

The first day at Mattyns.

Then commaunded kyng Darius, & there made search in the library, where the place where they layed vp the treasure at Babylon. And there was founde in a certayne the place that lyeth vnder the hand of the Medes a volume, & therin was this written a sucke a memorial. In the first yere of kyng Cyrus, gaue the same kyng Cyrus commaundement concerning the house of God at Ierusalem: that the same house shuld be buylded in the place where they offer the sacrifices, and to layne the walles togeather of the rose rubbes beyghe, & three rose rubbes breadth. Thre rowes of rought stones, and one rowe of timbre, & the expences shall be geuen of the kynges house. And let the gold and syluer vessel of the house of God, which Nabuchodonosor toke out of the temple at Ierusalem and brought vnto Babylon be restored, & brought againe vnto the temple at Ierusalem, to their place & the house of God. Let ye kepe them therfore, thou Sathnai captaine beyonde the water, & Starbazanai, & your counsayle rs, and other Sethi, which are beyonde the water, get ye away from them. Let the worke of the house of this God alone, that the captayne of the Iewes and their elders may buylde the house of God in his place. I haue commaunded what shall be done to the elders of Iuda, to the buylding of the house of God, that there shal be vtterly geuen taken of the kynges goodes, euen of the tenthe beyonde the water, & geuen vnto the men, that they be not hyndred. And if they haue nede of calues, lambes, and lambes for the burntofferinge of the God of heauen, wheate, salte, wyne, and oyle, after the custome of the priestes at Ierusalem, let the same be geuen them dayly without abode: that they may offre swete sauoures vnto the God of heauen, and pray for the kynges life, and for his children. And euche a commaundement haue I layed, that no man now hereafter of the attempte this worke, there shal a beame be taken out of his house, and he vp, and he shalbe hanged therein, and his house made a iakes for the same cause. And the God that hath his name there, destroye all kynges and people that put to their hande to alter, & to destroy

to vse the house of God whiche is at Jerusalem. I Darius haue commaunded, that this be done with speede. Then whanne the captyue of the countrey beyonde the water, and Sathabozanes with their counselours (to whom kyng Darius had sent) and their princes / forthe the Elders of the Iewes begin with audacy to builde the temple, preachyng of Aggeus the prophete, and Zacharey the sonne of Addo: and they builded and layed vp the foundacion, accordyng as the commaundement of the God of Israell, and after the commaundement of Cyrus and Darius, & Artaxerxes kynges of Persia. And the house was finished the thirde daye of the moneth Adar, euen in the fyfte yere of the reygne of kyng Darius. And the children of Israell the prestes, the Leuites, and the other children of the captiuitie held the dedicacion of this house of God with ioye, and offered at the dedicacion of this house of god an hundred oxen: two hundreth rammes, fourre hundreth goates, and for the reconcilyacion of all Israel twelue he goates: accordyng to the nombre of the tribes of Israell, and for the prestes in their sundrye courses, & the Leuites in their ministery offices to minister vnto God at Jerusalem: as it is written in the booke of Moses. And the children of the captiuitie helde Easter vpon the fourtenth daye of the fyrste moneth, for the prestes and Leuites were purified, so that they were all cleane togyther, and killed Easter for all the children of the captiuitie, and for them bretheren the prestes, and for themselues. And the children of Israell / whiche were come again out of captiuitie, & all suche as had separated themselues vnto them from the fylthynesse of the heythen of the lande: to seke the lorde God of Israell, did eate, & helde the feest of vnleuened breade seuen dayes with ioye: for the lorde had made them glad, and turned the hert of the kynge of Assur vnto them, to strengthen their handes in the worke of the house of god, euen the god of Israell.

The. viii. Chapiter.

Esdras. Esdras the sonne of Saraia, the sonne of Azarias, the sonne of Ezechias, the sonne of Sadeia, the sonne of Sadduk, the sonne of Achitob, the sonne of Amarias, the sonne of Ezechias, the sonne of Meraioth, the sonne of Zaraias, the sonne of Oli, the sonne of Bocki, the sonne of Abisue, the sonne of Phinees, the sonne of Eleazar, the sonne of Aaron the hyest prest: this Esdras came vp out of Babylon, and was a scribe scribe in the lawe of Moses, which the lorde God of Israell had geuen. And the kynge honoured him, for he found grace before him in all thynges he required, because the hande of the lorde his God was vpon him. And there went vp certayne of the children of Israell, of the prestes, Leuites, singers, porters, and of the Nethinims vnto Jerusalem, in the seuenth yere of kynge Artaxerxes. And he came to Jerusalem in the fyfte moneth, euen in the seuenth yere of the kyng. For vpon the fyrste daye of the fyrste moneth, began he to go vp fro Babylon, and on the fyrste daye of the fyfte moneth came he to Jerusalem, because the good hand of God was vpon him. For Esdras prepared his harte to seke the lawe of the Lord, and to do it, and to teache the peoples iudgement in Israell. And this is the copye of the letter, that kynge Artaxerxes gaue vnto Esdras the prieste & scribe, euen the wise writer of the wordes and commaundementes of the lorde, and of his statutes, vnto Israell. Artaxerxes a kynge of kynges vnto Esdras the priest and scribe of the lawe of the God of heauen, peace and salutacion. I haue commaunded, that all they of the people of Israell, and of the prestes, and Leuites in my realme (whiche are myndeb of their owne good will to go vp to Jerusalem) go with the: and therfore art thou sent of the kynge and of his seuen counsaylers, to visit Iuda & Jerusalem accordynge to the lawe of the God which is in thy hand. And that thou maiest take with the siluer & golde, whi che the kyng and his counsaylers haue of their owne good will, vnto the God of Israell (whose habitacion is at Jerusalem) and all the siluer and golde that thou canst gadein all the countrey of Babylon, with it that the people & the prestes gyue of their owne good will and the prestes gyue for the house of their God which is at Jerusalem. Take then the same, and buye diligently with the same money oxen, rammes, and lambes, with their meate offringes and drinke offringes, and thou shalt offer them vpon the aulter of the house of your God, whiche is at Jerusalem. And whatsoeuer ye wish with the remnaunt of the money that to seme the lyst of your God, that do ye with it after the will of your God. And the holy vessels are geuen the for the ministracion in the house of thy God, those deliuer thou before God at Jerusalem. And whatsoeuer thynge more shalbe needfull for the house of thy God, whiche is necessarye for the to bestowe, then shalt thou bestowe the same out of the kynges treasure house. I Artaxerxes the kynge commaunde all the treasurers beyonde the water, that whatsoeuer Esdras the prieste & scribe in the lawe of the God of heauen, requyreth of you, that it be done with diligence, vnto an hundred talentes of siluer, vnto an hundred measures of wheate, and vnto an hundreth measures of wyne, and vnto an hundreth measures of oyle, and vnto an vnmesurable nombre of salte. And whatsoeuer is after

1. Par. 25. b.

D.

Esdras.

Esdras.

Esdras.

C.

D.

Esdras.

Esdras.

Esdras

to belongeth to the lawe of the God of heauē let thē be ma-
ster thereof be men, without any delay, for the
house of the God of heauen, that he bee not
wrothe, against the realme and against the
kyng and his children. And we certify you,
D. that ye haue no authoritie, to require tax, kyng
and custome, and perely rentes, vpon any of
the priestes, Leuites, syngers, porters, Nethi-
nims, & ministers in the house of this god.
And thou Esdras after the wisedome of thy
God, that is in thy hand set Iudges & arbi-
ters to mayne authoritie, to iudge al the peo-
ple, that is beyond the water, euen all suche,
as knowe the lawes of thy God: and this that
thou it not, those to that ye teache: and who
soeuer will not fulfill the lawe of thy God,
and the kynges lawe, let hym haue his iudge-
ment without delay, whether it be vnto death
or to be rooted out, or to be condemned in
goodes, or to be put in prison. Blessed be the
God of our fathers, which so hath in-
wised the kynges hart, to garnishe the house
of the Lorde, that is at Ierusalem: and hath
enclined his mercie vpon me, in the presence
of the kyng and his counsaileurs: & before al
the kynges high estates. And I was coforted
(euen as the hand of the lorde my God, was
vpon me) & so gathered I the heades of Israel
together, that thei might go vp with me.

¶ The viij. Chapiter.

The.j. daie. Matting. II. ij. Esd. vij. c.

These are the principall fathers of the,
and this is their register, that went vp
with me from Babilon, what tyme kyng Ar-
thaserses reigned. Of the children of Phi-
nehes, Gersom: of the children of Ithamar,
Daniell: of the children of Dauid, Hatus: of
the children of Zechanias among the children
of Pharos, Zachary: and with hym were nom-
bred. an. C. l. men. Of the children of the ca-
pitain of Moab, Elionai, the sonne of Zera-
hia, and with hym. c. C. men. Of the chil-
dren of Zechania, the sonne of Iahasiell, and with
hym. ccc. men. Of the children of Adin, Abed,
the sonne of Ionathan, and with hym. l. men.
Of the children of Elam, Iesai the sonne of
Athalia, and with hym. lxx. men. Of the chil-
dren of Saphatia, Zebadia, the sonne of Mi-
chaell, and with hym. lxxx. men. Of the chil-
dren of Ioab, Obadia, the sone of Iehiel, and
with hym. CC. xviij. men. Of the children of
Selomith, the sonne of Iosephia, and with
hym, an. c. lx. men. Of the children of Bebai,
Zachary, the sonne of Bebai, and with hym
xxviij. men. Of the children of Azgad, Iohā-
nan, the sonne of Hakatan, and with him an. c
x. men. Of the children of Adonicam, that were
the last, whose names are these: Eliphelet,
Iehiel, and Semeiah, and with them. lx. men.
Of the children of Begnai, Uthai, and Zabud
and with them. lxx. men. And I gathered thē
together by the water, that runneth towarde
Ahava, and there abode we three dayes. And

I soght among the people and the priestes,
and found there none of the children of Le-
uy. Then sent I to Eliezer, to Ariel, to Semei,
Elnathan, Iarib, Elnathan, Nathan, Zacha-
ry, and to Mesullam the rulers, and to Ioia-
rib, and Elnathan, which were men of vnder-
standyng, and to them gaue I commande-
ment: vnto Iddo, the chiefest at Casphia, that
thei should fetche vs ministers, for the house
of our God. And I sold vs, what they should
take vnto Iddo and to his brethren, the Ne-
thinims at Casphia, (whereas the good
hande of our God hath there prouided vs
a wise man, from among the children of Mo-
holi, the sonne of Leui, the sonne of Israell:
and Sarabia, with his sonne, and his bre-
thren, euen. xviij. And Hasabia, and with hym
Iesai, of the children of Merari, with his bre-
thren, and their sonnes. xx. And of the Ne-
thinims, whom Dauid and the princes gaue
to minister, vnto the Leuites, CC. xx. of Ne-
thinims, which all were named by name.
Then proclaimed I a fast, that we might humble our sel-
ues before our God, and seke of hym a right
wise for vs, and for our children, and for all
our substaunce. For I was ashamed, to re-
quire of the kyng, soudiours and horse men,
to helpe vs, against the enemie in the waye:
but we said vnto the kyng: the hande of our
God, is vpon al them, that seke hym in good-
nesse, and [his dominion] his violence and
wrathe, is against al them, that forsake him.
So we fasted, and besought our God for this:
and he heard vs. And I spoke out. xij. of the
chief Priestes, Sarabia, and Hasabia, and x.
of their brethren with them, and weighed vnto
the siluer and golde, and vesselles that were
appointed, for the house of our God, which
the the kyng and his counsaileurs, and his
lordes, and al Israel that were there at hand
had geue together. And I weighed vnto their
hande. vi. c. l. talentes of siluer, and in siluer
vessell. an. C. talentes, and in gold. an. C. ta-
lentes: xx. basens of gold, of. M. peces, and
two costly ornamentes, of good Mallet, an-
cleare as golde. And I said vnto them, ye are
consecrate vnto the lorde, like as the vessels
are holy also, and the gold and siluer are ge-
uen of a good will, vnto the lord God of your
fathers. Watche ye, and kepe it: for ye shall
weigh it downe, before the chief priestes and
Leuites, and auncient fathers of Israell, at
Ierusalem, in the thesauries of the house of
the lorde. Then toke the priestes and Leui-
tes, the weighed siluer and gold, and vessell,
to bring it to Ierusalem, vnto the house of
our God. And we brake vp, from the water of
Ahava, on the. xij. day of the first moneth, to
go vnto Ierusalem: and the hand of our God
was vpon vs, and deliuered vs, from the hande
of our enemies, and of suche as laid waite

for by the hande of God we came to Ierusalem, and abode there .iii. dayes. Vpon the iiii. daie, was the siluer and the golde, and all the vessell weighed, in the house of our God, by the hand of Meremoth, the sonne of Uria the Priest, and with hym was Eleazar, the sonne of Phinehes, and with them was Iozabad, the sonne of Iesue, and Moabi, the sonne of Uenui, the Leuites. Accordyng to the number & weight of euery thyng: and the whole waight was written vp at the same time. Moreouer the children of the captiuitie, that were come out of exile, offered burnt offrynges, vnto the God of Israel, xii. bullocks, for all Israell, xcvi. rammes, lxxii. lambes, xii. goates for a synne offryng, all to the burnt offryng of the Lord. And they deliuered the kynges commission, vnto the kynges officers, and to the capitaines, that were on this side the water, and they promoted the people and the house of God.

The. ix. Chapiter.

Quenlon.

Now when these thynges were done, the chiefe men came to me, and saied: the people of Israel, and the priestes and Leuites, are not separated, from the people of the landes (for dyng their abominacions, namely, of the Chanaanites, Hethites, Pherezites, Iebusites, Ammonites, Moabites, Egyptians, and Amorites. For they haue taken the daughters of them, to themselues, and to their sonnes, & the holy seede is mixte with the nacions, in the land, and the hand of the princes and rulers, hath ben principall in this trespasse. And when I had this saiyng, I rent my clothes and my garment, and plucked of the here of my head, and of my beard, and sat mourning. And there resorted vnto me, all suche as trembled at the wordes of the lorde God of Israell, because of the transgression of the people, of the captiuitie. And I sat mournyng, vntill the euenyng sacrifice. And about the euenyng sacrifice, I arose vp fro my heuines, and rent my clothes and my garment, and fell vpon my knees, and spred out my handes, vnto the lorde my God, and said. My God, I am ashamed, and dare not lift vp my eyen vnto thee my God: for our wickednesses, are growen ouer our head, & our trespasse is waxen great vnto the heauen. Sence the tyme of our fathers, haue we been in greate trespasse, vnto this daie, and because of our wickednesses, haue we & our kynges been deliuered, into the hande of the kynges of the nacions, into the sweard, into captiuitie, into spoile, and into confusion, of face, as it is to se this daie. And now is there a litle and sodain grace chefelie, come from the Lorde our God, in causyng some of vs to escape, and that he maie geue vs a naile in his holy place, that our God maie lighte our eyes, & geue vs a litle life, to take breath in our bondage. For we are bondmen, and our God hath not forsaken vs, in our bondage, and hath enclined mercy vnto vs, in the sight of the kynges of Persia, to geue vs life, to lift vp the house of our God, and to repaire the desolacion thereof, and to geue vs a wall, in Iuda and Ierusalem. And now O our God, what shall we saie, after this? For we haue forsaken thy commaundementes, whiche thou hast commaunded, by thy seruauntes the prophetes, saiyng: the lande vnto whiche ye go to possesse it, is an vncleane land, because of the filthinesse of the people, of the landes, with their abominacions, haue made it full of vncleannesse, on euery side. Therefore Deut.vij.a. now shall ye not geue your daughters, vnto their sonnes, and their daughters, shall ye not take, vnto your sonnes, nor seke their peace and welthe for euer: that ye maie be strong, and enioye the good in the lande, and that ye and your children, may haue the inheritaunce of it for euermore. And after that all these Wanting. thynges are come vpon vs, because of our euill deedes, and greate trespasse: thou our God, hast spared vs lesse, then our wickednesses, and hast geuen vs a deliuerance, as it is come to passe this daie. Shulde we turne backe again, to let go thy commaundementes, & make couenaunt with the people, of these abominacions, wilt thou not then be wroth at vs (and not without cause) till we bee vtterly consumed, so that nothyng remain, and till there be no deliuerance? O lorde God of Israel, thou art righteous, for we remain yet escaped as it is to this daie. Behold also, in thy presence are we, in our trespasses, and in cause of it, maie we not stand before thee.

The. x. Capitel.

Now when Esdras praied, after this maner, and knowleged, wept, and laye before the house of God, there resorted vnto him, out of Israel, a very great congregacion of men and women and children: and the people wept very sore. And Sechenia, the sonne of Iehiel, one of the children of Elam, answered and said vnto Esdras: we haue trespassed against our God, and haue taken strange wiues, of the people of the lande. Yet there is hope yet in Israell, concernyng this thyng. For now let vs make a couenaunt with our God and put away all the wiues (and suche as are borne of them) according to the counsell of the Lorde, and we will be in the feare of the commaundementes of our God, that we maie doo, according to the lawe. Get thee vp, for this matter belongeth vnto thee: we also will be with thee, be of good comfort therefore, and doo. Then arose Esdras, and tooke an othe, of the chiefe Priestes and Leuites, and of all Israel, that they should doo according to this word. And they sware. Then Esdras rose vp from before the house of God, and went into the chamber of Iohanan, the sonne of Eliasib, and when he came thither, he did eate no

Deut.vij.a. Iosu.xxiij.c. Iudi.iij.a.

Esd.viij.c

The.ix.daie. 2. Mattias. Esd.viij.g

Deut.xxix.d. 2.Da.xxxvi.b Esd.xv.xxvi.b

hend, nor deuke matter, for he mourned, be-
cause of the transgression of the people, that
had been in captiuitie. And then rauled a pro-
clamation, to go throughout Juda & Jerusalē
vnto all the children, which had been in cap-
tiuitie, that thei should gather themselues to-
gether vnto Jerusalem. And that whosoeuer
came not within .ij. daies, accordyng to the
deuise, of the rulers and elders, all his sub-
staunce should be forfaite, and he should be put
cleane from the congregation of the captiuitie.
Then all the men of Juda and Beniamin, ga-
thered themselues together vnto Jerusalem,
within .iij. daies, euen the .xx. daie of the .ix.
moneth: and all the people sat in the strete,
before the house of god, and trembled, be cause
of this matter, and for the rain. And Esdras
the priest stode vp, and said vnto them: Ye
haue transgressed, & haue taken straunge wiues
to make the trespasse of Israel the more:
confesse now therefore, vnto the Lord God of
your fathers, and do his pleasure, and depart
from the people of the lande,
and from the straunge wiues. And all the con-
gregation answered, and said with a loude
voyce: it shalbe so, and we will do as thou hast
said. But the people are many, and it is a rainy
weather, and the people are to faint, to tarry
without in the strete, neither is this a
worke of one daie or .ij. for we haue offended
very sore in this thyng. Let our rulers stand
therefore in all the congregacion, and let all
them, which haue taken straunge wiues, in
our cities, come at the tyme appoynted, and
let the elders of euery citie, and their iudges
be with them, till the haue turned the wrath
of our God awaie from vs, concernyng this
matter. Then were appoynted Jonathan, the
sonne of Asahel, & Jahasia, the sonne of Thek-
hua, ouer this matter: and Mesullam and Sab-
bathai the Lewites, helped them. And the chil-
dren of the captiuitie did eue so: and Esdras
the priest, and the auncient heades, through
the house of their fathers, all men of greate
name, separated themselues, and satte downe
in the first daie of the .x. moneth, to examin the
matter. And vntil the first daie of the first mo-
neth, thei were finishyng the business, with all
the men that had taken straunge wiues. And a-
mong the children of the priestes, there were
men founde, that had taken straunge wiues, na-
mely, among the children of Jesua, the sonne
of Josedec, and of his brethren, Maasiah, and
Eliezer, Jarib, and Gedalia, and they gaue
their handes thereupon, that thei would put a-
waie their wiues, & for their trespasse offe-
ring to geue a Ram for their trespasse. And
among the children of Emer, Hanani, and Za-
badia. Among the children of Harim, Maasia,
Elia, Semeiah, Jehiell, and Ozia. Among
the children of Pashur, Elioenai, Maasia,
Ismael, Nathanael, Jozabad, and Elasa.
Among the Lewites, Jozabad, Semei, & Kela-
ia, (which same is Kalitah) Pathahiah,
Juda, and Eliezer. Among the singers, also
Eliasib. And among the porters, Sellum, and
Telem, and Uri. And of Israell. Among the
children of Pharhos, Remeia, Jesiah, Mal-
chia, Miamin, Eliezer, Malchia, & Benaia.
Among the children of Elam, Mathania, Za-
chari, Jehiel, Abdi, Jerimoth, & Elia. Among
the children of Zathu, Elioenai, Eliasib, Ma-
thanai, Jermoth, Zabad, and Aziza. Among the
children of Bebai, Johannan, Hanania, Zabai
and Athlai. Among the children of Bani, Me-
sullam, Maluc, Adaiah, Jasub, Saal, and Je-
rimoth. Among the children of the captain
Moab, Adna, Chelal, Benaia, Maasia, Mathā-
nia, Bezelel, Benui, and Manasse. Among the
children of Harim: Eliezer, Jesia Malchia,
Semeia, and Simeon, Beniamin, Maluch, and
Semaria. Among the children of Hasum,
Mathanai, Mathathah, Zebad, Eliphelet, Je-
remai, Manasse, and Semei. Among the chil-
dren of Bani: Jadai, Amri, Uuel, Banea, Ed-
lph, Odaiah, Kaiah, Sarmoth, and Elisi-
ib, Mathania, Mathanai, Jaesi, Bani, Beni,
and Semeiah, Selemia, Nathā, Adaia, Mar-
chnadbai, Sasai, and Sarai, Asariel, Sele-
miahu, and Samariahu, Sallum, Amaria, and
Joseph. Among the children of Nebo, Je-
hiel, Mathathia, Zabina, Jadai, Joel,
and Benaia. All these had taken straunge
wiues. And among the same, there were some
that had children by their wiues.

¶ The ende of the first boke of Esdras.

The second boke of Esdras:

otherwise called the boke of Nehemia.

¶ The first Chapitre.

The .iij. daie. A. Euensong

The woordes of Nehemia the son
of Hachalia. It chaunced in the
moneth Chisleu, in the .xx. yere,
that I was in the castell Su-
san, and Hanani, one of my bre-
thren, came with certain men of
Juda, and I asked them, how the Jewes did,
that were deliuered, and escaped from the cap-
tiuitie, & how it went at Jerusalem. And thei
said vnto me: The remnaunt of the captiuitie,
are there in the land, in great miserie and
rebuke. The wall of Jerusalem also is bro-
ken downe, and the gates thereof, are burnt
with fire. Jerusalem, that was I had these
woordes, I sat me downe & wept, and mourned
certain daies, and fasted & prayed before the
God of heauen, & said: O Lorde God of heau
thou greate & terrible God, that kepest
couenaunt & mercie, for them that loue thee,
and obserue thy commaundementes: let thyne
eares herke, & thine eies be open, that thou maist heare the prayer of thy

.iij. Ne. .xvb.

B.

C. Deod. .xx.a.

and. .xxiij.a.

Deut. .vj.b.

and light, for the children of Israel, thy ordinances, and knowlege thy iustice, of the children of Israel, which we have synned against thee. I, and my fathers house have sinned: we have been wickedly disposed from thy lawe, & have not kept thy commaundementes, statutes and lawes, which thou commaundedst thy seruaunte Moyses. C. Deut. xxx.c. Remember, I beseche thee, calling to remembraunce, the word that thou commaundedst thy seruaunt Moyses, and saydest: ye will synne, I will scatter you abroade among the nacions. But if returne vnto me, and kepe my commaundementes, and do them though ye were cast out vnto the vttermoste parte of heauen, yet will I gather you from thence, & will bryng you vnto the place that I have chosen, to set my name there. They are thy seruauntes, and thy people, whom thou hast delyuered, through thy greate power, and in thy mighty hand. O lorde, I beseche thee let thyne eare herken to the praier of thy seruaunt, and to the praier of thy seruauntes, whose desire is to feare thy name, and let thy seruaunt prosperre this daie, and graunte hym mercie, in the sight of this man, for I was the kynges butler.

¶ The. 6. Chapiter.

The. iiij. daie Watting. A. Marche.

IT chaunced, that in the moneth Nisan, in the. xx. yere of kyng Artaxerxes, the wine stode before hym, and I take vp the wine and gaue it vnto the kyng. And I was heuie in his presence. And the kyng said vnto me: why lokest thou so sadly, when thou art not sicke? It is nothyng els, but that thou art heuy hartedd. And I was sore afrayed, and said vnto the kyng, god saue the kinges life for euer. How should I not looke sadly, when the cites and place, of my fathers burial lieth waste, and the gates thereof, are consumed with fire? And the kyng said vnto me: what is thy requeste? I made my praier also, to the God of heauen, and said vnto the kyng: if it please the kyng, and if thy seruaunt haue found fauor in thy sight, sende me vnto Iuda, vnto the citie of my fathers buriall, that I may build it. B. And the kyng said vnto me (the quene his wife sitting by hym) how long shall thy iourney continue, & when wilt thou come again? And it pleased the kyng to send me, and I set hym a tyme, & said vnto the kyng: if it please the kyng, let hym gene me letters, to the capitaines, which are beyonde the water, that they maie conueigh me ouer, till I come into Iuda: and letters vnto Asaph the lord of the kynges wood, that he maie gene me timber to make beames, for the gates of the palace (which is hard by the house) and for the walles of the citie, and for the house that I shall come into. And the king gaue me, according to the hande of my God, which was good vpō me. And when I came to the capitaines, beyōd the water, I gaue them the kynges letters. And the kyng sent capitaines, & horsemen with me. Sanaballat also the Horonite, & Tobias C. seruaunt (the Ammonite) hard of it, & it greued them sore, that there was come a man, which sought the wealth of the children of Israel. And I came to Ierusalem, and was there. iij. daies, and I gat me vp in the night season, & a fewe men with me, neither told I any man, what God had geuen me in my harte, to do at Ierusalem: and there was not one beast with me, saue it that I rode vpon. And I departed in the night, by the valley poste, before the dragon well, & came to the dung post, & considered the walles of Ierusalem, how they were broken wume, and the postes thereof consumed with the fire. And I went ouer vnto the well poste, and to the kynges conduite, and there was no rome for the beast, that was vnder me to passe. Then wente I vp the night, by the brooke side, and considered the wall, and turned backe, and came home again, by the valley poste. And the rulers knewe not, whether I went, and what I did: neither did I, as yet tell it vnto the Iewes, to the priestes, to the D. noble men, to the rulers, and to the other that labored in the worke. Then said I vnto them: ye see the misery that we are in, how Ierusalem lieth waste, and how the gates thereof are burnt with fire: come therfore, that we maie build vp the wall of Ierusalem, and that we be no more a rebuke. And I told them of the hand of my God (that it was gracious ouer me) and the kynges wordes, that he had spoken vnto me. And they said: let vs get vp, and build, and they strengthed their hand to good. But when Sanaballat the Horonite, & Tobias the seruaunt (an Ammonite) and Gesem the Arabian hard it: they laughed vs to scorne, and mocked vs, and said: what is this that ye do? Will ye fall awaie from the kyng? Then answered I them, and said: the God of heauen, he it is, that hath graunted vs prosperite: and we be his seruauntes. Let vs get vp, and builde. But for you, ye haue no portion nor right, nor remembraunce in Ierusalem.

¶ The. 7. Chapiter.

A. Euenyng

THen did Eliasib the hygh priest, get hym vp with his brethren the Priestes, and they builded the Hepe gate. They repaired it, & set vp the doores of it: euen vnto the foure Wea. repaired they it, and vnto the towre of Hananeell. After it vnto hym also builded the men of Iericho. And beside hym, Zaccur the sonne of Amri. But the fishe poste, did the children of Senaa builde, which also layed the beames thereof, and set on the doores, lockes, and barres of it. And next vnto hym, builded Meremoth, the sonne of Uria, the sonne of Hakoz: and next vnto the builded Mesulam, the sonne of Barachia, the sonne of Mesezabeel. & next vnto hym builded Sadoc, the sonne of Baana. And next vnto hym builded they of Thecoa.

Ierem. xxxi.g Zacha. xiij.c.

But the greate men, that were among them,
put not their neckes to the worcke of their
B. lorde. The old gate builded Ioiada the sonne
of Phaseah, and Meshullam the sonne of Besso-
dia, they laied the beames thereof, and set on
the mores, lockes, and barres of it. Next vn-
to them builded Melatiah, of Gibeon, and Ia-
don of Meronoth, men of Gibeon, and of Mispa,
where he that was capitain on this side the
water, had a mansion. Next vnto hym builded
Uzziel the sonne of Harhaiah, the goldsmith.
Next vnto hym also buylded Hanania, the
sonne of Hierakim, and they repaired Jerusa-
lem, vnto the brode wall. Next vnto the buil-
ded Rephaiah, the sonne of Hur, the ruler of
the halfe part of Jerusalem. Next vnto hym
C. buylded Jedaia, the sonne of Haromaph, ouer
against his house: and next vnto hym buyl-
ded Hatus, the sonne of Hasabnia. But Mel-
chia, the sonne of Harim; and Hasub the sone
of the capitain of Moab, buylded the other
pece, and the toure beside the fornaces. Next
vnto hym buylded Sallum, a rygers sonne,
the ruler of the half part of Jerusalem, he &
his daughters. The valley gate builded Ha-
nun, and the inhabitours of Zanoa. They builded
it, & set on the mores, lockes, and barres ther
of, & a. M. cubites on the wal, vnto the dong
gate. But the dung gate builded Melchiah, the
sonne of Rechab, the ruler of the. ii. part of
Bethcharem: he repaired it, and set on the mo-
res, lockes, and barres thereof. But the well
D. gate repaired Sallum, the sonne of Cholhoz-
ah, the ruler of the. iii. parte of Mispa. He
buylded it, and laied the beames, and set on the
mores, lockes, and barres therof, and the wall
vnto the pole of Siloah, by the kinges gar-
den, and vnto the steppes, that go downe from
the citee of Dauid. After hym builded Nehe-
miah, the sone of Azbok, the ruler of the half
part of Bethzur, vntill the other side, ouer a-
gainst the Sepulchres of Dauid, and to the
poole that was repaired, and vnto the house
of the mightie. After him builded the Leuites
Rehum the sonne of Bani: and next vnto him
builded Hasabia, the ruler of the half part of
Ceilah, in his quartere. After hym buylded
E. their brethren: Bauai, the sonne of Henadad
the ruler of the halfe part of Ceilah, and after
him builded Ezer, the sone of Iesua, the ruler
of Mispa, the other pece ouer against
the goyng vp to the house of the armoure
that was in the corner. Again, after him brake
further Baruch, the sonne of Zachai, of indi-
gnacio, and repaired the other pece, from the
turnyng corner vnto the dore of the house of
Eliasib the high Priest. And after hym also
buylded Meremoth, the sone of Uria, the sone
of Hacoz, the other pece, from the dore of the
house of Eliasib, euen as long as the house
of Eliasib extended. After hym buylded the
ded Beniamin, and Hasub, ouer against their
house. & after him builded Azaria, the sonne
of Maasia, the sone of Anania, next vnto his
house. After hym also builded Bennui, the sone
of Henadad, the other pece, from the house
of Azaria, vnto the turnyng of the wall, and
vnto the corner. After hym builded Dalia, the
sone of Abia, ouer against the corner, and the
vpper toure, which lieth out ouer, from the
kinges house, that was beside the courte of
the prison. After hym Obedeia, the sonne of
Phaltosaias for the Nethinims, that dwelt
in the strong holde, vnto the water gate, to-
ward the east, and to the toure that lieth out.
After hym builded they of Thecua the other
pece, ouer against the great toure that lieth
outward, vnto the wall of the strong holde.
But from about the horse gate furth, builded
the priestes, euery one ouer against his house.
And after them buylded Iadon, the sonne of
Immer, ouer against his house. After hym
builded also Semeia, the sonne of Sechania
the keper of the East gate. After him buil-
ded Hananis, the sonne of Selemia, and Hanun,
the sone of Zalaph the vi. the other pece. And
after hym builded Meshullam, the sone of Ba-
rachia, ouer against his Exchequer. After him
builded Malachia, the goldsmithes sonne, vn-
till the house of the Nethinims, & of the mar-
chauntes, ouer against the gate Mephkad, &
to the parlour in the corner. And betwene the
parlour of the corner, vnto the step gate buil-
ded the goldsmithes, and the marchauntes.

¶ The iii. Chapter.

BVt when Sanaballat herd, that we buil- The.b. daie.
ded the wall, he was wrothe in hymself, B. Wattins.
and toke greate indignacion, and mocked the
Iewes, and cried before his brethren, and the
cauldrons of Samaria: what do these impi-
tent Iewes? Will the Heathen suffre them?
Shall they offer? Shall they perfourme it in
one daye? Shall they make the stones whole
again, that are brought to dust, and burnt?
Tobiah the Ammonite, was beside hym, and
said: though they build, yet if a fore no by the
wall breake vpone their owne wall. Heare (O)
thou our god for we are despised, turne their
blame vpon their owne hed, and geue them o-
uer into despisyng, in the land of their capti-
uitie. Conuert not their wickednes, and let
not their synne be put out in thy presence: for
they haue prouoked the buylders. So we buil-
ded the wal, and it was ioyned whole to-
gether, vnto the halfe height therof. And the
people wer myndes to labor. And it fortuned
B. that when Sanaballat, and Tobiah, and the
Arabians, Ammonites, and Asdodites herde
that the walles of Jerusalem, were made vp,
and that the gappes began to be stopped, they
wer very wroth, and conspired altogether to
come & fight against Jerusalem, and to make

tell, we make our prayer, vnto our God, and set watche men by them, whiche buylded daie and nighte, ouer against them. And Iuda saied the strengthe of the bearers is so feble, and there is yet muche more worke, and we are not able to buylde on the wall. And our aduersaries saied: they shall not knowe, neither se, tyll we come in the middes among them, and slee them, and hynder the worke. But it commeth, that when the Iewes (whiche dwelte beside them) came, they told vs as good as .x. tymes: that in all places, where ye go vnto, they are appoynted to fall vpon vs. Therefore, C. let I the people, after their kynredes, with their sweardes, speres, and bowes, beneth in the lowe places, behynde the wall, and I stoxed, and gat me vp: and said vnto the chief men, to the rulers, and to the other people, be not ye afrayed of them: but thynke rather vpon the great lorde, whiche ought to be feared, and fight for your brethren, your sonnes, your daughters, your wiues, and your houses. And eftesones it chaunced, that when our enemies harde, that we had gotten worde of it, God brought their counsaill to naught: and we turned all again to the wal, euery one vnto his labour. And from that tyme further, it came to passe, that the halfe part of the yong men did the labour, and the other halfe parte of them held the speres, shildes, bowes, and brest plates: and the rulers stode behynde all the house of Iuda, which builded on the wal and bare burthens from those that laded them. With one hande did euery one worke, & with the other, helde his weapon. And euery one that buylded, had his sweard girte by his thigh, and so buylded they. And the trumpet blewe beside me. And I cared vnto the principall menne, to the rulers, and to the other people: The worke is greate and large, and we are separated vpon the wal, one farre from another. Wherein what place therefore, ye heare the noyce of the trompet, retire ye thether vnto vs, and our God shall fight for vs. And we will be labouryng in the worke, and the halfe part of them held the speres, fro the morowe tyll the starres came forth. And at the same tyme, saied I vnto the people, euery one abide with his seruaunt at Ierusalem, that in the night season, we may watche, and labor on the daie time. Also me and my brethre, my seruauntes, and the men of the watche (whiche we brought) we put neuer of our clothes, no more then the other did their harnesse, saue only because of the water.

The .v. Chapiter.

And there arose a greate complaint of the people, and of their wiues, against their brethren the Iewes. For there were some that said: our sonnes and daughters, and we are to many therefore will we take corne for

there were that said: let vs set our landes, vineyardes, and houses to pledge, and take vp corne in the derth. Yee some there were that said: let vs borowe money for the kynges Tribute, and laye vpon our landes and vineyardes. Beholde, our bodies, as the bodies of our brethren, & our children, as their children: Lo we muste we lubdue our sonnes, and daughters, vnto bondage, and some of our daughters, are lubdued vnto bondage alredy, and no strengthe is there in our handes, and other men haue our landes and vineyardes. And when I heard their complaint, and suche woordes, it displeased me verie sore. And I aduised in my mynde, that I rebuked the counsaillers, and the rulers, and said vnto them: euery one of you is to chargeable vnto his brother. And I brought a greate congregation against them, and said vnto them: we (after our ability) haue bought out our brethren the Iewes, whiche were sold vnto the Heathen. And will you sell your brethren a gain, vnto the Heathen, after that they haue been sold vnto vs? Then held they their peace and could find nothyng to answere. And I said: it is not good that ye do. Ought ye not to walke, in the feare of God, because of the rebuke of the Heathen, that are our enemies? I and my brethren, and my seruauntes, do lend them money and corne: but as for vsury, let vs leaue it. Therefore, this same daie I praie you, let that ye restore their landes again, their vineyardes, vine, gardens, and their houses, and remit the .c. part of the money of the corne, wine, and oyle, that ye haue won of them. Then said they: we will restore them again, and will require nothyng of them, and will do as thou hast spoken. And I called the priestes, and tooke an othe of them, that they would do so. And I shoke my lap, and said: God shake out euery man, after the same maner, from his house and labour, that maintaineth not this worde: euen thus be he shaken out, and voyde. And all the congregation said: Amen, and praised the lorde. And the people did so. And from that tyme further, that the kyng committed vnto me, to be a captain of them, that were in the lande of Iuda, euen from the .xx. yere, vnto the .xxxii. yere of king Artharerses (that is .xii. yeres) I with my brethre lined not of suche substaunce, as was geuen to a captaine. For the olde captaines, that were before me, had been chargable vnto the people, and had taken of them, bread and wine, and .xl. shilles of syluer: yea, and their seruauntes had oppressed the people. But so did not I, and that because of the feare of God. But I laboured alto in the worke vpon the wall, and bought no lande. And al my seruauntes came thether together vnto the worke. Moreouer, there were at my

came vnto me from emong the Heathen, that are about vs: and there was prepared for me daily an Ox, and sixe chosen sheepe, and birdes, and euer once in ten dayes, a greate some of wine. Yet required not I, the liuyng of a capitain, for the bondage was grenous vnto the people. Thynke * vpon me, my God, vnto the best, accordyng to all that I haue doen, for thy people.

§. Esd. vi. d. and. xij. b.

ℭ The. vi. Chapiter.

The. vi. daie. Nettius. 8.

Now when Sanaballat, Tobiah, and Gesem the Arabian, and the other of our enemyes harde, that I had builded the wall: & that there were no mo gappes therein (howbeit, at the same tyme, had I not hanged the doores, vpon the gates) Sanaballat, and Gesem, sent vnto me, sayyng: come, that we maie mete, and take counsell together, in the villages, that are in the plain of the citee Ono. Neuertheles, thei thought to do me euill. And I sent messengers vnto theim, sayyng: I haue a greate buesines to do, and I cannot come doune. The worke would stand still, if I wer negligent, and came doune to you. Howbeit, thei sent vnto me, as good as foure tymes, after the same maner. And I gaue theim, the same answere. Then sent Sanaballat, his seruaunt again, vnto me, the. v. tyme, with an open letter in his hand, wherin was written: it is told the Heathen, and Gesem hath said it, that thou and the Iewes, thinke to rebell, for the whiche cause, thou buyldest the wall, that thou maiest bee their kyng, in these matters, and hast ordeined the Prophetes, to preache of thee, at Ierusalem, and to saie: he is kyng of Iuda. And now shal this come, to the kynges eares, come now therefore, & let vs take our counsaill together. And I sent vnto hym saiyng: there is no suche thyng doen, as thou saiest, for thou feinest them, out of thyne awn harte. For thei were all myuded, to make vs afraied, saiyng: Thei shall withdraawe their handes, from their worke, that it shal not be finished. Howbeit, I strengthed my hand the more. And I came to the house of Semeia, the sonne of Dalaia, the sonne of Mehetabeell, and he had shut hymselfe within, and said: let vs come together, in the house of God, euen vnto the middes of the temple, and shut the doores of the temple, for thei will come to slea thee: yea, euē in the night, will thei come to put thee to death. And I saied: should any suche man as I, flee? Who is that, beeyng as I am, that will go into the Temple, to saue his life? I will not go in. And I perceiued, that God had not sēt him. Yet spake he prophecie vnto me, neuertheles, Tobiah, and Sanaballat had hired hym, for money. Therefore, tooke he the money, that through feare, I should do, and sinne: that thei might haue an euill reporte of me, to blaspheme me. My

B. C. D.

1. Esd. v. d.

1104

E.

1. Esd. v. a.

1104

God, remembre vnto thefe their workes, and of the Prophete Noadia, and of the other Prophetes, that would haue put me in feare. And the wall was finished, on the. xxv. daie of the moneth Elull, in two and fiftie daies. And when all our enemyes, heard thereof, all the Heathen that wer about vs, were afraied, and their courage failed theim. And thei perceiued, that this worke came of our God. And at the same tyme, were there many of the chief of Iuda, whose letters went vnto Tobiah, and again from Tobiah, vnto them (for there were many in Iuda, that were sworne vnto hym, for he was the sonne in law of Sechania, the sonne of Arah, and his sonne Jehonathan, had the daughter of Mesullam, the sonne of Barachia, and thei spake good of hym, before me: and told hym my workes) & Tobiah sent letters, to put me in feare.

ℭ The. vii. Capiter.

Now when the wall was builded: I hanged on the doores also, and the Porters, singers, and Lewites, wer appoynted. And I commaunded my brother Hanani, and Hanania, the ruler of the castell at Ierusalem: for he was a faithfull man, and feared God, more then did many other. And I said vnto them: let not the gates of Ierusalem be opened, vntil the Sonne be hote. And while thei were standyng in the watche, thei shut the doores, and barred theim. And we appoynted certain citezeins of Ierusalem, to be watche meune, euery one to kepe his watche, and euery one to be ouer against his house. And as for the citee, it was large of rome and greate: but the people wer fewe therein, and the houses wer not buylded. And God, gaue me in my harte that I gathered together, the princip all me, and the officers, and the people, to nombre theim: and I founde a register, of the nombre of them, * whiche came vp before, out of captiuitie: and found written therein. These are the sonnes of the land, that went vp from the captiuitie, of the carieng awaie (whom Nabuchodonozor the kyng of Babilon, had brought awaie) and came again to Ierusalem and Iuda: euery one vnto his citee. Thei whiche came with Zorobabell are these, Iesua, Nehemia, Azariah, Raamia, Nahamani, Mardochee, Bilsam, Mesperath, Begnai, Nehum and Baanah. The nombre of the men of the people of Israel. The children of Pharos were two thousande, an hundred. lxxij. The children of Saphatiah, three. C. lxxij. The children of Arah. vj. C. lij. The children of the capitain of Moab emong the children of Iesua, and Joab. ij. M. viij. C. xviij. The children of Elam. a. M. j. C. liij. The children of Zathua. viij. C. xlv. The children of Zachai. vij. C. lx. The children of Banui. six hundred. xlviij. The children of Bebai. six hundred and

thousande, three hundred, xxi. The children of Asmaveth, xlij. The children of Abigaba, vi. C. lvi. The children of Accaia, xv. The children of Hanan, cxij. The children of Giddel, xcv. The children of Gazam, xlv. The children of Azeua, cxxxviij. The children of Metsabe, xxij. The children of Cariathiarim, xxv. The children of Caphira, and Beroth, vij. C. xliij. The children of Bethel, and Hai, cxxiij. The children of Nabo, lij. The children of Magbis, cl. vi. The children of Calamolalai, and Onos, vij. C. xxv. The children of Lod, Hadid, and Ono, vij. C. xxi. The children of Senaa, iij. M. vi. C. xxx. The priestes. The children of Iadaia of the house of Iesua, ix. hundred, lxxiij. The children of Emmer, a thousande, lij. The children of Phashur, a thousande, two hundred, xlvij. The children of Harim, a thousand, xvij. The Leuites. The children of Iesua, of Cadmiel, and of the children of Hodauia, xxiiij. The singers: the children of Asaph, an hundred and eight and fourtie. The porters: The children of Sallum, the children of Ater, the children of Talmon, the children of Acub: the children of Hatita, the children of Sobai, altogether an hundred, xxxviij. The Nethinims. The children of Ziha, the children of Hasupha: the children of Tebaoth, the children of Teros: the children of Sia, the children of Phadon: The children of Lebanah: The children of Hagaba, the children of Salmai, the children of Hanan: the children of Giddel, the children of Gahar the children of Reaia, the children of Rezin the children of Necoda, the children of Gazam, the children of Aza: the children of Phaleah, the children of Besai, the children of Meunim, the children of Nephusim, the children of Bacbuc, the children of Hachupha, the children of Harhur, the children of Bazlith, the children of Mehida, the children of Harsa, the children of Barcos, the children of Sisera: The children of Thamah, the children of Nezeah, the children of Hatipha. The children of Salomons seruauntes, the children of Sotai: the children of Sophereth, the children of Pherida, the children of Iaala, the children of Darcon, the children of Giddel, the children of Saphatiah, the children of Hatil, the children of Pochereth, of Sabaim, the children of Amon. All these Nethinims, and the children of Salomons seruauntes, were three hundred

Theil, Mela, Theil, Harsa, Cherub, Addon, and Immer: But they could not shewe their fathers house, nor their seede, and that they were of Israell. The children of Dalaiah: the children of Phiada, and the children of Nechoda, vi. C. xlij. And [illegible] for the Priestes, the children of Habaiah: the children of Haccoz, the children of Berzellai: which tooke one of the daughters of Berzellai the Gileadites to wife, and was named after their name. These sought their writyng in the register of their generation, but they were not found, therefore they were put from the Priesthode, And Nehemias said vnto them: That they should not eate of the moste holy, till there came vp a Priest, which should weare Urim and Thummim. And to the whole congregation together, was. xlij. thousand, three hundred. lx. beside their seruauntes and maidens, of whom there were vij. thousand, three hundred. xxxvij. And they had two hundred. xlvj. singyng menne and women. Their horses, seuen hundred. xxxvi. And their Mules, two hundred. xlv. The Camelles, foure hundred. xxxv. The thousande, seuen hundred and twentie Asses. And certain of the auncient fathers, gaue vnto the worke. Nathirtesha, gaue to the Threasures, a thousande peces of golde, fifte Basens, five hundred and thirtie Priestes garmentes. And some of the chiefe fathers, gaue vnto the threasures of the worke, twentie thousande peces of golde, and two thousand and two hundred pounde of siluer. And the other people, gaue twentie thousand peces of golde and two thousande pound of siluer, and three score and seuen Priestes garmentes. And the Priestes and Leuites, the Porters, and the singers, and the other of the people, and the Nethinims, and all Israell, dwelte in their cities. And the seuenth moneth came, and the children of Israell were in their cities.

The. viij. Chapiter.

The. vij. chapi. A. Mattins. i. Esd. iij. a. iiij. Esd. ix. a. * Deut. xxi. iij. Ne. xviij. a

AND all * the people gathered themselues together as one manne, in the streete that was before the water gate, and thei said vnto Esdras the Scribe, that he should fetche the boke of the lawe of Moses, whiche the Lorde commanded to Israell. And Esdras the Priest brought the lawe before the congregation, both of menne and women: and al that could vnderstande, did herken vnto it: vpon the first date of the seuenth moneth, and he redde therin, in the streete that was before the water gate, from the morowyng, vntil the noone date, before menne and women, and suche as could vnderstande: and the eares of all the people were enclined vnto the boke of the lawe. And Esdras the Scribe, stode vpon an high pulpit of wooden, whiche he had made for the preachyng, and beside him stode Mathathias,

on his right hande, and on his lefte hande
stode Mathia, Sthael, Malchia, Hasum, Hasbadana, Zacharia, and Mesulam. And Esdras opened the boke before all the people, for he stode above all the people: And when he opened it, all the people stode vp. And Esdras praysed the Lorde the great God. And all the people answered: Amen, Amen, with their handes vp, and bowed themselues, and worshipped the Lorde, fallynge downe vpon their faces to the ground. And Iesua, Baani, Serabiah, Iamin, Acub, Sebathai, Hodaia, Maasia, Celita, Azaria, Iozabad, Hanan, Pelaia & the Leuites caused the people to geue hede vnto the law, and the people stode in their place. And they redde in the boke of the lawe of God distynctly and plainely, so that men vnderstode the thyng that was red. And Nehemiah (whiche is Athirsatha) and Esdras the preste and scribe, and the Leuites that caused the people to take hede, sayd vnto all the people: this daye is holy vnto the lord your god, be not yon sory, and wepe not. For all the people wepte, when they hearde the wordes of the lawe. And he sayde vnto them: * go your waye and eate of the fat, and drynke the swete, and sende part vnto them also that haue not prepared themselues: for this daye is holy vnto our Lorde, be not ye sory therfore: for the ioy of the lord is your strength. And the Leuites stilled all the people, and sayde holde your peace, for the daye is holy, vexe not ye your selues. And all the people went their ways to eate and drynke, & to sende parte vnto other, and to make great mirth because they had vnderstanden the wordes that were declared vnto them. And on the nexte day were gathered togyether the chefe fathers among all the people & the preistes and Leuites, vnto Esdras the scribe, that they might vnderstande the wordes of the lawe. And they founde written in the lawe, * (whiche the Lorde had commanded by Moses) that the children of Israell shoulde dwell in bouthes in the feaste of the seuenth moneth, and that they shoulde cause it to be declared and proclaymed in all their cities, and thorowout Ierusalem, sayenge: go forthe vnto the mount, and fetche oliuebraunches, pinebraunches, myrtebraunches, palme braunches, and braunches of thycke tree: to make bouthes, as it is written. And so the people went forth, & fetched, & made them bouthes, euery one vpon the roofe of his house, and in their courtes, and in the courtes of the house of God, and in the stretes by the watergate, and in the stretes by porte Ephraim. And all the congregation of them that were come againe out of captiuite made bouthes, and satte vnder the bouthes: for sence the time of Iosua the sonne of Nun vnto this daye, there was very great gladnesse. And euery day from the firste day vnto the last, red Esdras in the boke of the law of God. And seuen dayes helde they the feaste, and on the eyghte daye they gathered togyether, according vnto the maner.

A. Euensong

¶ The ix. Chapiter.

On the xxiiij. daye of this moneth came the children of Israel togyether agayne with * fastynge & sackclothes, and earth vpon them and they that were of the sede of Israell were sepuated, from all the straunge children, and stode and knowleged their sinnes and the wyckednesse of their fathers, and stode vp in their place, & redde in the boke of the lawe of the lorde their God foure tymes on the daye, and they knowleged and worshipped the lord their God foure tymes on the day. And the Leuites stode on hye namely Iesua, Bani, Cadmiel, Sabania, Buni, Sarebiah, Bani and Canani, and cryed loude vnto the lord their God. And the Leuites, Iesua and Cadmiel Bani and Hasabnia, Sarebia and Hodia, Sebania and Phathahia said: Stande vp, and praise the Lorde your God for euer: and let thankes be geuen vnto the name of the glory, which excelleth all thankesgeuynge and prayse. Thou arte Lorde alone. Thou hast made Heauen, & the heauen of all Heauens, with al their Host, the yearth: and all thynges that are therein, the sea and al that is therein, and thou preseruest them all, and the Hoste of Heauen worshypped the. Thou art the Lord God, that hast chosen Abraham, and broughtest him out of * Ur in Chaldea: and calledest him Abraham, and foundest his hart faithful before the* & madest a couenaunt with him, to geue vnto his sede the land of the Cananites, Hethites, Amorites, Pherezites, Iebusites & Gergesites, and hast made good thy wordes: for thou arte righteous. * and hast considered the misery of our fathers in Egipte, and heard their complaint by the sea, and shewed tokens and wonders vpon Pharao, and on all his seruauntes, and on all the people of his lande: for thou knowest that they were presumptuous and cruel against them, and so madest thou the a name, as it is this day. And the red sea diddest thou deuide in sondre before them, so that they went thorowe the middes of the sea drye shodde: and their persecuters threwest thou in to the depe (as a stone) in the mighte waters: and leddest them on the daye tyme in a cloudye pyller, and on the nighte season in a piller of fyre to shewe them lighte in the waye that they went. * Thou camest downe also vpon mount Sinai, and spakest vnto them from Heauen, and gauest them right iudgementes, true lawes, good commaundementes and sta-

i. Esd. viii. b. Esa. lviii. a.

Gene. xi. b. * Gen. xvii. a. Gene. xv. b. Exo. iii. d. Exo. xiij. a.

Leu. xxiii. c. Num. xxix. b ij. Mac. i. c.

Sabboth, and cõmaundest them precentes, ordinaunces and lawes, by the hand of Moses thy seruaunte: and gauest them breade
Exo. xvii. b. from heauen, when they were hungrye: and
Num. xx. b. broughtest forth water for them out of the rocke, when they were thyrstie: and promisedest them that they shuld go in, & take possession of the lande ouer whiche thou hadest lifte up thyne hande for to geue them. But
they and our fathers were proude, & hardenecked: so that thei folowed not thy cõmaundementes, and wolde not obey, neyther were mindefull of the wonders that thou diddest for them: but became obstinate & headie, in somoche that they turned backe to their bondage for their disobedience. And thou my
God forgauest, and wart gracious, merciful, pacient and of greate goodnesse, & forsokest
Exo. xxxii. a not them. *And though they made a molten calfe & said. This is thy gods that brought thee out of the lande of Egipte: and did great blasphemyes, yet forsokest thou them not in the wildernesse, according to thy great mercy. * And the cloudy piller departed not from
Exod. xiii. b. Num. xiiii. c & Deut. x. a. them on the day time: to lead them the waye, neither the piller of fyre in the night season, to shewe them light in the waye that
D. they went. And thou gauest them thy good spirite to enfourme them, * withholdest not
Exo. xvi. b. * Exo. xvii. d. Num. xx. b. thy Manna from their mouth, * & gauest them water when they were thyrsty. Fourty yeres longe madest thou prouision for them in the wyldernesse, so that thei lacked nothyng,
Deut. viii. b. and xxx. a. * their clothes waxed not olde, & their fete swelled not. And thou gauest them kyngdomes and nacions, and partedest them according to their portions: so that thei possessed the land of Sehon kyng of Hesebon: &
Num. xxi. c. the land of Og the king of Basan. And their children multipliedest thou as the starres of heauen, & broughtest them into the lande: wherof thou haddest spoken vnto their fathers, that thei shulde go into it, and haue it
E. in possession. And the children went in, and
Jesu. ii. iii. and iiii. possessed the land, * and thou subduedest before them the inhabiters of the land, euen the Cananites: & gauest them into their hãdes, with their kynges & the people of the lande, that they might do with them what they wolde. And they wan their strong cities & a fat lande, and to possession of houses, that were ful of all maner of goodes: welles digged out, vineyardes, oyle gardens, and many fruteful trees, & they did eate, and were felled: & became fat, and lyued in welth thorow thy great goodnes. Neuerthelesse they were disobedient, and rebelled against the, and cast
iii. Esd. viii. b. the law behinde their backes and * slew thy prophetes (whiche exhorted them earnestly, that they might bryng them again vnto the) and did greate blasphemies. Therfore thou gauest them ouer into the hand of their enemyes that vexed them. And in the tyme of their trouble when thei cryed vnto the: thou heardest them from heauen: and thorow thy great mercy thou gauest them sauiours whiche helped them out of the hande of their enemies. But when thei came to rest thei turned backe againe, to do euil before the: therfore lefteste thou them in the hande of their enemyes, so that they had the dominion ouer them. And when they conuerted and cried vnto the, thou hearedst them from heauen, and many tymes hast thou deliuered them according to thy great mercy, & testifiedest vnto
F. them that thou mightest bryng them again vnto thy lawe. Notwithstandyng, they were proude, and herkened not vnto thy commaun-
Leu. xviii. a. Ezec. xx. b. Roma. x. a. Gala. iii. b. dementes, but synned in thy lawes * (whiche if a man do he shall lyue in them) and turned the shulder away, and were stiffnecked, and wolde not heare. And many yeres hadest thou forbeare them, & testifiedest vnto them thorow thy spirite, euen by the hande of the prophetes, & yet wold they not heare. Therfore gauest thou them into the hande of the nacions of the landes. And for thy greate mercies sake, thou hast not vtterlye consumed them, neyther forsaken them: for thou art a gracious and merciful God. * Nowe
iii. Esd. i. b. Exodi. xx. b. xxxiiii. a. therfore our God, thou great God, mightye and terrible, thou that kepest couenaunt and mercie, regarde not a litle all the trauayle that hath happened vnto vs, and oure kynges our princes, our priestes, oure prophetes and our fathers, and all thy people fro the tyme of the kynges of Assur vnto this day. And truelye thou art iuste, in all that thou hast brought vpon vs: for thou hast done right. As for vs, we haue ben vngodly, & our kynges & our princes, our priestes and our fathers haue not done after thy law, nor regarded thy commaundementes and thy earnest exhortacions wherwith thou hast exhorted them, and they haue not serued the in their kyngdome, and in thy great goodes that thou gauest them, and in the large and plenteous lande whiche thou gauest before them, and haue not conuerted from their wycked workes. Behold, we are in bõdage this day, and so is the land thou gauest vnto our fathers, to enioye the fruites & goodes therof, behold, they are we bondmen, And grante it the encrease of it vnto the kynges whom thou hast set ouer vs, bycause of our sinnes: and they haue dominion ouer our bodyes and cattel (euen as they wyl them selues) and we are in great trouble. And in al this make we a sure couenaunt, and write it and our princes, Leuites and priestes seale vnto it.

The. x. Chapiter.

The. viii. day at mattyns. B.

THe sealers were Nehemiah (that is Hathirsatha the sonne of Hachalia and

Phadnu, Amaria, Melchia, Hatus, Sebanias, Maluch, Harim, Merimoth, and Obadia, Daniel, Jenthon, and Baruch, Meshullam, Abia, and Miamin, Maazia, Belgai and Semeia: these were priestes. The Leuites were Jesua the sonne of Azania, Benui, among the children of Henadad and Cadmiel and their brethren Sechania, Hodia, Celita, Pelaia, Hanan, Micha, Rehob, and Hasabiah, Sachur, Serebia, Sabania, Hodia, Bani and Beneu: The heades of the people were, Phares the captayne of Moab, Elam, Zathu and Bani Boni Azgad, Bebai, Adonia, Begoai, Adin, Ater, Hezekia, Azur, Hodia, Hasum, Bezai, Hasip, Anathoth and Nebai, Magphias, Meshulam, Hezir, Meshezabel, Sadoc, Jaddua, Phalatia, Hanan Anania, Oseas, Hanania, Hasub, Haloshes, Phalea, Sobek, Rehum, Hasebna, Maasia, Ahia, Hanan and Anan, Maluch, Harim, and Baana. And the other people, the priestes, Leuites, porters, syngers, Nethinims, and all they that had separated themselues from the people in the landes vnto the lawe of God, with their wyues, their sonnes and their doughters, & as many as could vnderstande, & their lordes that had rule of them, receyued it of theyre brethren. * And they came to sweare and to bynde them selues with an othe to walke in Gods lawe, whiche was geuen by Moses the seruaunte of God: and that they wolde obserue and do accordyng vnto al the commaundementes, iudgementes and statutes of the Lord oure God: * and that we wold not geue oure doughters vnto the people in the lande, neyther to take theyr doughters for oure sonnes. And ye the people of the land brought ware on the Sabboth & al maner of victailes to sel, that we wold not take it of them on the Sabboth and on the holy dayes. * And that we wold let the seuenth yere be free, & remyttyng all maner of charge. And we decreed a statute vpon oure selues to geue yerely the thyrd parte of a sycle to the ministracion in the house of our God, to the shewe bread to the daily meatoffering, to the daily burntoffeynge of the Sabbothes, of the new moones and feastdayes and to the thynges that were sanctified, and to the offeynges of atonement, to reconcyle Israel withal, and to all the busines in the house of our God.

And we cast the lot amonge the priestes, Leuites & the people, for the offeryng of the woode to be brought vnto the house of oure God from yere to yere: after the houses of oure fathers: that it might be brent at times appointed, vpon the aultar of the Lorde God, as it is writen in the lawe, and to bryng the firstlynges of our land and the firstlynges of oure frutes of all trees: yere by yere vnto the house of the Lorde: and the firstlynges of oure sonnes and of oure cattell, as it is writen in the lawe, and the firstlynges of oure oxen & sheepe, which we shuld bryng to the house of oure God, vnto the priestes that minister in the house of oure God: & that we shuld bryng the firstlynges of oure dough and oure heueoffeynge, and the frutes of all maner of trees, of wyne also and of oyle, vnto the priestes, to the chestes of the house of oure God: and the tythes of oure land vnto the Leuites, that the Leuites might haue the tythes in al the cities of our ministracion. And the priest the sonne of Aaron shal (with the Leuites) haue also of the tythes of the Leuites, & that the Leuites shall bryng vp the tythes of theyr tythes vnto the house of our God to the store houses, & to the treasure houses. For the children of Israel, and the children of Leui shal bryng vp the heue offerynges of the corne, wyne and oyle vnto the store houses, there as are the vessellen of the sanctuarie: and the priestes that minister, and the porters and singers, that we forsake not the house of oure God.

¶ The xi. Chapiter.

AND the rulers of the people dwelte at Hierusalem: The other people also cast lottes, that amonge ten, one parte shulde go to Jerusalem into the holy citie to dwel, and nyne partes to be in the Cities: and the people thanked the men that were willyng to dwel at Jerusalem. These are the heades of the lande that dwelt in Jerusalem and in the Cities of Juda, euery one in his possession, and in their cities: they of Israell, the priestes, Leuites, Nethinims, and the children of Salomons seruauntes. And at Jerusalem dwelte certein of the children of Juda and Beniamin. Of the children of Juda: Athaiah the sonne of Vsia, the sonne of Zacharie, the sonne of Amaria, the sonne of Saphatia, the son of Mahalaleel of the children of Phares. And Maasia the sonne of Baruch, the sonne of Thol Hose, the sonne of Hazaia, the sonne of Adaia, the sonne of Joiarib, the sonne of Zacharie, the sonne of Silony. All these were the children of Phares that dwelt at Jerusalem, euen foure hundred threescore and eight valeaunt men. These are 13.
the children of Beniamin, Salu the sonne of Meshullam, the sonne of Joed, the sonne of Pedaia, the son of Colaia, the sonne of Maasia, the sonne of Ithiel, the sonne of Jesaias. And after hym Gabai, Sellai nyne hundred and. xxviii. And Joel the sonne of Zichri had the ouersight of them: and Juda the sonne of Senua was ruler ouer the Citie. * Of the 1. Par. 9 b.
priestes: Jedaiah the sonne of Joiarib, Jachin, Saraiah the sonne of Helkia: the sonne of Meshullam, the son of Sadoc, the son of Meraioth, the sone of Ahitob, was prince in the house of God: and his brethren that perfor-

med the worke in the temple. viii. hundred & xxii. And Baana the sonne of Jeroham, the sonne of Mahaliel, the sonne of Amzi, the son of Zachari, the sonne of Phalsur, the sonne of Malchia: and his brethren, chefe among the fathers, two hundred & two and fourty. And Amasai the sonne of Azrael, the sonne of Ahasai, the sonne of Mosolemoth, the sonne of Immer: and his brethren were valeaunt men: an hundred and eyght and twentye. And their ouerseer was Zabdiel a sonne of one of the great men. * Of the Leuites: Semeia the sonne of Hasub, the sonne of Asrikam, the sonne of Hasabia the sonne of Bunni, & Sabathai and Jozabad of the chefe of the Leuites, had the ouersight of the outwarde busynesse of the house of God. And Mathanah the sonne of Micha, the son of Zabdi, the son of Asaph: was the principal to begynne the thankesgeuynge and prayer. And Bakbukia the seconde among his brethren, and Abda, the sonne of Sammua, the sonne of Galal, the sonne of Jeduthun. All the Leuites in the holy citie were two hundred foure score and foure. * And the porters Acub and Talmon, & their brethren that kept the porters, were an hundred and two and seuentye. So the residue of Israel, the priestes and Leuites, they were in al the cities of Juda, euery one in his inheritaunce. And the Nethinims dwelte in Ophel: and Ziha and Gispa was set ouer the Nethinims. The ouerseer of the Leuites at Jerusalem was Uzi, the sonne of Bani, the sonne of Hasabi, the sonne of Mathania, the sonne of Micha. Of the children of Asaph there were singers about the busynesse in the house of God, for it was the kynges commaundement concernynge them, that the singers shoulde deale faithfully euery day as was accordynge. And Sabbatha, the sonne of Mesabadel, of the children of Zerah the son of Juda next the kyng in all matters concerning the people: & their villages & landes. And some of the children of Juda that were without the townes of their land dwelt at Kiriath Arbe, and in the villages thereof, at Dibon, and in the villages thereof: and at Jecabzeel, and in the villages thereof at Jesua, Moladah, Bethphalet in the townes of Sual, Beersaba, and in their villages: at Siklag & Moconah, and their villages: and at Enremon, Zarah, Jermoth, Zanoa, Odollam, and in their villages: at Lachis and in the feldes thereof at Azeka, and in the villages thereof: and they dwelt from Berfabe vnto the valey of Hinnon. The children also of Benjamin, of Geba, dwelte at Machinas, Aia, Bethel, and in their villages: and at Anathoth, Nob, Ananiah, Hazor, Ramah, Gethaim, Hadid, Zeboim, Nabalath, Lod and Ono, the carpenters valey. And the Leuites had possessions both in Juda, and in Benjamin.

The. xii. Chapter.

These are the priestes and Leuites that wente up with Zorobabel the sonne of Salathiel, and with Jesua, Saraia, Jeremy, and Esdras, Amaria, Malech, Hatus, Sechania, Rehum, Meremoth, Iddo, Genthoi, Abia, Miamin, Maazia, Belga, Semeia, Joiarib, Jedaia, Salu, Amocke, Helkia and Jedeia: These were the heades among the priestes: and their brethren, in the dayes of Jesua. The Leuites were these, Jesua, Binnui, Cadmiel, Sarabia, Juda, and Mathania, whiche was ouer the office of thankesgeuynge, he, and his brethren. Bachukia: and Vnni and their brethren, were about them in the watches. Jesua begat Joakim: Joakym also begate Eliasib: and Eliasib begat Joiada: Joiada begat Jonathan, and Jonathan begat Jadua. In the dayes of Joakim were these the chefe fathers among the priestes: vnder Sarabia, Hanania, vnder Jeremy, Maasaia, vnder Esdras, Mesullam, vnder Amaria, Jehonan: vnder Melico, Jonathan: vnder Sebania, Joseph: vnder Harim Abna: vnder Maraioth, Helkia: vnder Iddo, Zachari, vnder Genthon, Mesullam: vnder Abia Zichri, vnder Miniamin, and Moadia, Philtai: vnder Belga, Samma: vnder Semeia, Jehonathan: vnder Joiarib, Mathanai: vnder Jedaia, Ozi: vnder Selai, Kelai, vnder Amoz, Eber: vnder Helchia, Hasabia, vnder Jedeia, Nathanael. And in the tyme of Eliasib, Joiada, Johnan and Jadua, were the chefe fathers among the Leuites and the priestes, written vnder the reigne of Darius the Persian. The children of Leui, the principal fathers were written in the Chronicles vnto the tyme of Jonathan the sonne of Eliasib. And these were the chefe among the Leuites: Hasabia, Serebia, and Jesua the sonne of Cadmiel, and their brethren in their presence to geue prayse and thankes, accordynge as Dauid the man of God had ordeyned it, one watche ouer against an other. Mathania, Balbukia, Obadia, Mesullam, Talmon and Akub were porters in the watche, at the thresholdes of the gates. These were in the dayes of Joakim the sonne of Jesua, the sonne of Josedec, and in the dayes of Nehemia the captayne, and of the priest Esdras, the Scribe. And in the dedication of the wal at Jerusalem: they sought the Leuites out of all their places, that they might be brought to Jerusalem to kepe the dedication & gladnesse, with thankesgeuynges and syngynge with cimbales, psalteries and harpes. And the children of the singers gathered them selues together from euerye syde out of the playne countrye about Jerusalem, and from the villages of Netophathi, from the house

C. Para. 1. b.

D.

The. ix. day at Mattyns.

A.

1. Esdr. b.

B.

C.

of Gilgal, and out of the countries of Geba, and Azmaueth, for the syngers had buylded them vyllages rounde about Ierusalem. And the priestes and Leuites were purified, and clensed the people: and the gates, and the wall. And I brought the princes of Iuda vp vpon the wall, & appointed two greate quyres of men to geue thankes, which went on the right hand of the wall toward the dounge gate, and after them went Osaias, and halfe of the princes of Iuda, and Azaria, Esdras, and Mesullam, Iuda, Beniamin, Semeia and Ieremy, and certein of the priestes children with trompettes, namely Zachary, the son of Jonathan, the sonne of Semeia, the sonne of Mathania, the sonne of Michaia, the sonne of Zacur, the sonne of Asaph and his brethren, Semeia, Athanel, Gelalai, Gilalai, Maai, Nathanael, and Iuda and Hanani, with the musicall instrumentes of Dauid the man of God. And Esdras the scribe went before them and before the well gate, they went vp ouer against them vpon the steppes of the cite of Dauid, at the gounge vp of the wall beyonde the house of Dauid, vnto the water gate eastward. The other quyre of them that gaue thankes went ouer against them, and I after them, & the half part of the people vpon the wall, beyond the fornace gate vnto the brode wall, and beyonde the porte of Ephraim, & beyond the olde gate beyonde the fyshegate, and the tower of Hananeel, & the tower of Mea, vntill the sheepegate. And they rode still in the prison gate, & so rode the two quyres of them that gaue thankes in the house of God: and I, & the half of the rulers with me, and the priestes, namely Eliakim, Maasia, Miniamin, Michaia, Elioenei, Zachary, and Hanania, with trompettes, & Maasia, Semeiah, Eleasar, Vzzi, Iehohanan, Melchiah, Elam, and Ezer. And the syngers sange loude, hauynge Iezrahiah to their ouerseer. And the same day they offred great sacrifices and reioyced: for God had geuen them great gladnesse, so that both the wyues and children were ioyful: & the myrth of Ierusalem was hearde farre off. At the same time were there men appointed ouer the treasure houses, wherin were the heue offrynges, the firstfrynges, and the tythes, that they sholde gather them out of the fyeldes rounde about the cities, to destribute them vnto the priestes and Leuites, according to the lawe. For Iuda was glad of the priestes and Leuites, that they rode and waited vpon the office of their God, which is a sure office, and the syngers and porters rode after the commaundement of Dauid and of Salomon his sonne. For in the time of Dauid and Asaph, were there syngers ordayned, and the songes of prayse and thankes geuynge vnto God. In the time of Zorobabel, and in the time of Nehemiah, did all they of Israell, geue portions vnto the syngers and porters, euerye daye his porcion, and they gaue it vnto the Leuites, and the Leuites gaue it vnto aaronne vnto the children of Aaron.

The xiii. Chapiter.

a. Deut. xxiii. a.

AND that daye was there rede in the boke of Moses, and the people harkened thereto, and there was founde written, that the Ammonites and Moabites should nomore come into the congregation of God, because they met not the children of Israell with breade & water: but hyred Balaam against them, that he sholde curse them and our God turned the curse into a blessyng. Now when they heard the lawe, it fortuned, that they seperated vnto Israell euerye one that had myxte hym selfe therin. And before this had the priest Eliasib the ouersight of the treasury of the house of our god, & he was kynsman to Tobias: and had made hym a greate chambre, and there had they afore time layd the offeryngs, frankincense, vessell, and the tythes of corne, wyne and oyle (accordynge to the commaundementes geuen to the Leuites, syngers and porters) and the heue offrynges of the priestes. But in all this time was not I at Ierusalem: for in the .xxxii. yere of Artharxerses, kyng of Babilon, came I vnto the kyng, & after certayne dayes obteyned I leaue of the kyng to come to Ierusalē. And I gat knowlege of the euil that Eliasib did vnto Tobias, in that he had made hym a chābre in the rowme of the house of god, & it grieued me sore, and I cast forth all the vessell of the house of Tobias oute of the chambre, and commaunded them to clēanse the chambres. And thyther brought I again the vessels of the house of God, with the meate offryng and the frankincense. And I perceyued that the portions of the Leuites were not geuen them, and that euery one fled to his land, euen the Leuites and syngers, that executed the worke. Then rebuked I the rulers, & sayd: Why is the house of God forsaken? And I gathered them togyther, & set them in their place. Then brought all Iuda the tythes of corne and wyne, and oyle, vnto the treasure. And I made treasurers ouer the treasure, euen Selemiah the priest, & Zadoc the scribe, & of the Leuites, Phadaia, and vnder them was Hanan the sonne of Zacur, the sone of Mathania, for they were counted faithfull, & their office was to distribute the portions vnto their brethren. Thynke vpon me, my god, for this, and wype not out my mercy that I haue done in the house of my god, and on the officers therof. And the same tyme saw I some treadynge wyne presses on the Sabboth, and bryngyng in sheues, and ladē with wyne, grapes, all figges, & burdens, all maner of burthens, vnto Ierusalem

b. Exod. b.

b. Neh. xxiii. a.

The booke of Esther.

The. 7. daye. at mattyas.

A. B. C. D.

cat aboue in the kyng[illegible] ...ney
the kyng[illegible] ...ueene
[illegible] ...ding to the
worde of the kyng Ahasuerus, which he commaunded by his chamberlayne. And he answered before the kyng and the princes the Quene Vasthi hath not onelye done euil against the kyng, but also against all the princes, and against all the people that are in all the landes of kyng Ahasuerus. For this deede of the quene shal come abroad vnto all women, so that they shal despise their husbandes, before their eyes, and say: the kyng Ahasuerus commaunded Vasthi the Quene to be brought in before him, but she wolde not come. And to day the princesses in Persia and Media, saye likewyse vnto all the kynges princes when they here of this deede of the Quene: thus shall there arise to moche despitefulnesse and wrath, yea it pleaseth the kyng therefore, let there go a commaundement from him, and let it be written accordyng to the lawes of the Persians and Medians, and not to be transgressed, that Vasthi come nomore before kyng Ahasuerus: let the kynge gene her kyngdome vnto another that is better then she. And when this commaundement of the kynge (which he shalbe made) is published throughout all his empire (for it is great) all women shall honor their husbandes in yonge and olde. And this pleased the kyng & the princes, and the kyng did accordyng to the worde of Memucan. For he sent letters vnto all the kynges landes, vnto euery londe after their language, that euery man shulde be lorde in his owne house. And this caused he to be spoken after the language of his people.

Queene. A.

The .iij. Chapter.

AFterwarde when the displeasure of kyng Ahasuerus was nowe laye, he thought vpon Vasthi, and what she had done, and what was conclued against her. Then said the kynges seruauntes that ministred vnto him: Let there be layde yonge virgins fayre to the kyng, and the kyng appointe rectaynes men in all the landes of his empire, whome he ordayned that they shuld bring together all the fayre yonge virgins vnto Susan the head citie, to the womens house, vnder the hande of Hegge the kynges chamberlaine, that kept the women, to geue them their apparell. And let their thynges necessary to be handed. And that the damosell which pleaseth the kyng, shalbe Quene in Vasthies stede. And this pleased the kyng, and he did so. There was a certayne Iewe in Susan the head citie, whose name was Mardochevs the sonne of Iaire, the sonne of Semei, the sonne of Cis a man of Iemini, which was caried awaye from Ierusalem with Iechonias the kyng of Iuda, whom Nabuchodonozor the kyng of Babylon had caried awaye. And he was a norisher vnto Hadassa, that is Hester his vncles doughter: for she had neyther father nor mother, and the mayde was a fayre and beautiful damosell. Whome Mardochevs (when her father and mother were dead) nourished for his owne doughter. When the kynges commaundement and decree was published, and many damosells were brought together in the citie of Susan vnder the hande of Hegge: Hester was brought also into the kynges house vnder the hande of Hegge the keper of the women, and the damosell pleased him, and she found fauour in his sight. And he caused ointmentes to be geuen her, and such thynges as belonged to her, and appointed her seuen comely damosells out of the kinges house, and fauoured both her and her gentil women fayre. Hester shewed not her people nor kynred: for Mardochevs had charged her, that she shulde not tel it. And Mardochevs walked euery daye before the court of the women house, that he might knowe howe Hester did and what shuld become of her. And when the appointed time of euery damosell came, that she shulde go vnto the kyng Ahasuerus, after that she had bene twelue monethes in the keeping of the women (for so long must they haue to moche time, namely .vj. monethes with oyle and myrre, .vj. monethes with good spices & swete ointmentes) then went there one damosell vnto the kynge: and whatsoeuer she required to haue it were comly, that shall be geuen her, to go with her out of the women house vnto the kynges palace. In the euenyng she went, and on the morowe she came into the seconde house of the women, vnder the hande of Saasgus the kynges chamberlayne, which kepte the concubines. And she came vnto the kyng no more, except it pleased the kynge, & were that she called her by name. Now when the time came of Hester the doughter of Abihail the vncle of Mardochevs (which had taken her vnto him to his doughter) that she shuld come vnto the kyng, she required nothyng, but what Hegge the kynges chamberlayne the keper of the women layde. And Esther founde fauour in the sight of all them that loked vpon her.

So Esther was taken vnto kyng Ahasuerus into his house royall in the tenth moneth, which is the moneth Tebeth, in the seuenth yere of his reygne. And the kynge loued Esther aboue all the women, and she founde grace & fauour in his sight more then all the virgins: so that he set the crowne of his kyngdom vpon her head, and made her Quene in stede of Vasthi. And the kynge made

Jer. xxiiij. b.

Decembre.

a gyfte. He sente all his princes and seruauntes (which were of counsell of the Iewes) and assysed the seasons of their assemblyes, & gaue counsell, as became the gouerny of a kyng and

D. when the kynges were gathered together the seconde time, Mardocheus sate in the kynges gate. And as yet had not Hester shewed what kynred & from people she came, according as Mardocheus had taught her. For she vnderstode the wordes of Mardocheus, that she ought not to shewe it, nor declare it, for Mardocheus had charged her. For Mardocheus sate in the kynges gate, two of the kynges chamberlaynes, Bigthan and Theresh, which kept the dore, were wroth, and sought to laye their handes on the kyng Ahasuerus: wherof also Mardocheus gate knowlege, & told it vnto Quene Hester, & Hester certefyed the kyng therof in Mardocheus name. And when inquisition was made, it was founde so. And they were both hanged on tree: and it was

Esther. vi. a. written in the cronycles before the kyng.

The .vi. Chapiter.

The .vi. daye at Marche.

After these dedes did kynge Ahasuerus promote Haman the sone of Amadetha the Agagite, and sette hym on hye, and sette his seate aboue all the princes that he had with hym. And all the kynges seruauntes that were in the kynges gate, bowed their knees, and worshipped Haman: for the kynge had so commaunded concerninge hym. But Mardocheus bowed not the knee, and worshipped hym not. Then the kynges seruauntes which were in the kynges gate, sayd vnto Mardocheus: why trangressest thou the kynges commaundement? And when they spake thus daylye vnto hym, he folowed them not, and they tolde Haman that they might se how Mardocheus matters wolde endure: for he had tolde them, that he was a Iewe. And when Haman sawe that Mardocheus bowed not the knee vnto hym, nor worshipped him, he was ful of indignacion, and thought it to litle to laye handes only on Mardocheus: for they had shewed hym the nacion of Mardocheus. Wherfore he sought to destroye all the Iewes, that were throughout the hole empire of Ahasuerus, and that were of the nacion of Mardocheus, in the first moneth (that is the moneth Nisan) in the twelueth

M. yere of kyng Ahasuerus: they cast Pur (that is a lot) before Haman from daye to daye, and from moneth to moneth, to the twelueth moneth, that is the moneth Adar. And Haman sayd vnto kyng Ahasuerus: There is here a people scattered abrode, and dispersed among all people in all the landes of thyne empire, & their lawes are contrary from all people, and they kepe not after the kynges lawes, neyther is it the kynges profite to suffer them after this maner. If please the kyng, let it be written that they may be destroyed, and

to me will I geue .x. thousande talentes of syluer, to bringe into the kynges treasury. Then the kyng toke his ringe from his hande and gaue it vnto Haman the sone of Amadetha the Agagite the Iewes enemye. And the kyng sayd vnto Haman: Let the syluer be geuen the and so with that people as it pleaseth the. For I haue the kynges scribes called on the thyrteenthe day of the first C. moneth (Nisan) and there was written according as Haman commaunded, vnto all the Marche. kynges officers, and vnto the gouernours that were in all the landes, and to the rulers of euery people in the countreyes on euery side, according to the writinge of euery nacion, and after their language: in the name of kynge Ahasuerus was it written, and sealed with the kynges ringe. And the writinges were tyed by poostes vnto all the kynges landes, to roote out, to sley and to destroye all Iewes, both yonge and olde, children and women, in one daye (namely, vpon the thyrteenth daye of the twelueth moneth which is the moneth Adar) & to spoyle their goodes. Februarye. This was the some of the writinge that there M. should be a commaundement geuen in all landes, and published vnto all people, that they shulde be ready against the same daye. And the posters went in all the haste, according to the kynges commaundement. And in Susan the chefe citye was the commaundement deuised. And the kynge, and Haman sat and dranke, when in the meane time the citie of Susan was disquieted.

The .vii. Chapiter.

When Mardocheus perceyued all that N. Euenyng was done, he rente his clothes, & put on sackcloth, with ashes, and wente out into the myddes of the citie, and cried lowde, and lamentably, & came before the kynges gate, but he might not come within the kynges gate, because he had sackcloth on. And in all landes, countreyes and places, as there as the kynges worde and commaundement arryued, there was great lamentacion amonge the Iewes, fasting, weping and mourning, and many lay in sackcloth and in ashes. Then the kynges damoseles and her chamberlaynes came and tolde it her. Then was the Quene exceadingly sorowed. And she sente rayment, that Mardocheus shuld put on, and laye the sackclothe from hym: but Mardocheus wolde not take them. Then called Esther. Hachach, one of the kynges chamberlaynes (which was before her) and gaue hym a commaundement vnto Mardocheus, that he might knowe wherfore he did so, and Hachach went forth to Mardocheus to the strete of the citie which was before the kynges gate. Then Mardocheus M. told him of all that was happened vnto hym,

and of the fauour of Esther that Haman had
prompted to haue done vnto the kynges trea-
surye, because of the Iewes, for he would de-
stroye them (and he gaue vnto the copy of the
kynges commaundement that was deuised at
Suzan, to destroye them) that he myght shew
it vnto Esther, and to speake to her, & charge
her, that she should go in to the kyng, and
make her prayer and supplicatiō vnto him for
her people. C. And whē Hathath came in, he told
Esther the wordes of Mardocheus. And a-
gayne, Esther spake vnto Hathath, and com-
maunded him, to saye vnto Mardocheus: all
the kynges seruaunts, and the people in the
landes of the kyng, know that whosoeuer co-
meth within the court vnto the kyng, whe-
ther it be man or woman, whych is not called
the cōmaundement is, that the same shall dye:
except the kyng hold out the golden sceptre
vnto hym, in token of gracious kyndnesse, for the
he shall lyue. And for me, I haue not bene cal-
led to cōme now vnto the kyng this .xxx. daies.
D. And they certified Mardocheus of Esthers
wordes. And Mardocheus bad saye agayne
vnto Esther: thynke not to saue thyne owne
lyfe, whyle thou art in the kynges house, be-
cause al Iewes, for if thou holdest thy peace
at this tyme, then shall the Iewes haue helpe
and deliuerance out of an other place, & thou
and thy fathers house shalbe destroyed. And
who knoweth whether thou art come to the
kyngdome for this cause? Esther bad
them geue Mardocheus this answere: Go
thou thy waye, and gather all the Iewes to-
gether that are founde at Suzan, and fast ye
for me, that ye eate not, & drynk not in thre
yeres, neyther daye nor nyght. I and my dam-
selles will fast lykewyse, and so will I go in
to the kyng, which thyng is yet contrary to
the cōmaundement, and if I perysshe I perysh.
So Mardocheus went his waye, and dyd all
that Esther had commaunded him.

¶ The. v. Chapiter.

Esth. xv. daye. Nettus.

A. ND on the third daye, it fortuned that
Esther put on her royall apparell, & stode
in the court of the kynges palace within, o-
uer against the kynges house. And the kyng
sat vp on his royall seate in the kynges pa-
lace ouer against the gate of the house. And
when the kyng sawe Esther the Quene stan-
dyng in the court, she found grace in his sight.
And the kyng held out the golde sceptre that
was in his hand toward Esther. So Esther
went forth, and touched the top of the scep-
tre. Then sayd the kyng vnto her: what wilt
thou Quene Esther? And what requyrest thou
of me euen the halfe of the empyre, and it shall
be geuē the. And Esther answered, If it plea-
se the kyng, let the kyng & Haman come this
daye vnto the banket, that I haue prepared
for hym. And the kyng sayde: cause Haman to
saye, that the kyng and Haman came to the
banketting. Esther had prepared, and the
kyng sayd vnto Esther at the banket of wyne
what is thy petition, & it shall be geuen
the? And what requyrest thou? If it be euen
the halfe of the empyre, it shalbe done. Then
answered Esther, and sayde: my petition and
requeste is, if I haue found grace in the sight
of the kyng, and it it please the kyng to geue
me my petition, and fulfyll my requeste, that
let the kyng and Haman come to the banket
that I shall prepare for them, and to morow I
will do according as the kyng hath sayde. Then C.
went Haman forth the same daye ioyfull, and
merye in his myude. And when the same Ha-
man sawe Mardocheus in the kynges gate
that he stode not vp and kneled before hym,
he was full of indignation at Mardocheus.
Neuertheles, Haman refrayned himselfe:
and when he came home he sent, and called
for his frendes, and zares his wife, and ga-
man tolde them of the glory of his ryches,
and the multitude of his children, and all
together howe the kyng had promoted hym
so greatly, and howe that he had set hym a-
boue the princes and seruauntes of the kyng.
Haman sayde moreouer: Yea, and Esther the D.
quene dyd let no man come in with the kyng
to the banket that she had prepared, except
me. And to morowe am I bydden vnto her al-
so with the kyng. But in al this am I not sa-
tisfyed, as longe as I se Mardocheus the
Iewe sitting at the kynges gate. Then said
vnto hym his wife and al his frendes vnto him:
Let them make a galous of fyftie cubites hye,
and to morowe speake thou vnto the kyng,
that Mardocheus may be hanged theron, and
go thou merely with the kyng vnto the ban-
ket. And Haman was well content with all, &
caused the galous to be made.

¶ The. vi. Chapiter.

Euenkong. II. THE same nyght could not the kyng sle-
pe, and he cōmaunded to bryng the chro-
nicles and gestes: which when they were
read before the kynge, they happened on the
place where it was written howe Mardo-
cheus had tolde that Bigthana, and Ther-
es the kynges two chamberlaynes (which he
kept the treasholders) sought to lay handes on
kyng Ahasuerus. And the kyng sayde: what Esther. ii. d.
worshyp and good haue we done to Mardo-
cheus therefore? Then sayd the kynges ser-
uauntes that ministred vnto hym: There is
nothyng at all done for hym. And the kyng
sayde: whose is the courte? (for Haman
was gone in to the courte without, before
the kynges house) that he myght speake vn-
to the kyng to hange Mardocheus on the
tree that he had prepared for hym. And the D.
kynges seruauntes sayde vnto hym: Behold,
Haman standeth without in the courte. And
the kyng sayde: let hym come in. And when

Haman came in, the kyng sayde vnto hym: What shall be done vnto the man whome the kyng woulde fayne honge vnto worshyp? Haman thought in his harte: whom delyteth the kyng to honge vnto worshyp more then me? And Haman answered the kyng: Let the man whom the kyng pleaseth to honge vnto worshyp, be brought hether: that he maye be arayed with the royall garmentes, whiche the kyng vseth to weare, and the horse that the kyng vseth vpon, and that the croune royall maye be set vpon his head. And let this rayment and horse, be delyuered vnder the hande of one of the kynges princes, that they maye aray the man wythall whom the kyng is disposed to honge (and cary hym vpon the horse thorowe the strete of the cytie, and proclayme before hym: thus shall it be done vnto the man, whom the kyng pleaseth to honge to honoure. C. And the kyng sayd: make haste, and take as thou hast sayde: the rayment and the horse, and do euen so vnto Mardocheus the Iewe, that syteth before the kynges gate, and let nothyng fayle of all that thou hast spoken. Then toke Haman the rayment and the horse, and arayed Mardocheus, and brought hym on horsebacke thorowe the strete of the cytie, and proclaymed before hym: Euen thus shall it be done to the man whom the kyng is disposed to honoure. D. And Mardocheus came agayne to the kynges gate, but Haman gat hym home in al the haste mourning bareheded, and tolde Zares his wyfe, & al his frendes, euery thyng that had happened hym. Then sayd his wise men, and Zares his wyfe vnto him: if it be Mardocheus, of the sede of the Iewes, before whom thou hast begon to fall, thou shalt not preuayle against him, but shalt surely fal before him. And whyle they were yet talkyng with hym, came the kynges chamberlaynes, and caused Haman to make haste, to come to the banket that Esther had prepared.

The. vij. Chapiter.

The. xij. day. Mattins. SO the kyng and Haman came in to the banket that Quene Esther had prepared, A. and the kyng sayd vnto Esther on the secon day at the banket of wyne: what is thy petitiō, (Quene Esther) that it maye be geuen thee? And what requirest thou? Yea, aske euen half of the empyre, and it shalbe done. And Esther the Quene answered, & sayd: If I haue found grace in thy sight (O kyng) and if it please the kyng, then graunt me my lyfe at my desyre, and my people for my petitiō sake: for we are solde, I and my people, to be destroied, to be slayne, and to perysshe. D. And would God that we were solde to be bondmē, and bondwomen, then would I holde my tong: For the enemy pondereth not the kynges harme. The kyng Ahasuerus answered, and sayde vnto Quene Esther: who is he? and where is he, that dare presume in his mynde to do after that maner? And Esther sayde: the enemy and aduersary is this wicked Haman. Haman was C. exceadyngly afrayd before the kyng, and the Quene. And the kyng arose from the banket and from the wyne in his displeasure, & went in to the palais garden. And Haman rose vp, and besought Quene Esther for his life: for he sawe that there was a mischefe prepared for hym of the kyng already. And when the kyng came agayne out of the palais garden, into the place where they dranke wyne, Haman had layde hym vpon the bed that Esther sat vpon. Then sayde the kyng: will he force the Quene also before me in the house? As D. sone as that worde went out of the kynges mouth, they couered Hamās face. And Harbona one of the chamberlaynes that stode before the kyng sayd: behold, there standeth a galous in Hamans house. l. cubites hye, which he made for Mardocheus, that spake good for the kyng. The kyng said: hang hym theron. So they hanged Haman on the galous, that he had made for Mardocheus. Thus was the kynges wrath pacified.

The. viij. Chapiter.

Euensong. A. ON the same daye dyd kyng Ahasuerus geue the house of Haman the Iewes enemy, vnto Quene Esther. And Mardocheus came before the kyng: for Esther told how that he belonged vnto her. And the kyng put of his fynger a ryng, which he had taken from Haman, and gaue it vnto Mardocheus. And Esther set Mardocheus ouer the house of Haman. And Esther spake yet more before the kyng: and fell downe at his fete weping, and besought hym that he would put awaye the wickednes of Hamā the Agagite, and his deuyce that he had ymagined against the Iewes. And the kyng (accordyng to the maner) helde out the golden scepter towarde Esther (whereby was declared a token of graciousnesse). Then arose Esther, and stode before B. the kyng and sayde: If it please the kyng, & if I haue founde grace in his sight, and if it be acceptable before the kyng, & the matter be written, that the letters of the deuice of Hamā the sonne of Amadatha the Agagite, maye be called agayne: which letters he wrote to destroye the Iewes, which are in al the kynges landes. For how can I suffre & se the euil, that shall happen vnto my people? Or, howe can I loke vpon the destructiō of my kynred? And the kyng Ahasuerus sayd vnto Quene Esther, and to Mardocheus the Iewe: Behold, I haue geuen Esther the house of Haman, whom they haue hanged vpon a tree, because he layed hande vpon the Iewes. Write ye also for the Iewes, as it lyketh you in the kynges name, and seale it with the kynges ringe. (For the writynges that are written in the kynges name, and

sealed with the kynges ringe, durst no man discanull.) Then were the kyng a scribes called at the same tyme, euen in the third moneth, that is the moneth* Siuan, on the thre and twentie day. And it was written (accordyng to all as Mardocheus commaunded) vnto the Iewes and to the princes, to the deputies and captaines in the landes which are from India vnto Ethiopia, namely an hundred and seuen and twenty landes, vnto euery one accordyng to the writyng therof, and to euery people after their speache, & to the Iewes accordyng to their writyng and language. And he wrote in the kyng Ahasuerus name, and sealed it with the kynges ringe, and by poetes that rode vpon horses, and cheefe yong mules sent he the writynges wherin the king graunted the Iewes (in what cities soeuer they were) to gather them selues together, & to stande for their life, & for to roote out, to slay, & to destroy al the power of the people & land, that would trouble them with children & women, & to spoile their goodes vpon one day in all the landes of kyng Ahasuerus, namely, vpon the xiii. day of the xii. moneth, whiche is the moneth* Adar. The summe of the writyng was, how there should be a commaundement geuen in all landes, and publyshed among al people, and that the Iewes should be ready against that day, & auenge them selues on their enemies. And to the poetes that rode vpon the fyry horses, and mules made haste with all spede, to execute the kynges worde, and the commaundement was deuysed in Susan the cheefe citie. And Mardocheus went out from the palace and before the kyng in royall apparel of purpure and white, and with a great croune of gold, beyng arayed with a garment of silke and purple, and the citie of Susan reioysed and was glad, & vnto the Iewes there was come a newe lyght and gladnesse, ioye and worthyp. In all landes & cities, into what place soeuer the kynges worde and commaundement reached, there was ioye & mirth, prosperitie & good dayes among the Iewes: in so muche that many of the people of the lande became of the Iewes belief, and the feare of the Iewes came vpon them.

The .xiiii. Chapiter.

In the twelfth moneth, that is the moneth Adar, vpon the thirteenth daye of the same, when the kynges worde and commaundement should be done, euen vpon the same day that the enemyes should haue destroyed the Iewes, to haue ouerlayed them, it turned contrary wise, soo that the Iewes should subdue their enemies. For then gathered the Iewes together in their cities within all the landes of kyng Ahasuerus, to laye hande on suche as would do them euell, and no man could withstande them, for the feare of them was come vpon all people. And all the princes of the landes, and prynces and deputies and officers of the kyng, promoted the Iewes, for the feare of Mardocheus came vpon them. For Mardocheus was great in the kynges house, & the report of him was noysed in all landes, how he prospered & grew. Thus the Iewes smote all their enemies with a sore slaughter, and slue and destroied, and dyd after their will, vnto suche as were their aduersaries. And at Susan the cheefe citie slue the Iewes, and destroyed fyue hundred men, and slue Pharsandatha, Dalphon, Aspatha, Pharatha, Adalia, Aridatha, Pharmastha, Arisai, Aridai, and Iezatha, the ten sonnes of Haman, the sonne of Hamadata, the enemye of the Iewes: but on his goodes they layed no handes. At the same tyme was the kyng certified of the nombre of those that were slayne in the citie of Susan. And the kyng sayde vnto Quene Esther: The Iewes haue slayne and destroyed fyue hundred men, in the citie of Susan, and the ten sonnes of Haman, what haue they done (thynkest thou) in other landes of the kyng? and what is thy petition, that it may be geuen the? Or what requirest thou more to be done? Esther answered: If it please the kyng, let hym suffre the Iewes to worowe also to do, accordyng vnto this dayes commaundement, that they may hange Hamans ten sonnes vpon tree. And the kyng charged to do so, and the commaundement was deuysed at Susan, and they hanged Hamans ten sonnes. For the Iewes that were in Susan, gathered them selues together, vpon the fourteenth day of the moneth Adar, & slue three hundred men at Susan, but on their goodes they layed no handes. As for the other Iewes that were in the kynges landes, they came together, and stode for their liues, that they might haue rest from their enemyes, and slue of their enemyes fyue & seuenty M. howbeit, they layed no handes on their goodes. This they did on the thirteenth daye of the moneth Adar, & on the fourteenth daye of the same moneth rested they: which daye they helde with feastyng & gladnesse. But the Iewes that were at Susan, came together both on the thyrteenth day, & on the fourteenth, & on the fyftenth daye of the same they rested and helde that daye with feastyng & gladnes. And therfore the Iewes that dwelt in the villages and vnwalled townes, helde the fourteth day of the moneth Adar, with gladnesse and feastyng, and as a holy daye, and euery one sent gyftes vnto an other. And Mardoche wrote these thinges, and sent the writynges vnto all the Iewes that were in all the landes of kyng Ahasuerus, both nye and farre, that they should make a law among them selues, and holde the fourteth and fyftenth daye of the moneth Adar, as the dayes wherin the Iewes came to rest from their enemies, and

Mayr. D. Februarie. C. The .xiiii. day Aprilis. N. B. D. C. D.

The first Chapter.

THere was a man in the lande of Hus, whose name was Job, & the same man was a perfect and iust man, and such a one as feared GOD, and eschewed euell. And he had seuen sonnes, & three doughters. His substaunce also was seuen M. sheepe, and iij. M. camels, & C. yoke of oxen, & fyue hundred she asses, and a very great houshold, so that he was one of the most principall men, among all the men of the East countrey. And his sonnes went and made bankettes, one daye in one house, an other daye in another, and sent for their three systers to eate and drinke with them. And it fortuned, that when they had passed ouer the tyme of their bankettinge, and about, Job sent for them, and sanctified them, and rose vp early, and offred according vnto them. For Job sayde, leste perauenture my sonnes haue synned, & haue blasphemed God in their hartes. Thus dyd Job euery daye. And vppon a daye when the children of God came and stode before the Lorde, it fortuned that Satan came also among them. And the Lorde sayde vnto Satan: from whence comest thou? Satan answered the Lorde and sayde: I haue gone about the lande, and walked therein it. And the Lorde sayde vnto Satan: Hast thou not considered my seruaunt Job, howe that there is none like vnto him in the lande a perfect and a iust man, one that feareth God, and eschueth euell? Satan answered, and sayde vnto the Lorde. Doth Job feare God for nought? Hast thou not preserued him and his house, and all that he hath on euery syde? Thou hast blessed the workes of his handes, and his possession is encreased in the lande. But laye thy hande nowe vppon him, touche all that he hath, and he will curse the to thy face. And the Lorde sayde vnto Satan: lo, all that he hath, is in thy power: onely vppon him put not thy hande. So went Satan forth from the presence of the Lorde. And vppon a certayne daye [illegible] sonnes and doughters were eatinge and drinkinge in their eldest brothers house, there came a messenger vnto Job, & sayde: the oxen were a plowinge, and the asses goinge in the pasture besyde them, the Sabeans came and toke them away, yea & haue slayne the seruauntes with the edge of the swearde, & I only am escaped to tell the. While he was yet speakinge, there came an other, and sayde: The fyre of God is fallen from heauen, and hath

The. xiij. boke Euenlong. 8. Gen. xxii. b. Job. xiiij. b.

Job. ij. a. 1. pet. v. c. b. 2.

And whyle he was yet speakyng, there came an other, and sayde: The Caldees made thre armyes, and fell vpon the camels, and haue caried them awaye: yea, and slayne the seruãtes with the sweard, and I onely am gotten awaye to tel the. And while he was yet speakyng, there came an other, & sayde: Thy sonnes, and thy doughters, were eatyng & drynkyng wyne in their eldest brothers house, & beholde, there came a mighty great wynde out of the south, and smote the. iiii. corners of the house, whiche fell vpon thy chyldren and they are dead: and I am gotten awaye alone to tell the. Then Job rose vp and rent his clothes, and shaued his head, fell downe vpon the ground, worshipped, & sayd: * Naked came I out of my mothers wombe, & naked shal I returne thyther agayn. The Lord gaue, and the Lord hath taken awaye, euen as it hath pleased the Lord, so it is come to passe: blessed be the name of the Lord. * In al these thynges dyd Job not offende, nor murmured foolyshly agaynst God.

Eccle. v. c. 1. Tim. vi. d.

Job. ii. c.

The. v. Chapiter.

Eph. vi. date. Satan.

AGayne the chyldren of God came and rose before the Lord, and Satan came also among them, and rose before the Lord. And the Lord sayde vnto Satan: Hast thou not considred my seruaũt Job? For there is none like him in al the lãd. For he is a perfect and a iust man: such a one as feareth God, and eschueth euel, and cõtinueth stylin his godlynesse. And thou mouest me agaynst hym, that I should punysshe hym for nought. And Satan answered the Lord, and sayd: Skynne for skynne, yea, a man wyll gene all that euer he hath for his lyfe. But lay thyne hande nowe vpon hym, and touche ones hys bone and flesshe, and he shall curse the to thy face. And the Lord sayde vnto Satan: lo, there hast thou hym in thy power, but spare his lyfe. So went Satan forth from the presence of the Lorde, and smote Job, with marueylous sore byles, from the sole of his fote, vnto his croune, so that he sat vpõ the grond in the asshes, and scraped the filth of hys sores with a potsherde. Then sayd his wyfe vnto hym: * Doest thou continue yet in thy perfectnesse? curse God and dye. But Job sayd vnto her: thou speakest lyke a foolysh woman, shall we receyue prosperitie at the hand of God, and not receyue aduersitie? * In al these thynges dyd not Job synne with his lippes.

Now when Job & his frendes hearde of all the trouble that happened vnto hym, there came thre of them, euery one from his owne place, namely, Eliphas the Themanite, Baldad the Suhite, and Zophar the Naamathite, and

Ecclesiast. ii.

B.

C.

Iere. xx. b.

their compassion vpon hym, and to comfort hym. So when they lyft vp their eyes a far of, they knewe hym not. Then they cryed and wept, and euery one of them rent his clothes, and sprynkled dust vpon their heades in the ayre. They sat them downe by hym also vpon the ground seuen dayes, and seuen nyghtes. Neyther was there any of them that spake one worde vnto hym: for they sawe, that hys payne was very great.

The. vi. Chapiter.

Ecclesiast. ii.

AFter this opened Job his mouth, and cursed his daye. And Job answered, and sayd: Let be that daye, wherein I was borne, and that nyght in the which it was sayd there is a manchylde conceyued. Let same daye be tourned to darkenesse, and not regarded of God from aboue: neyther let hym shyne vpon it with lyght, but let it be stayned with darkenesse, and the shadowe of death. Let the dymme cloude fall vpon it, and let it be lapped in with sorow on the day tyme. Let the darke storme ouercome that nyght, and let it not be ioyned vnto the dayes of the yere, nor coupted in the monethes. Desolate be that nyght, and without gladnesse, let them that curse the daye, and that be redye to rayse vp mourning, gyue it also their curse. Let the starres of that nyght be dymme, thorowe darkenesse of it. Let it loke for lyghte, but let it see none: neyther the rysing vp of the sayre morowe, because it shut not vp the wombe that bare me. For then should the sorowes haue bene hyd from mine eyes. Alas* why dyed I not in the byrth? why dyd not I perysshe as sone as I came out of my mothers wombe? Why let they me vpon their knees? Why gaue they me sucke with their breastes? Then should I now haue lyen styll, I should haue slept, and bene at rest, lyke as the kynges and lordes of the yearth, which he haue buylded them selues speciall places: Or as the princes that haue had great substaunce of gold, and their houses full of syluer. Or why was I not hyd, as a thyng borne out of tyme, either as a young chyldren, which neuer saw the lyght? There must the wicked cease from their tiranny, and there, such as be ouerlabboured be at rest: there are those set out free, which haue bene in prison, so that they heare no more the voyce of the oppressoure. There are small and great, & the seruaunt is free from his maister. Wherfore is the lyght gyuen to hym that is in miserie, and life vnto them that haue heuy hartes? Which long for deeth, & though it come not, would dyg it out of hyd places, which are so would be exceadyng glad, & reioyce, if they could fynde their graue anye where. What should be gyue to that mã, whose way is hyd, and God kepeth it darke from hym? For my sighes come before I eate, & my roryng gets out like the waters. For the thyng that I am

Ecclesiast. vi. B.

Jere. xx. b.

ced, is come vpon me, & the thyng that I was afrayed of is happened vnto me. Was I not happy? Was I not quyet? Was I not in rest? And now cometh suche misery vpō me.

¶ The.iij. Chapiter.

Thr. vbi. day. Matins. 8. Then answered Eliphaz the Themanite, and sayde: Yf we begyn to commune with the, wilt thou be discontent? But who can withholde hym selfe from speakyng? Behold thou hast bene a chastener of many, and hast comforted the weery handes. Thy wordes haue set vp those that were fallen, thou hast reserued the weake knees. But nowe that the plage is come vpon the, thou art greued: now that it hath touched thy selfe, thou arte sayntharted. * Is not thy feare, thy stedfastnesse, thy patience, and the perfectnes of thy waies? Consyder (I praye the) who euer perysshed beyng an innocent? Or when were the godly destroyed? For (as I haue proued by experience:) they that plowe iniquitie, and* sowe wyckednesse, reape the same. With the blast of GOD they perysshe, and with the breath of his nosethrilles are they consumed awaye. The roryng of the Lyon, and the voyce of the Lyon, and the teeth of the Lyons whelpes are pulled out. The Lyon perysheth for lacke of praye, and the Lyons whelpes are scattered abrode.

Job. iiii. d. Job. ii. c. Gal. vi. b. C. And to me came the woorde secretely, and myne eare hath receaued a lytle there of. In the thoughtes and visions of the nyght (whē sleepe cometh on men) feare came vpon me, and drede whiche made all my bones to shake. The wynde passed by, before my presence, and made the heeres of my fleshe to stand vp. He stode there, and I knewe not his face, an ymage there was before myne eyes, and in the stylnes hearde I a voyce. * Shall man be more iust then God? Or shal a man be purer then his maker? Behold, he founde no truthe in his seruauntes, and * in his aungels there was folye: Howe muche more in them that dwell in houtes of clay, and whose foundacion is but dust: whiche shal be cōsumed as it were with a mothe? They shall be smytten from the mornyng vnto the euenyng: yea, they shall perysshe for euer, when no man thynketh thereon. Is not their excellye gone awaie with them? they shall dye truely, and not in wysedome.

Job. xxv. a. Psal. cxliiii. a Mom. iii. c. ii. Pet. ii. b. M.

¶ The.v. Chapiter.

Euesong. 8. Calle (I praye the) if there be any that wyll answere the, and loke thou vpon any of the holy men. For the foolyshe man, displeasure killeth hym, and anger sleeth the ignoraunt. * I haue sene my selfe, when the foolyshe was rooted and cōdemned. I curssed his habitacion. His children were without prosperitie, and they were slayne at the gate, and there was no man to deliuer them. * Hys harueste was eaten vp of the hungry, and the weaponed man spoyled it, and the thyrsty dranke vp their labour. It is not the earth that bryngeth forth iniquitie: neyther cometh sorowe out of the grounde, but man is borne vnto labour, lyke as the sparkes flye vp out of the hoat coles. But I wyll make countayll at the Lorde, and wyll talke wyth God, whyche doth thynges that are vnsearchable, and marueyles without nombre. * He geueth rayne vpon the yearth, and powreth water vpon the stretes, to* set vp them that be of lowe degree, and that those whiche are in heynesse, may come to prosperitie. He destroyeth the deuises of the subtyle, so that their handes are not able to perfourme any stedfast thyng. * He compasseth the wyse in their own craftynesse, and ouerthroweth the counsayll of the wycked. In so muche, that they runne vnto darkenesse by fayre daye, * and grope about them at the noone daye, lyke as in the nyght. He shall delyuer the poore from the sweard, and from the threatenynges of the vngodly, and from the violence of the myghty. Hee is the hope of the poore, and the mouth of the wycked shalbe stopped. Behold, * happy is the man whome God punyssheth: therefore refuse not thou the chastenyng of the almyghty God. For* though he make a wound, he geueth a plaster, though he smyte, hys handes maketh whole agayne. He shall delyuer the in syxe troubles, and in the seuenth there shall no euell come to the. In hungre he shall saue the from death, and when it is warre from the power of the sweard. Thou shalt be kept from the euil tongue, and when trouble cometh, thou shalt not nede to feare. In destruction and death, thou shalt be merry, and * shalt not be afrayd of beastes of the yearth. For the stones of the land shall be confederate with the, and the beastes of the field shal geue the peace. And thou shalt knowe that thy dwellyng place shall be in rest, and thou shalt go, and beholde thy habitacion, & shalt not synne. Thou shalt se also, that thy seade shall encrease, and that thy posteritie shalbe as the grasse vpon the yearth. Thou shalt come also to thy graue in a ripe age, lyke as whē they take vp a corne whete in due season. Lo, this we our selues haue proued by experience, and euen thus it is. Herken thou to it also, that thou maiest take hede to thy selfe.

Prou. xv. b. Psal. xxxvii. c. Deu. xxviii. d. M. Job. xxxiii. d. Psal. xxxiiii. a. Deu. xxviii. d. C. Heb. xii. a. Apoc. iii. d. Oze. vi. b. * Dtee. vi. a. M. Psal. xcv.

¶ The.vi. Chapiter.

The. vbi. my Mattins. 8. Iob answered also and sayde: O that the displeasure whiche I haue, were truely weyed, and my punyshement layd in the balances together, for nowe is it heuier then the sand of the sea. And this is the cause that my wordes are so sorowfull. For the arrowes of the almyghty are round about me, whose indignacion hath dronke vp my spirite, & the terrible feares of God are set against me.

Ecclus.iii.a.

Doth the wylde Asse roze when he hath grasse? Or crieth the oxe when he hath todde enough? What wyth is vnsauery, shall it be eaten without salt? or is there any taste in the whyte of an egge? The thynges that somtyme I myght not awaywithall, are now my meate for very sorowe. O that I myght haue my desire, and that God wold graunt me the thyng that I long for. O that God wold begyn and smyte me: that he wold let his hõd go, and take me cleane away. Then should I haue some cõfortc: yea, I wold deserue hym in my payne, that he should not spare, for I will not be against the wordes of the holy one.

B. For what power haue I to endure? and what is myne ende, that my soule might be patient? Is my strength the strength of stones? Or is my flesh made of brasse? Is it not so, that there is in me no helpe, and that my substaunce is taken fro me? He that is in tribulation ought to be comforted of his neyghbour, but the feare of the Lorde is cleane away. Myne owne brethren passe ouer by me as the water broke, and as the tyuer of the water, do hastely go away. But they that feare the horestroit, the snow shal fall vpon them. When

C. their tyme cometh, they shalbe destroyed and perysh, whē thei be set on fire, thei shalbe remoued out of their place for the pathes that they go in, are croked, they hast after payne thynges, & shall perish. They turne thē to the pathes of Theman, & to the waies of Saba, wherin they haue put their trust. Confounded are they that put anye confidence in them. For whē thei come to obteyn the thinges that they loke for, they are brought to confusion. Euen so are ye also come vnto me, but now that ye se my misery, ye are afrayed.

D. Did I desire you to bring vnto me, or to geue me any of your substaunce? To deliuer me from the enemies hand, or to saue me frō the hande of tyraunte? Teache me, and I will holde my tong: and when I do erre, shewe me wherin, how effectuall are the wordes of truth And wherof you can rebuke & reproue thē? Do ye take deliberation to checke mens sayinges, & iudge a pore worde spokē in vaine? Ye fall vpon the fatherlesse, and go about to ouerthrowe your owne frend. And therefore be content, and loke nowe vpon me, & I will not lye before your face. Turne I pray you be indifferent iudges: turne again, and be shal be my vnrighteousnesse in my tongue, or vayne wordes in my mouthe.

Deuteron. 25. Psal. xxxi.b

The.vii. Chapiter.

Hath man any certayne tyme vpon yearth? Are not his dayes also lyke the dayes of an hyred seruaunt? For lyke as a bond seruaunt desyreth the shadowe, and as an hyreling would fayne haue an end of his worke. (but in vayne) and many a carefull nyght haue I stolde* when I laye me downe to slepe I sayde, O when shal I aryse again, I longed sore for the nyght. And in the meane tyme am I full of sorowes vntyll the twylyght. My flesh is clothed with wormes and duste of the yearth: my tyraunte is withered & become horrible, * my daies passe ouer more spedily then a weuer can weue out his web, & are gone or I am aware. O remembre that my lyfe is but a wynde, & that mine eye shall nomore se pleasures therof: yea, and that none other mens eye shall se me any more. For as thou castest thine eye vpon me, I come to nought. The cloude is consumed & vanished away, euen so he that goeth down to the graue, shal come no more vp, nor turne again vnto his house: neither shal his place know hym any more. Wher fore I wil not spare my mouth, but wil speake in the trouble of my spirite, & muse in the bitternes of my mynd. Am I a sea, or a whale fyshe, that thou kepest me so in prison? When I saye: my bed shall comforte me, & that haue some refreshyng by talkyng to my selfe, vpon my couche. * Thē troublest thou me with dreames, and makest me so afrayd thorow visiõs, that my soule wysheth rather to perysshe and lye, then my bones to remayne. I can se no remedy, I shall lyue no more. O spare me thē, for my daies are but vayne: what is mā, that thou hast hym in suche reputatiõ, and settest so much by hym? Thou visitest hym early & euery daye, sodaynly doest thou* trye hym. Why gost thou not fro me, nor lettest me alone, to longe tyll I may swallowe down my spetle? I haue offended, and what shall I do vnto the, O thou preseruer of mē? Why hast thou made me to stande in the way, and am so beny a burthen vnto my selfe? why dost thou not forgeue me my synne? Wherfore takest thou not away my wickednesse? Behold, now must I slepe in the dust, and if thou seekest me to morowe, in the morning, I shall be gone.

Gen.xxviii. B. Iob.ix.c. and, xxiiii.c. C. Dani.ii.a. Gen.xxix.a. Deut.viii.a. D.

The.viii. Chapiter.

Then answered Bildad the Suhite, and sayde: Howe longe wylt thou talke of suche thynges? Howe longe shall thy mouth speake so proude wordes? Doth GOD peruerte the thynge that is lawfull? Or dothe the Almyghtye destroye the thynge, that is right? For as yat thy children sinned against hym, did not he punyshe them for their wickednesse? If thou wouldest seeke vnto God betymes, and make thyne humble prayer to the almyghty, & if thou wouldest lyue a pure & a godly lyfe, would he not wake vp vnto the immediatly, & geue the, the beautie of righteousnes again? In so much, that wherin soeuer thou haddest lytle afore, thou wouldest now haue great abundaunce.

The.viii. day Psalmes. B.

before the, * and searche diligently among their fathers. For we are but of yesterday, & cõsidre not, that* our daies vpon earth are but a very shadowe. Shal not they shewe the & tell the: yea, and gladly confesse the same? May a rushe be growe without moystnesse? Or may the grasse growe without water? No, but (or euer it be shot forth, and or it be gathered) it withered before any other herbe. Euen so goeth it with all them that forgette God, and euen thus also shall the hipocrites hope come to nought, his confidence shall be destroyed, & his trust shalbe a spyders webbe. He shal leane vpon his house, but it shal not stande: he shall holde hym fast by it, yet shal it not endure. It is euen as a grene tree before the sunne, and shoteth forth the braunches in his garden. It taketh many rootes by a welspryng, in so muche that it is lyke an house of stones. But if it be taken out of his place, euery man denyeth it, saying: I know the not. Lo, thus is it with him, that reioyseth in his owne doynges: and as for other, they growe out of the yearth. Behold, God wyll not cast away a vertuous man, neyther wyll he helpe the vngodly. Thy mouthe shall he fyll with laughynge, and thy lyppes with gladnesse. They also that hate the, shall be confounded, and the dwellyng of the vngodly shall come to nought.

D.

The. ix. Chapiter.

IOb answered, and sayde: I know it is so of a truthe. For howe may a man (cõpared vnto God)* be iustifyed? If he wyl argue with hym, there is not one among a thousand that can answere hym. Concernyng suche as be wyse of harte, or myghtye in strength, who euer prospered, that toke part against hym? He translateth the mountaynes, or euer they be aware. It is he that ouerthroweth them in his wrath. He remoueth the earth out of her place, that the pyllers therof shake with all. He commaundeth the sunne, and it ryseth not: he closeth vp the starres, as it ware vnder a sygnet. He hym selfe alone spreadeth out the heauens, and goeth vpon the wawes in the sea. He maketh the wawes of heauen the Arcton:* the seuen starres, and the secrete places of the South. He doeth great thynges, suche as are vnsearchable: yea, and wonders without nombre. Lo, whe he goeth ouer by me, I shall not se him. And when he departeth by me, I shall not take vpon hym. I shall not persecue hym. If he be lustie to take any thyng away, who wyl make hym restore it againe? Or who wyll saye vnto hym: * what dost thou? * Yet is God, whose wrath no man may withstande, but the proudest of all, must stoupe vnder hym. Howe should I then answere hym? Or what wordes should I fynde out against hym? Yea, though I were righteous, yet myghte I not geue hym one worde againe, but mekely submyt my selfe to hym as my iudge. If I had called vpon hym, and he had answered me: yet would I not beleue, that he heard my voyce, he troubleth me so with the tempest, & wounded me out of measure without a cause. He wyll not let my spirite be in rest, but fylleth me with bytternesse. If men wyll speake of strength, lo, he is strong: If men wyll speake of ryghtousnesse, who dare be my recorde? If I wyll iustifie my selfe, myne own mouth shall condempne me, if I wyll put forth my selfe for a perfecte man, he shall proue me a wicked doer. For though I be an innocent, & my conscience cleare, yet am I wery of my lyfe. One thyng it is, and therefore I sayde: He destroyeth both the ryghteous and vngodly. And though he slaye sodeynly with the scourge, yet wyll he laughe at the punyshement of the innocent. As for the worlde, it is geuen ouer into the handes of the wycked, and he shall couer the faces of the iudges there of. Is it not so? where is there any, but he is suche one? * My dayes are more swyfte then a runner: they are gone, & haue sene no good thyng. They are passed away as the shippes that be good vnder sayle, & as the Egle that flyeth to the praye. When I am purposed to forget my complaynyng, to leaue of fro my wrath, and to comforte my selfe, then I am afrayd of all my sorowes, for I know that thou wilt not iudge me innocẽt. If I be then a wicked doer, why laboure I in vayne? If I washe my selfe with snowe water, and make my hãdes neuer so cleane at the wel, yet shalt thou dyppe me in the myre, and mine own clothes shall defyle me. For he that I must geue answere vnto, and with whome I go to lawe, is not a man as I am. Neither is there any daysmã to lay his hande betwene vs. Let hym take his rodde away fro me: yea, let hym make me no more afrayd of hym, and then shal I answere hym without any feare, for as log as it is thus, I can make no answere.

D.

Euensong.

B.

Psal. xlviii. a. Iob. iiii. ix. a. and. xxv a. Rom. iii. c.

Amos. iii. a.

B.

Ecclesi. iii. a. Isai. x. a.

The. x. Chapiter.

MY soule is greued to lyue: I wyll make my complaynt, and wyll speake out of the verye heuynesse of my soule. I wyll saye vnto GOD: O dooe not condempne me, but shewe me the cause wherefore thou contendest to with me? Thynkest thou it well done to oppresse me, to cast me of, (beyng the workes of thy handes) and to maynteyne the counsayle of the vngodly? Hast thou fleshlye eyes? Or doest thou loke as a man loketh? Or are thy dayes as the dayes of man, and thy yeares as mannes yeares? That thou makest suche inquisition for my wyckednesse, and searchest out my synne? Where as (notwithstandyng) thou knowest that I am no wicked person, and that* there is no man able to deliuer me out of thy hand.

The. xix. day Mattins. A.

Deut. xxxii. c.

B. * Thine handes haue made me, & fashioned me all together rounde about, wilt thou then destroy me sodenly? O remembre (I beseche the) how that thou madest me of the mould of the yearth, and shalt bryng me into dust again. hast thou not turned me, as it were mylke, and turned me to crudes like cheese? Thou hast couered me with skinne and flesh, and ioyned me together with bones and sinowes. Thou hast graunted me life, and doen me good: and the diligent hede that thou toke vpō me, hath preserued my spirite. Thou hast hid these thinges in thyne harte. I am sure that thou remembrest this thyng. If I did synne, thou haddest an eye vnto me, and shalt not declare me innocēt, because of mine offence. If I haue doen wickedly, wo is me therfore. Yf I haue doen righteously: yet dare I not lift vp my heade, so full am I of confusion, and se myne owne mysery. Thou hunt. me out (beyng so heynous) as it were a lyon, & troublest me out of measure. Thou bryngest freshe witnesse against me, and thy wrath increasest thou vpō me, very many are the plagues that I am in. * Wherefore haste thou brought me out of my mothers wombe? O that I had perished, and that no eye had sene me. Yf they had caried me to my graue as soone as I was borne, then shoulde I be now as though I had neuer ben. Are not my dayes fewe? Let him then leaue of fro me, and let me alone, that I may ease my selfe a litle afore I go thither, from whence I shal not turne again, euen to the lande of darkenesse, & shadowe of death: yea, into the darke cloudy land, and deadly shadowe, where as is no ordre, but terrible fear, as in the darkenesse.

Gen.i.d.

Ex.

Job.iij.b.

D.

¶ The. xi. Chapiter.

Euensong.

THen answered Sophar, the Naamathite, & said: Shoulde not he, that maketh many wordes, be answered? Should he that babbleth much be commended therin? Should men giue eare vnto the onely? Thou wilt laugh other men to scorne, and shall no body mocke the again? Wilt thou say vnto God. The thyng that I take in hand is perfite, & I am cleane in thy sight? O that God would speake and open his lippes against the, that he might shewe the cout of his secrete wisedom: why he rewardeth the double, as he was appointed to do: the wouldest thou know, that God hath forgotte the, because of thy synne.

B.

Art thou able to finde out the secretes of God? Or wilt thou attain to the perfectenes of the Almightye? He is hyer then heauen, what art thou able to do? Deper the the hel, how wilt thou then knowe hym? His length exceedeth the length of the yearth, and his breedth, the breedth of the Sea. Though he turne al thynges vp side down, close them in, gather them together, who wil turne him frō

why doest thou so? * For it is he that knoweth the vanite of men, he seeth their wickednesse also, should he not then consider it? A vayn body exalteth hymselfe, & a man newe borne is like a wilde asses colte. Yf thou haddest now a right hart, & stretchedst vp thine handes toward hym: yf thou woldest put away the wickednes which thou hast in hād, so that no vngodlinesse dwell in thy house, then mightest thou lifte vp thy face without blame, and then shouldest thou be sure, and haue no nede to feare. Then shouldest thou forget thy mysery, and thinke nomore vpon it, then vpon the waters that runne by. Then shoulde the residue of thy life be as cleare as the noone day, and sprynge forth as the morning. Then mightest thou haue confort, in hope that thou hast: and slepe quietly, when thou art buried. Then shouldest thou take thy rest, and no man make the afraid: yea, many one shoulde set muche by the. As for the eyes of the vngodly: they shalbe consumed, & not escape: ther hope shalbe misery and sorowe of minde.

i.Re.xvi.b. Jere.vj.b.c Psal.vj.c. Rom.iij.c.

Psalme 37.

¶ The. xij. Chapiter.

SO Job aunswered, and said: Then (no doubt) yeare the men alone, and wisedom shall perishe with you. But I haue vnderstandyng as wel as ye, and am no lesse then ye. Yea, Who knoweth not these thynges? Thus he that calleth vpon God, & who God heareth, is mocked of his neighbour: the godly, and innocent mā is laughed to scorne. Godlines is a light, despised in the hartes of the riche, and is set for them to stomble vpon. The houses of robbers, are in welth, & prosperite: & they that maliciously medle against God: dwell without care in those thynges that God hath geuen rychely with his hand. Aske thy catel, and they shall enstruct the, the soules of the ayre, and they that tel the. Or the encrease of the yearth, & it shal shewe the. Or the fishes of the Sea, & they shall certifie the. * What is he, but he knoweth that the hand of the Lord made all these? * In whose hand is the soule of euery liuyng thyng, and the breath of the flesshe of al men. * Haue not the eares pleasure in hearyng, & the mouth in tastyng the thyng that it eateth? Among olde personnes there is wisedom, and in age is vnderstandyng. Yea, with God is wisedō & strength, it is he that hath counsel and forēknowledge. Beholde, yf he breke downe a thyng, who can set it vp again? * Yf he shut a thyng, who wil open it? Beholde, * yf he with holde the waters, they drye vp. Yf he let them go, they destroy the yearth. With him is strength and wisedō: he knoweth both the deceyuer, & him that is deceyued. He caryeth away the wise men, as it were a spoile, and bryngeth the iudges out of their witte. He taketh away the cubiction of the people from their kynges: and

The. xx. dayes Wattyns. A.

B.

Sap.ij.a.

Job.xxxiij.a

Job.xxxiij.b.

Esa.xxii.f. Apo iii.b. Esa.l.a.

C.

gyrdeth their loines with a bande. He leadeth
away the great men in to captiuite, & turneth
the mighty vp side down. * He taketh the be-
saue from out of the mouth, and disapointeth
the aged of their reason. He powreth the con-
fusion vpo princes, and cõfoundeth them that
haue ben oppressed. * Loke what lyeth hyd in
darcknesse, he declareth it openly: and the
very shadowe of death bringeth he to light.
He both encreaseth the people, and destroieth
them. He maketh them to multiplie, and dry-
neth them away. He chaungeth the hartes of
them that rule the people of the yearth, and
disapointeth them: so that they go wandring
out of the way, and grope in the darke with-
out light: he maketh them also to stacker to,
and fro like dronken men.

¶ The. xij. Chapiter.

LO, all this haue I sene with myne eye,
heard with mine eare, and vnderstand it.
Loke what ye knowe, that same do I knowe
also, neither am I inferiour vnto you. Neuer-
theles, I talke with the Almyghty, & my
desyre is to commune with God. As for you,
ye are vnremaisters of lyes, and vnprofi-
table * Phisicions altogether. Wolde God,
ye kept your toung, for then might ye be ta-
ken for wise men. Now heare my chidyng, &
ponder the sentence of my lips. Wo ye speake
iniquite against God, and talke against hym
with disceyte? Wil ye not accept the person
of hym? Or wil ye contend with God? Shal
that helpe you, when he calleth you to reco-
nynge? For as one man mocketh an other, so
do ye mocke hym. He shal punish you, and re-
proue you, ye ye do secretly accept any per-
son. Shal he not make you afrayd, whē he
weyth hym selfe? Shal not his terrible feare
fal vpon you, your remembraunce is like vn-
to a sparke, and your bodies like the clay.
Holde your tonges for my sake, that I al-
so may speake, and my sorow shalbe the lef-
te. Wherfore do I beare my flesh in my teth,
& put my soule in mine handes? Lo, though
he slay me, yet wil I put my trust in him. But
I will reproue mine own waies in his sight,
he shal make me whole: and there may no hy-
pocrite come before hym. Heare my wordes,
& ponder my sayenges with your eares. Be-
hold, now haue I prepared my iudgement, &
know that I shal be found righteous. What
is he, that wil go to law with me? Let hym
come, that I may now holde my tong, & dye.
Neuerthelesse, graunt me two thynges, and
then wil I not hide my self from the. With-
draw thine hande from me, and let not the
fearfull dreade of the, make me afrayd: and
thē call me, and I will answere: or els let me
speake, and geue me thou an answere. How
many are my mysdedes and sinnes? Let me
know my transgressions & offences? Where-
fore hidest thou thy face, and holdest me for
thine enemy? Wilt thou be so cruel and ex-
treame vnto a flyeng leafe, and followe vpon
dry stubble? for thou layest harpely to my
charge, and punishest me * for the faines of
my youth. * Thou puttest my fete also in the
stockes: and lokest narowly vnto all my pa-
thes, and markest the steppes of my fete,
where as I (notwithstandyng) maste con-
sume like as a foul cation, and as cloth, that
is motthe eaten.

¶ The. xiij. Chapiter.

MAn that is borne of woman, hath but a
short time to liue, and is full of misery.
He cometh vp, & is cut downe like a floure.
He flyeth as it were a shadowe, and neuer
continueth in one state. Doest thou open
thine eies vpon suche one, and bringest me in
to thy iudgement? Who can make it cleane,
that cometh of an vncleane thyng? No body.
* The dayes of mā surely are determined, the
nombre of his monethes are knowen onely
vnto the. Thou hast appointed hym his bou-
des, which he can not go beyonde. Go from
him that he may rest a litle, vntil his day
come: which he loketh for, like as an hyre-
lynge doeth. For a tree be cut downe, there is
some hope, yet that it wil sproute, and wote
forth the braunches again. For though the
rote of it be waxen olde, and the worke there
of be dead in the ground, yet when it getteth
the sent of water, it wil bud and bryng forth
boughes, like as a tree that is planted. But
as for man, when he is dead, perished & con-
sumed away, what becommeth of hym. The
floudes when they be dried vp, and the ry-
uers when they be empty, are filled againe
therowe the flowyng waters of the Sea:
but when man slepeth, he riseth not again (of
his owne strength) * vntyll the heauen pe-
rish, he shal not wake vp, nor rise out of his
slepe. O that thou wouldest kepe, and hyde
me in the hel, vntil thy wrath were stilled, &
to appoint me a time, wherein thou mightest
remembre me. May a dead man liue againe?
* All the dayes of my life will I waite stil,
till my chaungyng shall come. Thou shalt cal
me: and I shall answere the, * despise not
thou the worke of thyne owne handes. For
now thou no nbjest al my goynges, yet be not
thou to extreame vpon my sinnes. Mine ini-
quite is sealed vp, as it were in a bagge: but
he thou merciful vnto my wickednesse. The
mountaines fal away at the last, the rockes
are removed out of their place, the waters
pearce therowe the very stones by litle and
litle, the floudes washe away the grauell and
yearth, and destroye thou the hope of man?
Thou preuaylest stil against hym, so that he
passeth away: thou chaungest his estate, and
puttest him from the. And whether his chil-
dren come to worship or no, he can not tell.

Prou. xxij. a
Iob. xij. a.

Luke. xj. a.
Mat. x. c.

Ecclesiast.

Prou. xvij. d.

Iud. xij. a.
Psal. c xix. a.
Psal. xxxix. b
Luke. xv. b.

Psal. xxxix. b.
Iob. xxxiij. c.

The. xxi. day
Martius.

Iob. vij. a. and
xv. c.

Ecclesi. b.
Esa. li. b.
1. Pe. iij. b.

Ge. xlvj. b.

Psal. cxxxviij.

not. While he liueth: his flesh muſt haue trauail, and while the ſoule is in him, he muſt be in ſorowe.

¶ The. xv. Chapiter.

Euerlong.

Then anſwered Eliphas the Themanite, and ſaid: Shal a wiſe mans anſwere be the ſcience of the winde, and fill any mans belly, as it wer the winde of the Eaſt? Shal he reproue with a woorde that is nothyng woorth, and ſpeake the thynges: which can do no good? Yea, thou haſt ſet it aſide, els wouldeſt thou not make ſo many woordes before god, but thy wickednelle teacheth thy mouth, and ſo thou haſt choſen the a crafty tong. Thine owne mouth condempneth the, & not I: yea, thine owne lippes ſhalbe an anſwere againſt the. Art thou the firſt man, that euer was borne: Or wart thou made before the hilles? Haſt thou heard the ſecrete counſell of God, that all wiſedom is to litle for the? What knoweſt thou, that we know not? find what vnderſtandeſt thou, but we can the ſame? With vs are both olde and aged men: yea, ſuche as haue liued longer then thy father. Thinkeſt thou it a ſmall thyng of the conſolacions of God? With the is a lying woorde. Why doth thyne hart ſo bewitche the. And wherfore winkeſt thou with thine eyes, that thy mynd is ſo puft vp againſt God, and letteſt ſuche woordes go out of thy mouth? What is man, that he ſhoulde be cleane? What hath he (whiche is borne of a woman) wherby he might be righteous? Behold, he doth not truſt his ſayntes: yea, the very heauens are not cleane in his ſight. How much more then an abhominable & vile man, which drynketh wickednes like water? I will tell the, heare me: and I wil ſhew the, that I haue ſene: which wiſe men haue told, and hath not bene hid from their fathers vnto whom only the yearth was geuen, and no ſtraunger went among them. The vngodly ſorroweth al the dayes of his life, as it ware a woman with a child, and the nombre of a tyrannes yeares is vnknowen. A fearful ſounde is euer in his eares, & when it is peace, yet feareth he deſtruction. He beleueth neuer to be deliuered out of darkeneſſe, for the ſwearde is alway before his eies. When he goeth forth to get his liuyng, he feeth playnely that the day of darkeneſſe is at hand. Sorowe and carefulneſſe wil make him afraid, and compaſſe him round about, like as it ware a king with his hoſt ready to the battail. For he hath ſtretched out his hand againſt God, & armed him ſelf againſt the almighty. He runneth proudly vpon him, and with a ſtiffe necke, fleeth he againſt him: where as he coureth his face with fatneſſe, and maketh his body wel lyking. Therfore ſhall his dwellyng be in deſolate cities, & in houſes which no man enabiteth, but are become heapes of ſtones. He ſhal not be riche, neither ſhall his ſubſtaunce continue, nor encreaſe vpon yearth. He ſhall neuer come out of darkeneſſe, the flame ſhall drie vp his braunches: with the blaſt of the mouth of God, ſhal he be taken away. He beleueth not that he is vanite, and yet he is out of the way, & vanite ſhalbe his recompence. He ſhal periſhe afore his time be worne out, and his braunche ſhal not be greene. He ſhall be plucked of as an vntimely grape from the vine: and ſhal let his floure fal, as the olyue doth. For the congregacion of ypocrites ſhalbe deſolate and vnfruteful, and the fire ſhal conſume the houſes of ſuch as are gredy to receyue giftes. He conceyueth trauaile, and beareth vanite, and their body prepareth forth deceite.

Pſal. bij. d. Eſa. lix. a.

¶ The. xvi. Chapiter.

The. xxii. day Mattins.

Then anſwered and ſaid: I haue oftimes hearde ſuche thynges, miſerable gueſts of comfort are ye, all the ſorte of you. Shal not vaine woordes yet come to an ende? Or haſt thou yet any more to ſaye? I coulde ſpeake, as ye do alſo. But woulde God that your ſoule were in my ſoules ſtede: then ſhould I heape vp woordes againſt you, & ſhake my head at you. I ſhoulde comfort you with my mouth, & releaſe your paine with the talkyng of my lippes. But what ſhal I do? For al my woordes, my ſorow wil not ceaſe: and though I holde my tonge, yet wil it not depart from me. But now that God hath ſent me auentite, thou haſt troubled al my congregacion.

B.

And that thou haſt killed me with wrynkles, my ſtefne is recorde, and my leanelle ryſeth vp againſt me, & beareth witnes againſt me. He is angry at me, he hateth me, & gnaſheth vpon me with his teath. Myne enemy ſhouleth vpon me with his eyes. They haue opened their mouthes wide vpon me, * and ſmitten me vpon the cheke deſpitefully, they gather themſelues together againſt me. God hath put me in preaſſe with the vngodly, and deliuered me into the handes of the wicked. I was in welth, but he hath brought me to nought. He hath taken me by the necke, he hath rent me and ſette me as a marke for him ſelf. His archers compaſſed me round about: he wounded my loines, and doth not ſpare. My bowels hath he poured vpon the grounde. He hath geuen me one wound vpon another, and is fallen vpon me like a Gyaunt. I haue ſowed a ſackcloth vpon my ſkynne, and hid with my heare in the duſt. My face is ſwollen with wepyng, and mine eyes is the darkome of death. Notwithſtanding there is no wickednelle in my handes, but my prayer is cleane. O yearth, couer not thou my bloud, and lette my crieng find no rowme. For loe, my witneſſe is in heauen, and he that knoweth me, is aboue in the heigth. My freendes geue me many woordes to frayne: and myne eye powreth out teares vnto God. O that a bo-

Iob. ij. b. 1. Pet. j. b.

Eccl. xxx. b. Mat. xiij. g.

C.

D.

dye myght pleate with God, as one man doeth with another: yet the nombre of my yeares is come, and the way that I muste go is at hand, from whence I wil not turne again.

¶ The. xvii. Chapiter.

Quenlyng.

MY breath tyreth, my dayes are shortened. I am hard at peathes doze. Fro ward men are with me, and mine eye muste continue in the bitternesse of them. O deliuer me, & loke out one to be my surety in thy sight. What is he, that knoweth who will promes for me? For thou hast witholde their hartes from vnderstandyng: therefore shalt thou not set them vp on hye. He promiseth his frendes part of his good, but his owne children spende it. He hath made me as it were a bywordes of the people: where as afore I was their ioye. Myne eyes is dimme for very heuinesse, and all my strength is become like a shadowe. Vertuous men therefore shal well consider this, and the innocent shal take part against the ypocrite. The righteous also wil kepe his way, & he that hath cleane handes, will euer be stronger and stronger. As for you, turne you, and get you hence (I pray you) seyng I can not finde one wise man among you: My dayes are past, and my counsailes, and thoughtes of my harte are vanished away, chaungyng the night into day, and the light into darkenesse. Though I tary neuer so much, yet the grane is my house, & I haue made my bed in the darke. I cal corruption my father, and the wormes cal I my mother & sister. What helpeth then my long taryeng? Or who hath considered the thing, that I loke for? Al that I haue shal go down into the pyt, and lye with me in the dust.

Not

¶ The. xviii. Chapiter.

This Chapter and that next before must be red at one lesson.

THen anuntwered Bildad the Suhite, and said: when will ye make an ende of your wordes? Marke wel, & then we wil speake. Wherefore are we counted as beastes, & reputed so vile in your sight? He destroyeth him selfe with his anger. Shall the yearth be forsaken, or any stone removed out of his place, because of the? Yea, the light of the vngodly shalbe put out, and the sparke of his fire shall not burne. The light shalbe darke in his dwellyng, and his candel shalbe put out with him. His presumptuous gounges are kept in, and his owne counsel shal cast hym downe. For his feet are taken, as it were in the net, and he is at his wittes ende. His fote shalbe holden in the snare, and it shal catche them that be thirsty of bloude. The snare is laid for hym in the ground, and a pitfall in the way. Fearfulnesse shal make him afraid on euery side, that he shal not know, where to get out, hunger shalbe his strength: misfortune shal hange vpon hym. He shall eate the strength of his owne skynne, euen the firste borne of death shall eate his strength. His hope shalbe voted out of his dwellyng, very fearefulnesse shal bryng hym to the king. Other men shal dwell in his house (but shalbe none of his) and brymstone shalbe scattered vpon his habitacion. His rootes shalbe dried vp vnder, and aboue shal his braunche be cut downe. His remembraunce shal perishe from the yearth, & he shal haue no name in the strete: they shal dryue him from the light into darkenesse, & cast hym cleane out of the worlde. He shal neither haue children, nor kynsefolkes among his people, also, nor any posterite in his dwellynges. They that come after hym, shalbe astonyed at his day, and they that go before, shalbe afraid. Suche are nowe the dwellynges of the wicked, and this is the place of hym that knoweth not God.

D.

¶ The. xix. Chapiter.

IOb answered, and said, how long wil ye vexe my soule, and trouble me with wordes? Lo, ten times haue ye reproued me: & are not ashamed for to laughe me to scorne. If I go wrong, I go wrong to my self. But yet ye wil enhance your selues against me, & accuse me to be a wicked person, because of the shame that is come vpon me: knowe this then, that it is God that hath handled me so violently, & hath compassed me about with his net. Yet I complaine of the violence done vnto me, I can not be heard. And ye I cry, there is no sentence geuen with me. He hath hedged vp my voice, that I can not passe, & he hath set darkenesse in my pathes. He hath spoyled me of mine honoure, and taken the crowne away fro my head. He hath destroyed me on euery side, and I am vndone: My hope hath he taken away fro me, as it were a tree plucked vp by the roote. His wrath is kyndled against me: he taketh me, as though I were his enemy. His men of warre came together, which made their way ouer me, & besieged my dwellyng round about. He hath putte my brethren farre away fro me, and such as were of mine acquayntaunce, are become straungers vnto me. Mine own kynsefolkes haue forsaken me, and my frendes haue put me out of remembraunce. The seruauntes and mayden of myne owne house, take me for a straunger: and I am become as an alyeuant in their sight. I called my seruaunt, and he gaue me no answere: no though, I praied him with my mouth. Myne own wife might not abide my breath, I was faine for to speake fayre for the children of mine own body. Yea, the children despised me. And when I was gone from them, they spake euel vpon me. All such as were my moost familiars, abhorred me: & they whome I loued best, are turned against me. My bone hangeth to my skynne, and my flesh is away, only there is left me the skynne about my teth. Haue pity vpon me, haue pity vpon me, O ye my frendes

D.

The. xvii. Iob. Watting.

A.

Iob. i. e. f.

B.

Psal. xxxviii.

Psal. xxxviii. c

C.

God hath touched me. Why do ye persecute me as God doth, and are not satisfied of my flesh? O that my wordes were now written: O that they were put in a booke: wolde God they were graven with an yron penne in lead, or in stone to continue. For I am sure, that my redemer liueth, and that I shall rise out of the yearth in the latter day: that I shalbe clothed again with this skynne, and se God in mine flesh. Yea, I my self shall behold him, not with other, but with these same eyen. Why reasons are these within me, did not ye say, why doeth he sulke persecution? I se there founde an occasion in me. But beware of the sweorde, for the sweorde will be auenged of wickednesse: and be sure, that there is a iudgement.

The. xx. Chapiter.

Then answered Sophar, the Naamathite, and sayed: For the same cause doo my thoughtes, compel me to answere. And why? my minde is ready within me. I haue sufficiently heard thy checking and reproue, therfore am I purposed to make answere after mine vnderstanding. Knowest thou not this, namely, that from the beginning (euer sence the creation of man vpon yearth) the gladnesse of the vngodly hath bene shorte, & that the ioye of hypocrites continued but the twynkling of an eye? Though he be magnified vp to the heauen, & that his heade reacheth vnto the cloudes, yet at a turne he perisheth for euer, in so muche that they which haue sene him, shall saye: Where is he? He shall vanishe as a dreame: so that he can no more be found, and shall passe away as a vision in the night. So that the eye, which sawe him before, shal haue no more sight of him, & his place shal know him no more. His children shall be faine to agree with the poore, and his handes shal restore their goodes.

From his youth his bones are ful of pleasures, but now shall he lye downe within him in the yearth. When wickednes was sweete in his mouth, he hid it vnder his tong. That he sauored, that wolde he not forsake, but kept it close in his throte. The meate that he did eat, is turned to the poison of the serpentes, within his body. The richelle that he deuoured, shal he cast vp again, for God shall ryue it out of his belly. He shal sucke the gal of serpentes, and the vipers tonge shal slay him. So that he nomore shall se the riuers, and brookes of hony, and butter. The thing that other men haue laboured for, shal he restore again, & shal not enioye it. After rychelle shal he make no merchelle, but he shal not enioye them. And why? He hath oppressed the poore, and not helped them: houses hath he spoiled, and not buylded them. His belly could neuer be filled, therfore shall he spede in his couetousnesse. There shall no man loke for his posterities. When he had pleasure inough at euery tyme, yet was he poore, though he were holpen on euery syde. For though the wicked haue neuer so much to fill his belly, yet God shal send his wrath vpon him, and cause his indignation to reigne ouer him: so that yet the tyme of weapons he shalbe met with the sele bowe. The arowe is taken forth, and gone out of the quiuer, and a glistering sweorde thorowe the gal of him, feare shal come vpon him. There shall no darkenesse be able to hyde hym. An vnkyndly fire shall deuoure him, & loke what remaineth in his house, it shalbe destroyed. The heauen shall declare his wickednesse, and the yearth shall take part against him. The substaunce that he hath in his house, shal be taken away, and perish, in the day of the Lordes wrath. * This is the portion that the wicked man shal haue of God, and the heritage that he may loke for of God: because of his wordes.

The. xxi. Chapiter.

Iob answered & said: O heare my wordes, and that shalbe my comforte of you. Suffre me a litle, that I may speake also, & then laughe my wordes to scorne. Yet like you? Is it for mannes sake that I make this disputacion? Whi then ye not ware for, shoulde not my spirite be then sore in trouble? Marke wel, and be abashed, and laye your hand vpo your mouth. For when I consider my selfe I am afraid, and my flesshe is smitten with feare. * Wherefore do wicked men liue in welth & prosperite, come to their olde age, and increase in riches? Their children liue in their sight, and their generation before their eyen. Their houses are safe from al feare, & the rode of God doeth not smite them. Their bullocke gendreth, and that not one or twise: their cowe calueth, & is not barrenful. They sende forth their children by flockes, and their sonnes lede the dannce. * They beare with them tabrettes, & harpes, and haue instrumentes of musicke at their pleasures. They spende their dayes in welthefulnesse: but sodenly they go downe to hell. They say also vnto God, go from vs: we desire not the knowledge of thy wayes. Who is the Almighty, that we should serue him? And what profite shoulde we haue to submitte our selues vnto him? No, there is vnrighteous goodnesse in them, therfore I wil not haue to do with the counsell of the vngodly. Doth not the candle of the wicked be put out? doth it not come vpon them destruccion vnto them? Or what rewarde shall God geue them for their part in his wrathe? Or they shal be euen as hay before the winde, and as chaffe, that the storme carieth away. And though God saue their children for the fathers, yet will he recompense them selues.

The. xxv. day Mattyas.

Iob. xxvij. b.

Iob. xxj. a.

Iere. xij. a.

Psal. lxxiij. a

Esa. b. c.

Esa. b. a.

Psal. l. b.

Psal. l. c.

they that hym wele. Their olde destruction and misery shall they see with their eyes, and drynke of the feareful wrath of the almyghty. For what careth he what becometh of his housholde after his death, when the nombre of his monethes is cut shorte? As muche then as thou hath the more power of al, who can teache hym any knowlege? One dieth now whyle he is mighty & at his best, riche, and lyeth in prosperite, euen when his bowels are ful of fatte, and his bones ful of mary. An other dyeth in sorowe and heuinesse, and neuer tasted good dayes. They shal lepe hyth a like in the yeareth, and the wormes shal couer them. Beholde, I knowe what ye thynke of me, and the subtilties that ye ymagyn against me. For ye say, where is the princes palace? and where is the dwellyng of the vngodly? haue ye not asked them that go by the waye? Doubtlesse, ye can not deny their tokens, that * the wicked is kept vnto the day of destruction, and that he vngodly shall be brought forth to the day of wrath. Who dare reproue hym to his face? Who will rewarde hym, for the vngratefulnesse that he doeth? Yet shall he be brought to his graue, and dwel amonge the heape of the dead. Then shall he be thine to be buried among the stones of the plaine. All men also shall folowe hym, and there are innumerable gone before hym. Howe vayne then is the comfort that ye geue me? Doth not falsed remaine in all your answeres?

The. xxi. Chapiter.

Iob then made answere and said: May a man be profitable vnto God, as he that is wise may be profitable to himselfe? Is it any aduantage vnto the almyghty, that thou art righteous? Or shal it profite hym, that thou makest thy waye perfect? Is he afraid to reproue thee, and to come to iudgement with thee? Is not thy wickednesse great, and thyne vngracious deedes innumerable? For thou hast taken the pledge from thy brother for nought, and robbed the naked of their clothyng. To such as were wery, hast thou geuen no water to drynke, and hast withdrawen bread fro the hongry. Should such a one then as dyeth violente, wrong and oppression hanging all thynges of parcialite, and hauing respect of persons, dwel in the lande? Thou hast sent the rowes away empty, & oppressed the poore fatherlesse. Therfore art thou compassed about with snares on every syde, & suddenly vexed with feare: shouldest thou then see no darkenesse? Should not the water floode runne ouer thee? Is not God because that God is hyge aboue the heauens, & because thou seyest that the starres are so hye, wilt thou therefore say: Tush, how should God know? Doth he iudge through the cloudes? Is not the cloudes couer hym that he may not se, and he dwelleth aboue heauen? Marke not thou the old way, that vayne men haue gone, Which were cut downe out of time, & whose foundacion was as a running water, which sayd vnto God: go from vs, and what dis the almyghty with them? He filled their houses with good thynges. But the counsail of the vngodly is farre fro me. The righteous sawe it, and were glad, and the innocent laughed the to scorne. Is not our substaunce howe downe? & is not the remnaunt of them, the fire hath consumed it? Acquaynte thy selfe nowe with God, and be content to deal al thynges prosperously with the: receyue the lawe at his mouth, & lay vp his wordes in thine harte. For yf thou wilt turne to the almyghty, thou shalt be set vp, & put al vnrighteousnesse from thy dwellyng. Then shalt thou lay golde as plentifull as the dust, and the gold of Ophir as the stones of the riuers. Yea, Almyghty God shal be thine helpe, thy defence, and thou shalt haue plenty of syluer. Then shalt thou haue thy delite in the almyghty, and lifte vp thy face to God. Then shalt thou make thy prayer vnto him, and he shall heare the, and thou shalt kepe thy promises. Then is he what pouns set in hande, he shall make it to prosper, and the light shall shine in thy wayes. For who * so humbleth himselfe, him shal he set vp: and who so loketh meekely shall be healed. Yea thou be innocent, thou shalt deliuer the countrey, because of the vnpurenesse of thy handes.

The. xxii. Chapiter.

Iob answered, and sayed: My sayeng is yet this, how is it bitternesse, and my hande heuy, because of my grouning. O that I might se him, and finde hym. O that I might come before his seate to please my cause before hym, and to fil my mouth with argumentes, that I might know, what answere he would geue me, and that I might vnderstand what he would say vnto me. Wil he pleade against me with his great power & strength? Nay, but he wil make me the stronger. For that is ryght, that euen I disputacion with hym, & my iudge shal release me for euer. Beholde, though I go before, I find hym not. If I come behynde, I cannot se knowlege of hym. If I go on the left syde, where he doth his worke, I can not attayne vnto hym. Again, if I go on the right side, he hydeth himselfe, that I can not se hym. But as for my way, he knoweth it, & and tryeth me as the golde in the fire. My foote hath kept his path, his way haue I holden, & wil not go out of it. I wil not forsake the commaundemet of his lippes, but loue whyle he chaseth me with his wordes. Shal I (but he is in one mynde) who can turne him? & what his soule desireth, that wil he do. For he performeth that he hath appointed me, & many such thynges are with him. Therfore am I troubled at his presence, & when I consider, I am afrayed of him. For God hath made my harte tender, & the almyghty hath troubled me, because I was not destroyed before the darkenesse, & because the cloude hath couered my face.

W. as hym liſteth, & bryngeth to paſſe what he will. He performeth the thyng that is appointed for me. And many ſuch thynges doth he. This is the cauſe that I tremble at his preſence, ſo that when I conſider hym, I am afraid of him. For in ſo much as he is God, he maketh my hart ſofte: and ſeyng that he is Almighty he putteth me in feare. Thus cā not I get out of darkenes, neyther hath he couered the cloude fro my face.

Euentong this Chapiter, and the next folowyng.

The. xxiii. Chapiter.

WHi dothe not then, that there is no time hid fro the Almighty, how happeneth it, that they which knowe him, to not regarde hys dayes? For ſome men there be, that remoue* other mens land markes: that rabbe them of their cattell and kepe the ſame for their own: that * dryue away the aſſe of the fatherleſſe: and take the wyldowes oxe for a pledge: that thruſt the poore out of the way and oppreſſe the ſimple of the worlde together. Beholde, euen as the wilde aſſes in the deſerte go they forth to their worke: & riſe by times to ſpoyle: yea, the very wilderneſſe miniſtreth foode for their children. They reape the corne felde for that is not their owne: and lette the vineyarde of the vngodly alone. They are the cauſe that ſo many men are naked, & bare, hauyng no clothes to couer them and to kepe them from colde. So that when the ſhowres in the mountaines haue rained vpon them, & they be al wet, they haue none other ſuccoure, but to kepe them among the rockes. They ſpoile the fatherleſſe child, and take the pledge from the poore. In ſo much that they let hym go naked without clothyng: and haue taken away the meate of the hungry. The poore are faine to labour in their ople mille: yea, and to treade in their wynepreſſes, & yet to ſuffre thyrſt. The men of the Citie crye to the Lord with ſighing, * and the ſoules of the ſlayne alſo make their complaint. But God deſtroyeth them not for al this, where as they (not withſtandyng) are conuerſaunt amōg them, that abhorre the light: they know not his way, nor continue in his pathes. * Timely in the mornyng do they aryſe, to murther the ſimple and poore: and in the night they go a ſtealyng. The eye of the adulterer waytth for the darkeneſſe, and ſaith thus in hymſelfe. Tuſh, there ſhal no eie ſe me: ſo he diſguiſeth his face. In the nyght ſeaſon they ſearch the houſes, & ſhut them ſelues in the day time, but wil not know the light. For al coone as the day breaketh, the ſhadowe of death cometh vpon them, and they go in horrible darkenes. The vngodly is ſwifter then the water: their portiō ſhal be curſed in the yearth, & he ſhal not behold the way of the vineyardes. O that they (for the wickednes which they haue done) were taken to the hel, euen then God meaſureth at the drouth and heate. O that al remembraūce vpon them were forgotten: that their baronies were wormes, that they wer cleane put out of remembraunce, and vngodlines vtterly hewen down like as a tree. He hath oppreſſed the barren, that he can not beare, & vnto the widowe hath he done no good. He draweth the mighty after hym with his power, and when he was gotten vp, no man was without feare, as longe as he liued. And though they might be ſafe, yet they wil not reſigne it, for their eyes loke vpon their owne wayes. They are exalted for a litle, but ſodenly are they gone, brought to extreme pouerte, & taken out of the way: yea, & vtterly plucked of, as the eares of corne. Is it not ſo? Who wil then reproue me as a lyar, and ſay that my wordes are nothyng worth.

A. Deu. ix. c. and xxvii. c. Oſe. xxv. c.

B.

C.

D.

Ecc. xv. b.

Iob. xxv. g.

The. xxiv. Chapiter.

THen anſwered Baldad, the Suhite, and ſaid: Is their power and feare with him aboue, that maketh peace ſitting in his highneſſe, whoſe men of warre are innumerable, and whoſe light ariſeth ouer all? But howe may a mā (cōpared vnto god)* be iuſtified? or how can he be cleane, that is borne of a woman? Behold, the Moone ſhineth nothyng in cōpariſon to hym, & the ſtarres are vncleane in his ſight: How much more then man, that is but corruptiō? & the ſon of man, which is but a worme.

This muſt be red at Euenſong with the next chapiter before.

A. Iob. iiij. ix. c. Pſal. cxliij. a. Roma. iij. c.

The. xxv. Chapiter.

IOB anſwered, and ſaid: whom haſt thou helped? Hym that is without ſtrength? What cōfort geueſt thou vnto him that hath no ſtrength? Where is the cōſail that thou wouldeſt geue him, which hath no wiſdome? Haſt thou ſhewed the waies of right liuing? To whom haſt thou ſpoken thoſe wordes? Who made the breath to come out of thy mouth? Are not deade thynges shapen vnder the waters: and thynges by the water ſide? Hell is naked before hym, and the very deſtructiō it ſelf, cānot be hid out of his ſight. He ſtretcheth out the north ouer the empty, & hangeth the yearth vpon nothyng. He bindeth the * waters in his cloudes, and the cloud is not broken vnder them. He holdeth backe his ſeate, that it cannot be ſene: & ſpreadeth his cloude before it. * He hath compaſſed the waters with certaine bondes, vntill the day & the night come to an end. The pyllers of heauē tremble and quake at his reproue. * He ſtilleth the Sea with his power, and thorowe his wiſedome, ſmiteth he the ſtrength therof. His ſpirite hath garniſhed the heauens, and his hande hath made the rebellious Serpent. Lo, this is nowe a litle ſumme of his workes. But who is able ſufficiently to reherſe his workes? Who can perceyue and vnderſtand the thunder of his power?

The. xxvi. Wattins, and the next chapter folowing.

A.

B.

Gen. i. a.

C.

Iob. ix. and xxv. a. Pſal. ciiij. b. Iere. v. c. Mat. viij. c.

D.

The xxvii. Chapter.

Iob proceedeth and maketh his
protestation, saying: As truely as God
liueth (whose hath taken away my iudgement)
and as truely as my soule liueth, which hath vexed my minde:
My lippes shall talke of no vanitie, and my
tonge shall speake no deceit, while my breath
is in me, and as longe as the winde (that God
hath geuen me) is in my nostrilles. God forbid,
that I shoulde geuame your cause to be
right. Vntil my ende come, will I not
forsake my innocencie. My righteousnesse will I hold fast,
and not let it go: my heart shall not reproue me
as long as I liue. Let myne enemy
be as the vngodly, and he that ariseth vp against
me, as the vnrighteous. For what hope hath
the prophane, though he haue great good, & though God geue him riches alle after his hartes desire? Doeth God heare him the sooner,
when he crieth vnto him in his necessitie?
Hath he eache pleasure and delite in the Almightie, that he vse at all times call vpon God?
I will teache you in the name of God, and the
thing that I haue of the Almightie, will I not
keepe it from you. Beholde, ye knowe it in your owne
conceyte, as though ye knewe all thynges.
Wherefore then do ye go about with such vain
wordes, saying? This is the portion that
the wicked shall haue of God, and the heritage that tyrannes shal receyue of the Almightie. Yf he get many children, they shall perish with the sweorde, & his posterite shall
haue scarcenesse of breade. Loke who so be left
behynde him, they shal dye, and be buried: and no man shall haue pitie of his widowes. Though he haue as muche money as
the dust of the yearth, and prepare as moche
as the clay, he may well prepare it: but the
godly shal put it vpon him, & the innocent shall deale out the money. His house shall endure
as the mothe, & as a bouth that the watchman maketh. When the riche man dyeth, he
taketh nothyng with him: he is gone in the
twinklyng of an eye, & hath nothyng. Destruction taketh hold vpon him, as a waterflode, and the tempest stealeth him away in
the night season. The vehemens Eastwynde catcheth him hence, and departeth: & he plucketh him out of his place. It ruffleth vpon him, and spareth him not, he may not escape from the power thereof. Men clap their handes at him for ioye, & hisse at him, when
they looke vpon his place.

The xxviii. Chapter.

There is a place where siluer is brought
out of, and where golde is tried where
yron is digged out of the ground, and where
stones are molten to metal. The vnrighteous hath ouer-
come in darcknesse: he can not see the ground
of the yearth, the deepe sea hyde himself
from him, the deepe sea hyde himself
from him, the deepe sea hyde himself
from him

rockes, gaue me riuers of oyle/when I went
B. through the citee, vnto the gate, and whē thei set me in a chaire in the strete/when the yōg men calsone as thei sawe me, hid themselues, and when the aged arose, and stode vp vnto me /when the princes left of their talkyng, and laied their handes to their mouthe: when the mightie kept still their voyce, and when their tōg cleued to the roote of their mouth/When al thei that hard me, called me happy: & when all thei that sawe me, spake good of me. For I
C. deliuered the poore, whē he cried, and so did I the fatherlesse, and hym that had none to help hym/He that should haue been lost, gaue me a good worde, and the widdowes hart praised me/And why? I put vpon me righteousnesse, whiche couered me, as a garment, and equitie was my crowne/I was an eye to the blynd, & a foote to the lame/I was a father vnto the poore, and whē I knewe not the cause, I sought it out diligently/I brake the chawes Gene. xliij.c. of the vnrighteous man, & pluckt the spoyle out of his tethe. Therfore, I thought vere-
D. ly, that I would haue died in my nest: and that my daies should haue been, as many as the sāds of the sea. For my roote was spred out by the water side: and the dewe laie vpon my crowne. My honor encreased more and more, and my bowe was euer the stronger in myne hand. Vnto me, men gaue eare, me thei regarded: and with silēce thei taried for my counsaill. If I had spokē, thei would haue it none other waies, my wordes were so well taken emong theim. Thei watted for me, as for the raine: and gaped vpon me, as the ground wth, to receiue the latter shoure. When I laughed thei knewe well, it was not earnest. And the light of my countenaunce, would thei not put out. When I agreed vnto their waie, I was the chief, and sat as a kyng, with his armie about hym. And when thei wer in heuinesse, I was their comforter.

¶ The. xxx. Chapiter.

Emmong. ii. BVt now thei that are yonger then I, haue me in derision: yea, euen thei, whose fathers I would haue thought vnmeete, to haue set with the dogges of my cattell. The power and strength of their handes, might do me no good, for the time is but lost emong thē. For bery misery and hunger, thei fledde into the wildernes, (a darcke place, horrible & waist,) pluckyng vp nettelles emong the bushes, and the Iuniper roten for their meate. And whē thei wer driuen further, men cried after them, as it had been after a thief. Their dwellyng was beside foule brookes: yea, in the caues, and dennes of the yearth. Emong the bushes, went thei about cryyng: and vnder the thor-
D. nes, thei gathered themselues together. Thei were the children of fooles and villaynes, whiche are perced out of the worlde. Now
Iob. xx. c. stocke: thei abhorre me, and flie farre from me, & stain my face with spetle. For the lorde hath loosed the strēgth of my body, & brought me lowe: The bridle haue thei cast out of my sight. Vpon my right hand, rise the yong men against me, thei haue hurte my feete, tredyng vpon me, as vpon the wayes, that thei would destroye. My pathes haue thei cleane marred. It was so easie for them, to do me harme that thei neded no man to helpe them. Thei fell vpon me, as it had been the breakyng in of many waters, and came in by heapes to destroy me. Fearfulnes is tourned against me. Myne honour vanished awaie, more swiftly C. then the wynde, and my prosperitie departed hence, like as it were a cloud. Therfore is my myad, poured full of heuinesse, and the daies of my trouble, haue taken hold vpon me. My bones are pearced throughout in the night season, and my sooores take no rest. For the vehemencie of sorowe, is my garmēt changed, and accordyng to the diuersitie of heuinesse am I girded with my coate. He hath cast me into the mire, and I am become like asshes and dust. When I crie vnto thee, thou doost not heare me, and though I stande before thee, yet thou regardest me not. Thou art become myne enemie, and with thy violent hand, thou takest parte against me. In tymes past, thou didest set me vp on high, as it wer aboue the wind, but now hast thou geuen me, a very sore fall. Sure I am, that thou wilt deliuer me vn- D.
to death: euen to the lodgyng that is due vnto all men liuyng. Now bicause not men, to do violence vnto thē, that are destroyed already, but where hurt is wen, there bee thei to help. Did not I wepe with hym, that was in troubles? Had not my soule compassion, vpon the poore? Yet neuertheless, where as I loked for good, euill happened vnto me: and where as I waited for light, there came darkenes. My bowelles seath within me, and take no rest, for the daies of my trouble, are come vpon me. Mekely and lowly, came I in: yea, and without any displeasure, I stode vp in the congregacion, and commoned with theim. But now I am a companion of dragons, and a felowe of Ostruthes. My skynne vpon me, is tourned to black, and my bones are brent with heate: my harte is tourned to sorowe, and my pipe to weppyng.

¶ The. xxxi. Chapiter.

I Made a couenaunt with myne eyes, that the. xxix. daie
I would not looke vpon a damosell. For a. Mattins.
how greate a portion, shall I haue of God Eccle. xli. c.
and what enheritaunce, from the almightie Math. v. b.
on high? Is for the vngodly, and he that ouerneth himselfe, to the companie of wicked doers, shall not destruccion and misery, come vpon hym? Doth not he se my waies, & tel all Iob. xxxiij. c.
my goynges? If I haue walked in vanitie or Prou. v. b.
if my foote hasted to deceiue, let me be weied

in an euen balaunce, that God maie se myne
innocencie. If it so be, that I haue withdrawen
my fete, out of the right waie, and if my hart,
haue followed myne eye sight: if I haue stained
or defiled my handes: then shall I sowe, and
another eate: yea, my generacion and posteritie
shalbe cleane rooted out. If myne harte hath
lusted, after my neighbours wife, or if I haue
layed waite at his doore. O then let my wife
grinde, vnto another man, and let other me lye
with her. For this is a wil fearfull & sinne
that is worthy to be punished: yea, a fire that
vtterly should consume, and roote out all my
substaunce. Did I euer thynke scorne, to doo
right vnto my seruaunte and maidens, when
thei had any matter against me? But seyng
that God will sit in iudgement, what shall I
do? And for comuche, as he will nedes visite
me, what answere shall I gene hym? He that
fashioned me, in my mothers wombe, made he
not hym also? Wer we not bothe shapen alike
in our mothers bodies? When the poore desired
any thyng at me, haue I denied it them?
Haue I caused the widowe, to stand waityng
for me in vain? Haue I eaten my portion a-
lone, that the fatherlesse, hath had no parte
with me? For mercie grewe vp with me, fro
my youthe, and compassion from my mothers
wombe. Haue I seen any man perishe, thorough
nakednes, or want of clothyng? Or any poore
man, for lacke of raiment, whose sides thanked me not, because he was warmed, with the
wolle of my shepe? Did I euer lifte vp myne
hand, to hurt the fatherlesse? Yea, in the gate
where I saw my self, to be in authoritie, then
let myne arme, fall fro my shoulder, and myne
arme holes, be broken from the ioyntes. For
I haue euer feared the vengeaunce and pu-
nishemeat of God, and knewe very well that
I was not able, to beare his burthen. Haue I
put my trust in gold? Or haue I saied to the
finest gold of al: thou art my confidence? Haue
I reioyced, because my power was great, and
because my hand gat so muche? Did I euer
greatly regarde, the risyng of the Sonne? Or
had I the goyng awne of the Moone, in great
reputacion? Hath my harte medled priuely
with any deceipte? Or did I euer kisse myne
awne hand? That wer a wickednes, worthie
to be punished, for then should I haue denied
the God, that is aboue. Haue I euer reioy-
ced, at the hurte of myne enemie? Or was I
euer glad, that any harme happened vnto him?
Oh, no: I neuer suffred my mouth, to do suche
a synne, as to wisshe hym euill. Did not the
men of myne awne houshold saie: who shal let
vs, to haue our belly full of his flesh? I haue
not suffred a straunger, to lye without, but I
opened my doores vnto hym, that went by the
waie. Haue I kept secrete my synne, and hid
myne iniquitie, as Adam did? Haue I feared
any great multitude of people: or if I had des-
pised of the simple, O then should I haue
been afraied. Shal haue I quietly spent my
life, and not goen out of the doore? O that I
had one, wil be would heare me. Lo, this is
my caule. In the whiche, the almightie shall
answere for me, though he that is my con-
trary partie, hath written a boke against me.
Yet will I take hym vpon my shulder, and as
a garlande about my hed. I will tell hym the
nomber of my goynges, and go vnto hym, as
to a prince. But if case be, that my lande crie
against me, or that the forowes therof, make
any complaint: If I haue eaten the fruites
therof vnpaied for, yea, if I haue greued any
of the plough men then let thistles growe, in
stede of my wheate, and cockle for my barly.

Here ende the wordes of Job.

The. xxxij. Chapitel.

SO these three men, wolde write no more
with Job, because he helde hymself a
righteous man. But Elihu the sonne of Ba-
rachel, the Bullite, of the kinred of Ram, was
very sore displeased at Job, because he cal-
led hymself iust before God. And with Jobs
iij. frendes, he was angery also, because thei
had found no reasonable answere, to ouercome
Job. Now taried Elihu, till thei had ended
their communicacion with Job, for why? Thei
wer elder then he. So when Elihu the sonne
of Barachell, the Bullite sawe, that these iij.
men, wer not able to make Job answer: he was
mis content. Elihu the sonne of Barachel the
Bullite, answered hymself, and saied: consi-
dryng, that I am yong, and ye be men of age,
I was afraied, and durst not shewe furthe my
mynd. For I thought thus within my self. It
becommeth old men to speake, and the aged to
teache wisedome. Euery man (no doubt) hath
a mynd, but it is the inspiracio of the almigh-
tie, that geueth vnderstandyng. Greate men
are not alwaie wise, neither doth euery aged
man vnderstande, the thyng that is lawfull.
Therefore will I speake also (heare me) and
I will shewe you also, myne vnderstandyng.
For when I had waited, till ye made an ende
of your talkyng, & heard your wisedom, what
argumentes ye made, in your communicacio:
yea, when I had diligently pondred, what ye
saied. I founde not one of you, that made any
good argumēt against Job, that directly could
make answere, vnto his wordes, lest ye should
saie: we haue founde out wisedome. God shall
cast him downe, and no man. He hath not spo-
ken vnto me, and I will not answere hym as
ye haue doone (for thei were so abashed, that
thei could not make answere, nor speake one
worde) but in so muche, as ye will not speake
standyng still like dumme men, and makyng no
answere: I haue a good hope, for my part, to
shape hym an answere, and to shewe hym my
meanyng. For I am full of wordes, and the

Eccl. xxxij.

Reg. iij. and. iij. Eccles. vj. James. i. Prou. j. Dan. j.

W.

UMI

hold, my bely is as the wine, whiche hath no vent, and burſteth the newe beſſelles in ſonder. Therefore wil I ſpeake, that I maie haue a vent: I will open my lippes, and make anſwere. I will regard no manes of perſone, no man will I ſpare. For yf I would go aboute to pleaſe men, I knowe not how ſone my maker would take me awaie.

Gala. i. b.

¶ The. xxxiij. Chapiter.

Therefore, heare my wordes (O Iob) and harken vnto me all that I will ſaie: Behold, I haue now opened my mouth, my tong hath ſpoken in my throte: my harte doth order my wordes a right, and my lippes talke of pure wiſedome. The ſpirite of God hath made me, * and the breath of the almightie, hath geuen me life: If thou canſt, then geue me anſwere, prepare thy ſelf to ſtand before me, face to face. Beholde, before God am I, euen as thou, for I am faſhioned and made, euen of the ſame molde. Therefore, thou needeſt not to be afraied of me, neither needeſt thou to feare that my authoritie ſhalbe to heuy for thee. Now haſte thou ſpoken in myne eares, and I haue hard the voyce of thy wordes: I am cleane without any ſaute, I am innocent, and there is no wickednelle in me. But lo, he hath picked a quarel againſt me, & taketh me for his enemie: he * hath put my foote in the ſtocke, and loketh narrowly vnto all my pathes. Behold, in this haſt thou not ben right I will make anſwere vnto thee, that God is more then mā. And why dooſt thou then ſtriue againſt hym: for he ſhall not geue the accōptes of all his wooꝛdes. For when God doth once commaunde a thyng, there ſhould no mā be curious to ſearche, whether it bee right. In * dreames and viſions of the night (when ſlombryng commeth vpon men, that they ſlepe in their beddes) he roundeth theim in the eares, he informeth them, and ſheweth the plainly, that it is he, whiche withdraweth man from euill, deliuereth hym from pride, kepeth hym from the graue, and his life from the ſwerd. He chaſteneth hym with ſickenelle, and bryngeth hym to his bed: he laieth ſore punishment vpon his bones, ſo that his life, maie awaie with no bread, and his ſoule abhorreth to eate any daintie meate: In ſo muche that his body is cleane conſumed awaie, and his bones appere no more. His life draweth vnto the graue, and his life to death. Now if there be a meſſeger (one emōg a. M) ſent for to ſpeake vnto man, and to ſhewe him the right waie: then the Lorde is merciefull vnto hym, and ſaieth: he ſhalbe deliuered, that he fall not downe to the graue, for I am ſufficiently reconciled. Then ſhall his fleſhe be as well liking, as it was more, and ſhalbe eaſie man in his youthe. For if he ſubmitte hymſelf vnto God, he ſhalbe gracious vnto

Gene. ij. b.

Iob. xij. b.

Gene. xx. a. and xxxij. c. Dani. ij. b. Iheth. j. b.

fully, and rewardeth man for his righteouſneſſe. Suche a reaſon hath he vnto meane. Therefore, let a manne conſelle (and ſaie) I haue offended: I did vnrighteouſly, and it hath doen me no good. Yea, he hath deliuered my ſoule from deſtruction, and my life ſhall ſe the light. Lo, thus worketh God alwaie with manne, that he kepeth his ſoule from periſhyng, and letteth hym enioye, the light of the liuyng. Marke well (O Iob) and heare me: holde thee ſtill, and I will ſpeake. But if thou haſt any thyng to ſaie, then anſwere me, and ſpeake: for thy anſwere pleaſeth me. If thou haſt nothyng, then heare me, and holde thy toungue: ſo ſhal I teache thee wiſedom.

¶ The. xxxiij. Chapiter.

Thou proceadyng further in his anſwere, ſaied: heare my wordes (O ye wiſe men) harken vnto me, ye that haue vnderſtandyng. For the eare proueth & diſcerneth the wordes, & the mouth taſteth the meates, ſo for iudgement, let vs ſeke out emōg our ſelues, that we may knowe, what is good. And why? Iob hath ſaid: I am righteous, but God wyll me wrong. I muſt nedes be a liar, though my cauſe bee right, and violently I am plagued, where as I made no ſaute. Where is there ſuche a one as Iob, that drinketh vp ſcornefulneſſe, like water? Whiche goeth in the companie of wicked doers, and walketh with vngodly men? For he hath ſaid, though a man be good, yet is he naught before God. Therefore harken vnto me, ye that haue vnderſtandyng. Farre bee it from God, that he ſhould medle with wickednelle, and farre be it from the almightie, that he ſhould medle with vnrighteous dealyng: * For he ſhall rewarde the wordes of manne, and cauſe every man, to finde accordyng to his waies. For ſure it is, that * GOD condemneth no manne wrongfully, and the Iudgement of the almightie, is not vnrighteous: who ruleth the yearth in his ſtede? Or whom hath he ſette to gouerne the whole worlde? To whom hath he geuen his harte, for to drawe his ſpirite, and breath vnto hym? All fleſhe ſhall come together vnto naught, and all men ſhal turne againe vnto * duſte. If thou nowe haue vnderſtandyng, heare what I ſaye, and harken to the voyce of my wordes.

A. Euenſong

Iob. xij. b.

B.

Math. xvi. b. Roma. j. b.

Roma. iij. a.

Gene. ij. d.

C.

Maie he bee a ruler, that loueth no right? Or maie he that is a very innocent manne, bee vngodly? Is it reaſon, that thou ſhouldeſt ſaie to the kyng: Thou art wicked, or thou art vngodly, and that before the Princes? He * hath no reſpect vnto the perſones of the Lordly, and regardeth not the riche, more then the poore. For they are all the wooꝛke of his handes. In the twinckelyng of an eye, ſhall they dye: And at midnight, when the people and the Tyraunt are mad, then ſhall they periſhe: and hee

Deu. xvi. c. Mo na. j. d. Ephe. vi. b. Colloſſ. iij. b. Eccl. xxxv. b

taken awaie without handes. And why? His eyes loke vpon the waies of man, & he seeth all his goynges. There is no darkenes, nor shadowe of death, that can hide the wicked doers from hym. For no man shalbe suffered to go into iudgement with God. Many one yea, innumerable doth he punishe, and setteth other in their steden. Therefore, shall he declare their workes, he shal turne the night, & thei shalbe destroyed. Thei that were in the fede of sinne, dealt like vngodly men: and therfore he punished thē, because thei turned backe from hym, and would not consider all his waies. In so muche, that thei haue caused the voyce of the poore, to come vnto hym, and now he heareth the complaint, of suche as are in trouble. If he graunt pardon, who will condempne? And if he hide awaie his countenaunce, who shalbe able to se it? Whether it be to the people, or to any man, thus will he do, For the vngodlinesse of the people, dooth God make an hypocrite, to reigne ouer them. For so muche then, as I haue geuen to talke of God, I will not hinder thee. If I haue goen amisse, informe thou me: if I haue doen wrong, I will leaue of. Can he do nothyng without thee? For thou hast reproued his iudgemēt. Thou also hast thine awne mynde, and not I. But speake on, what thou knowest. Let men of vnderstandyng tell me, & let a wise man harken vnto me. As for Job, he hath neither spokē to the purpose: nor wisely. O father, let Job be wel tried, because he hath answered for wicked mē: yea, aboue his kynde, he doth wickedly, triumphe emong vs and multiplieth his wordes against God.

¶ The xxxiv. Chapiter.

Elihu spake moreouer, and said. Thinkest thou it right, that thou saiest: I am righteous before God? For thou saiest. What aduauntage wil it be vnto thee, and what profite shalt thou haue of my kynde. Therfore wil I geue answere vnto thee, and to thy companions with thee, loke vnto the heauen, and behold it: consider the cloudes, whiche are hier then thou. If thou hast sinned, what hast thou doen against him? If thine offences be many, what hast thou doen vnto hym? If thou bee righteous, what geuest thou hym? Or what will he receiue of thyne handes? Vnto suche an vngodly persone as thou, and of the sonne of man, that is righteous, as thou pretendest to bee. There is a greate crie and complaint, made by them that are oppressed with violence, yea, euery man complaineth vpon the cruelties of tyrannes. For of suche a one neuer saieth where is God that made me? And that geueth vs occasiō to praise him in the night? Whiche geueth vs more vnderstandyng, then he doth the beastes of the earth, & teacheth vs more, then he doth the foules of heauen. If any suche complain, no man geueth answere, and that because of the wickednes, of proude tirauntes. But if a mā call vpon God, doth not he heare him? Doth not the almightie accept his cry? When thou speakest then, should not he pardon thee, if thou open thy self before hym, and put thy trust in him? Then sieth he no violēce in his wrath, neither hath he pleasure, in curious and depe inquisicions. Therfore wth Job open his mouth, but in vain, and foolishly doth he make so many wordes.

¶ The xxxv. Chapiter.

Elihu proceded further in his talkyng, and said: holde thee still a litle, and I shall shew thee, what I haue yet to speke on gods behalfe. I will open vnto thee yet more of myne vnderstandyng, & proue my matter righteous. And truly, my wordes shall not be vain, seyng he is with thee, that is perfect in knowlege. Behold: the great God, casteth awaie no man, for he hymself is mightie, in power and wisedom. As for the vngodly, he shall not preserue hym, but shall helpe the poore to their right. He wil not turne his eyes awaie, from the righteous, but as kynges & shall thei be, in their throne: he shall stablishe them for euer, and thei shalbe exalted. But if thei be laied in prison, and chaines, or bound with the bondes of trouble, then will he shewe them their worke, and the synnes, wherewith thei haue vsed cruell violence. He wil punishyng and nurtryng of thē, roundeth them in the eares warneth them to leaue of, from their wickednesse, and to amende. If thei now will take hede and serue hym, thei shall weare out their daies in prosperitie, and their yeres in pleasure, and ioy. But if thei will not hearken, thei shall go through the sweard, and perishe ouer thei be aware. As for suche as be fained hypocrites, thei shall heape vp wrath for thē selues: for thei cal not vpon hym, though thei be his prisoners. Thus shall their soule perishe in foolishnes, and their life shalbe condempned emong the vnclenlye. The poore shall he deliuer out of his affliccion, & found them in the eare, when thei be in trouble. Euen so shall he kepe thee (if thou wilt be content) from the botomelesse pit, that is beneth: and if thou wilt holde thee quiete, he shall fill thy table, with plentifulnesse. Neuertheles, thou hast condempned, the Iudgement of the vngodly, yea: euē suche a iudgement and sentence, shalt thou suffre. For then shal not thy cause bee stilled with cruelties, nor pacified with many giftes. Thinkest thou, that he wil regarde thy richesse? He shall not care for gold, nor for all them that excell in strength. Forslow not thou the tyme, till there come a night for thee, to sette other people in thy stede. But beware that thou turne not aside, to wickednesse and synne, whiche hetherto thou hast chosen, more then mekenesse. Behold,

in the a guyde and law geuer as he? Who will reprooue hym of his waie? Who will saie vnto hym, thou hast wrought wickedly? D. remember how greate and excellent his woorkes be, whom all men loue and praise: yea, wonderest hym, yet can we not see but a parte of. Behold, ye greatenesse of God, that he doeth passe our knowlege, neither are we able to come to the experience of his yeres. He turneth the water to small droppes, he driueth his cloudes Deut. xi. b. D. and. xxxiij. b. together to rain, so that they poure vnne and droppe vpon men. Who can spred out the cloudes to couerynge of his Tabernacle, and cause his light to shine vpon them, and to couer the bottome of the sea. By these thynges gouerneth he his people, and geueth them a boundaunce of meat. With the cloudes he hideth the light: and at his commaundement it commeth again. The rysyng vp thereof, sheweth he to his frendes, and to the cattell.

¶ The xxxvij. Chapiter.

The. ij. daie. Nouēb. M. At this my harte is affronned, and moued out of his place. Heare then the sound of his voyce, and the noyse that goth out of his mouthe. He gouerneth euery thyng vnder the heauen, and his light reacheth vnto the ende of the worlde. A rouryng voyce foloweth him, for his glorious Maiestie, geueth further a thonder clappe, that though a man heare it, yet maie he not perceiue it afterward. It geueth an horrible sounde when God sendeth out his voyce: greate thynges doth he, whiche we cannot comprehende. When he commaundeth the snowe, it falleth vpō the yerth: Psa. cxxxv. b alsoone as he geueth the rain a charge, immediatly the showers haue their strength, and fall downe. He sendeth feare vpon euery man, M. that thei might knowe their awne woorkes. The beastes crepe into their denes, and take their rest: Out of the Southe commeth the tempest, and colde, out of the Northe. At the breath of God, the Frost commeth, and the waters are shed abrode. He maketh the cloudes to be their labor, in geuyng moysture, and again, with his light he driueth awaie the cloude. He distributeth also on euery side accordyng as it pleaseth hym to deale out his woorkes: that thei maie do, whatsoeuer he commaundeth theim, throughe the whole worlde, whether it be to punishe any land, or C. to doo good vnto them that feke hym. Herken vnto this (O Job:) stande still, and consider the wonderous woorkes of God. Art thou of counsail with God, when he doth these thynges? Whe he causeth the light to come forth of his cloude? Art thou of his counsaill, when he scatreth out the cloudes? Hast thou the perfecte knowlege of his wonders? And how thy clothes are warme, when the lande is still, through the South wynd? Hast thou holped hym to spread out the heauen, whiche

metall? Whether he that wil talke with hym, D. for we are vnmete, because of vnkunnesse. Shall it be told hym, what we talke? Shoulde a man speake, he should be lyke a bacheler. For euery man seeth not the light, that he keepeth cleare in the Cloudes: but the ye clemency, when he maketh the wynde to blowe. Gold is brought out of the North, but the praise and honor of God the leaue, commeth from hym- Nor cete. Je is not see that can finde out the Almightie: for in power, equitie, and righteousnesse, he is higher then can be expressed. Let men therefore feare him, for there shall no man fe hym, that is wise in his awne conceipte.

¶ The xxxviij. Chapiter.

A. Cuenlong Then answered the lorde vnto Job, out of the Storme, and said: what is he that hideth his mynde with foolishe woordes? Girde vp thy loynes like a man, for I will aske Job. xl. a. with thee: te, thou geue me a direct answere. Where wast thou, when I laied the foundacions of the yearth? Tell plainly, if thou hast vnderstandyng. Who hath measured it, knowest thou? Or who hath spred the line vpon it? Whereupō stand the pillers of it? Or who laied the corner stone thereof? Where wast thou, when the morynge starres praised me together, and all the children of God, reioyced triumphantly? Who shut the sea with doores, Job. xxvi. c. when it brake furthe as a childe, out of Jere. v. c. his mothers wombe? When I made the cloudes to bee a couerynge for it, and swadeled it Ecclus. xliij. b. with the darke? When I gaue it my commaundement, making doores and barres for it, saiyng: hetherto shalt thou come, but no further, B. and here shalt thou laie downe thy proude and high waues? Canst thou geuen the morynge his charge (alsoone as thou wakte hoome) and shewed the dale springe his place, that it might take hold of the corners of the yerth, and that the vngodly might bee shaken out? Their tokens and weapons, are turned like clay, and set vp again: as the chaungyng of a garmēt. The vngodly maie be disappointed of their light: and the arme of the proude shalbe broken. Canst thou euer into the ground of the sea? Or walkedst in the low corners of the depe? Haue the gates of death, been opened vnto thee, or hast thou seen the doores of the shadowe of death? Hast thou also perceiued, how broode the yearth is? If thou hast knowlege of all this, then shewe me where light dwelleth, and where darknesse is: that C. thou maiest bryng vs vnto their quarters, if thou canst tell the waie to their houses, if thou wost, thou canst then wast borne, how old thou shouldest be? Wentest thou euer into the treasuries of the Snowe? Or hast thou seen the secrete places of the haile, whiche I haue prepared, against the tyme of trouble Exod. ix. c. against the tyme of battaill and warre? Ioeu. x. c. where is the light parted, and into what

land bringeth the dark night? Who deuideth the abundaunce of waters into riuers? Or who maketh a way for the lightenyng & thunder, that it watereth and moysteneth the face of baren grounde to make the grasse grow there, in places where no man dwelleth, and in the wildernes, where no man remaineth? Who is the father of rayne? Or who hath begotten the droppes of dewe? Out of whose wombe came the Ice? Who hath gendred the coldnesse of the aire, that the waters are as hard as stones, and lie congeled about the deepe? Wilte thou binder the swete influences of the Starres? Or art thou able to breake the circle of heauen? Canst thou bring furthe the morning starre, or the euenyng starre at conuenient tyme, & conueigh them home again? Knowest thou the course of heauen, that thou maist set vp the ordinaunces therof vpon the yearth? Moreouer, canst thou lift vp thy voyce to the cloudes, that thei maie poure doune a greate rain vpon thee? Canst thou thunder also that thei maie go their waie, and be obedient vnto thee, saiyng: lo, here are we? Who geueth sure wisedom, or stedfast vnderstanding? who nombreth the cloudes in wisedō? who stilleth the hebement waters of the heauen? who turneth the cloudes to dust, & then to be clodded again wilt thou hunt the pray from the lion, or fede his whelpes, lying in their dennes, and lurkyng in their couches? who* prouideth meate for the Rauen, when his young ones crye vnto God, and flie about for lacke of meate?

*Psal. cxlvij. b

The. xxxix. Chapiter.

Knowest thou the tyme, whe the wild goates bring furth their yong, among the stony rockes? or lanest thou waite whe the hindes vse to caue? reknest thou the monethes after thei engender, that thou knowest the time of their bearyng? or when thei lie mune, whe thei cast their youngones, & when thei are deliuered of their trauaill and paine? how their yong ones grow vp, and waxe great through good feedyng? when thei go furth and returne not again vnto the? who letteth the wild asse go free, or who louseth the bōdes of the mule euen I, whiche haue geuen the wildernes to be their house, & the barrein lande, to be their dwellyng place. That thei may geue no force for the multitude of people in the cities, neither regard the crieyng of the driuer: but seke their pasture about the mountaines, & followe the grene grasse. Will the vnicorne be contente as to bide thee seruice, or to abide still by thy crib? canst thou bind the yoke about the vnicorne in the furrow, to make hym plow after thee in the valleyes? trustest thou trust him (because he is strong) or commit thy labor vnto hym? maist thou leeue him, that he will bring home thy corne, or to cary any thing vnto thy barne? Gauest thou the faire wynges vnto the peacockes, or wynges and feathers vnto the Storke? for he leaueth his egges in the yearth and laieth them in the dust, he remembreth not that the might be troden with fote, or brused with some beaste. He vseth to be cruell vnto ones, as though they were not his, & labereth in vaine, without any feare: for that because God hath taken wisedō from him, & hath not geuen hym vnderstādyng. When he is time is, that he lifteth vp on hie, he casteth neither for horse nor man. Wast thou geuen the horse his strength, or clothed hym to bow mune his necke with feare, that he letteth hymself dismaied forth like a grashopper, where as the stoute neiyng that he maketh, is fearfull? He breaketh the ground with the houfes of his fete, cheartully in his strength, & runneth to mete the harnest men. He laieth at the at feare his stomack is not abated, neither turneth he abacke for any sweard. Though the quiuer rattle vpō him, though the speare & shield glistreth, yet ruffeth he in fearcely, and beateth vpō the grounde. He feareth not the noyse of trōpets, but assone as he heareth the trumpes blowe, tush (saith he) for he smelleth the battaill a farre of the noyse, the capitaines, & the shoutyng. Cometh it through thy wisedō that the gosshauke flieth toward the South? Doth the egle mount vp, & make his nest on high, at thy cōmaundement? he abideth in the stony rockes, & vpō the hie toppes of the barre mountaines, where no man can come. From thēce seketh he his pray, & loketh for about with his eyes. His young ones are fed with bloud: & wher any ded body lieth there is he immediatly.

*Psal. civ. b

*Matthæ. vi.

The. xl. Chapiter.

Moreouer, God spake vnto Iob, and said: can he that striueth with the almightie be at rest? would not he, which disputeth with God, geue him an answere? Iob answered the lorde, saiyng: behold, I am to vile a person, to answere thee, therfore will I lay mine hande vpon my mouthe. Once or twise haue I spoke, but I wil say nomore. Then answered the lorde vnto Iob, out of the storme, & said: gird vp thy loynes now like a man, and tell me the thinges that I wil aske the. Wilt thou disanul my iudgement? or wilt thou condēne me, that thou thy self maiest be made righteous? Is thy power then, like the power of God? maiest thy voyce sache a sound as his doth? then arme thy self with thine awn power, be decke thee in thy iolly aray, poure out the indignacio of thy wrath: se that thou cast mune al the proude, loke wel that thou maiest sache as be stubburne to obey: tread mune al the vngodly in their place, cast thē mune in the dust and couer their faces with darkenes: then will I confesse vnto thee also, that thyne awne right hand shall saue thee. Behold, the beast Behemoth (who I made with thee) which eateth hay as an Oxe: lo, how strong he is, how fierce, & what power he hath in the nauil of

Iob. xxxviij. a

C.

D.

D.

E. Ezechiel.

his body. He spreadeth out his taile like a Cedre tree, all his vaines are close. His sinnewes are like pipes of braste, his ridge bones are like canes of yron. Finally, when God made hym, he ordeined the wildernesse for hym: that the mountaines should geue him grasse, where all the beastes of the field take their pasture. He lieth emong the reedes in the mosse, the fennes hide hym with their shadowe, and the willowes of the brooke couer hym round about. Lo, without any labour he might drinke out of the whole flood, and suppe of Iordan without any trauaile. Who dare lay hand vpon hym openly, & vndertake to catche hym? Or who dare put an hooke through his nose, & lay a snare for hym? Psa. xxvii. & xcv. Esai. xxvii. Psa. lxxiiij. c

Canst thou draw out Leuiathan with an angle, or bynd his toung with a cluare? Canst thou put a ryng in the nose of hym, or bore his cheeke through with an hoke? Will he make many faire wordes with thee, thinkest thou or flatter thee? will he make a couenaũt with thee? Or art thou able to kepe him to thee continual seruice? wilt thou take thy pastime with hym as with a bird, or geue him vnto thy maydens, that thy companions may make merchādise of him, or that he maie be parted emõg the marchant men? Canst thou fill the basket with his skynne, or the fishpanier with his hed? dare'st thou lay hand vpon him? it is inough for thee, to consider what harme might happen there through, & not touch hym. For when thou thinkest to haue hold vpon hym, he will begile thee.

D.

The. xli. Chapter.

No man is so cruell that is able to stirre him vp. Who* is able to stãd before me? Or* who hath geuē me any thyng afore hād that I maie reward hym again? all thynges vnder heauen are mine: I feare him not whether he threaten or speake faire. Who lifteth him vp, & strippeth him out of his clothes? or who taketh him by the bit of his bridle? who openeth the doore of his face? For he hath horrible teethe round about. His body is couered with scales, as it were with shields ioyned hard vnto another, & so fast together, that no aire can come in vnto one pange to vpon another, & so they cleaue so together, that they cannot be seuered. His neesyng is like a glistryng fire, and his eyes like the morning sune. Out of his mouthe go torches, and out of his nosethrilles, there goeth a smoke, like as out of an hote seething potte. His breathe maketh the coales burne, and the flame goeth out of his mouth. In his necke remaineth strength, and nothyng is to boysterous for hym. The members of his body are ioyned & knytte one to another, and cleaue so fast together, that he cannot be moued. His hart is as hard as a stone, & as fast

Eye. iij. baie. Mattins. R. Iere. i. g. *Roma. xi. b.

When he goeth, the mightie are afrayed, and feare troubleth them. If any man lay vnto him a sword as hym, it shall not helpe him: neither maie neither speare, habergyn, nor hie place abide hym. He feareth as muche by a stalke as by yron, and as muche by a rotten stocke, as by stalle. He feareth not a dart for hym that bendeth the bowe, and as for flyng stones, he careth as muche for stubble, as for them. He counteth the darte as nought, he laugheth hym to scorne, that shaketh the speare: he treadeth the golde in the mire, like the hard potherder. He maketh the depe to boyle like a pot, and stirreth the sea together like an oyntment. He maketh a path to be remaynyng after him, the depe is his walkyng place. Vpõ the yearth is there no power like vnto his: for he is so made, that he feareth not. Yea man will rownder all high thynges: he is a kyng ouer all the children of pride.

C.

The. xlij. Chapter.

Then Iob answered the lorde, and said: I* knowe that thou canst do all thynges, and that there is no thought hid vnto thee. For who cãn kepe his awne counsaill so secret, but it shalbe known? Therefore haue I spoken, that I vnderstand not, the thynges that are so high, and passe myne vnderstandyng. Heare thou vnto me also, and let me speake: answere vnto the thyng, that I will aske thee. I haue geuen eare vnto thee, and now I se with myne eyes. Wherefore, I geue myne awne self the blame, & take repentaunce in the dust and ashes.

A. Euensong Esay. xxvij c. 3. Reg. xvij. b not

Now whē the lorde had spoken these wordes vnto Iob it fortuned, that the lorde said vnto Eliphas the Themanite: I am displeased with thee, & thy two frendes, for ye haue not spoken of me, the thyng that is right, like as my seruaunt Iob hath done. Therefore, take you now vnto you seuen oxen, and vij. rammes, and go to my seruaunt Iob, and* offer vp your selues a burnte offeryng: and my seruaunt Iob shall pray for you. Him will I accepte, and not deale with you, after your folishnes, in that ye haue not spoken the thyng, which is right, like as my seruaunt Iob hath done. So Eliphas the Themanite, and Bildad the Suhite, & Sophar the Naamathite went their waie, & did according, as the lorde commaunded them. The* lorde also accepted the persone of Iob, and the lorde turned the captiuitie of Iob, when he prayed for his frendes, yea, the lorde gaue Iob* twise as muche, as he had afore. And there came there vnto him all his brethren, all his sisters, & all they that had been of his acquaintaunce afore, and did eate bread with him in his house, mourning at him, & comforting him, ouer all the trouble, that the lorde had brought vpon him. Euery man also gaue him a certain some of money, and a iewell of

D. Matth. v. b. Matth. b. c. C. Gene. iij. a. Matth. xix. d.

The Psalmes of Dauid.

Beatus vir qui non abiit. Psal. i.

BLessed is that man that hath not walked in the counsell of the vngodly: nor stand in the waie of sinners, and hath not sitten in the seate of the scornefull. But his delight is in the lawe of the lorde: and in his law will he exercise himselfe day & night. And he shal be like a tree planted by the water side: that will bring forth his fruite in due season. His leafe also shall not wither: and loke whatsoeuer he doth it shall prospere. As for the vngodly, it is not so with them: but they are like the chaffe, which the winde scatereth awaie from the face of the earth. Therefore the vngodly shall not be able to stand in the iudgement: neither the sinners in the congregacion of the righteous. But the lorde knoweth the way of the righteous: and the way of the vngodly shall perish.

Quare fremuerunt gentes. Psal. ii.

WHy haue the heathenesse furiously rage together: & why make the people imagine a vain thing? The kinges of the earth stande vp, & the rulers take counsell together: against the lorde, and against his anoynted. Let vs breake their bandes in sunder: and cast away their cordes from vs. He that dwelleth in heauen shal laugh them to scorne: the lorde shall haue them in derision. Then shal he speke vnto them in his wrath: & vexe them in his sore displeasure. Yet haue I set my king vpon my holy hill of Sion. I will preach the law whereof the lorde hath said vnto me: thou art my sonne this day haue I begotten thee. Desire of me

[illegible] for thine inheritaunce: and the vttermoste partes of the earth for thy possession. Thou shalt bruse them with a rod of yron: & break them in peces like a potters vessell. Be wise now therefore o ye kinges of the earth: receiue the lorde learned ye that iudge the earth. Serue the lorde in feare: and reioyce vnto him with reuerence. Kisse the sonne [illegible] lest he be angrie, & so ye perish [illegible] but a

Domine quid multiplicati. Psal. iii.

LOrde how are they increased that trouble me: many one rise vp against me. Many one there be that say of my soule: there is no helpe for him in his God. But thou O lorde art my defender: thou art my worship, & the setter vp of my head. I cried vnto the lorde with my voyce: & he heard me out of his holy hil. I laied me downe & slept: & rose vp again, for the Lord susteined me. I will not be afraid for ten thousandes of people: that haue set themselues against me round about. Vp lorde & helpe me, o my God: for thou smitest all mine enemies vpon the cheke bone: thou hast broken the teethe of the vngodly. Saluacion belongeth vnto the lorde: and thy blessyng is vpon thy people.

Cum inuocarem. Psal. iiii.

HEare me when I call, o God of my righteousnes: thou hast set me at liberte when I was in trouble, haue mercy vpon me, & heare my praier. O ye sonnes of men how long will ye blaspheme mine honour: and loue vanitie & seke after leasinges. Know this also, that the lorde hath chosen to him selfe the man that is godly: when I call vpon the lorde, he will heare me. Stande in awe and synne not: comune with your owne hart, & in your chaber & be still. Offer the sacrifice of righteousnes: & put your trust in the lorde. There be many that say: who will shew us any good. Lorde lift vp the light of thy countenaunce vpon vs, thou hast put gladnes in my harte: sence the time that their corne & wine is encreased. I will laye me downe in peace & take my rest: for it is thou lorde only that makest me dwell in safetie. Verba mea. Psal. v.

PVnder my wordes, o lorde consider my meditacion. O harke thou vnto the voyce of my calling, my kyng & my God: for vnto thee will I make my prayer. Thy voyce shalt thou heare betimes, o lorde, early in the morning will I prepare my praier vnto thee, & will loke vp. For thou art the god that hast no pleasure in wickednes: neither shall any euil dwell with thee. Such as be foolish, shal not stand in thy sight: for thou hatest all them that worke iniquitie. Thou shalt destroy them that speke leasyng: the lorde will abhorre both the bloudthirstie & deceitfull man. But as for me I will come into thy house, euen vpon the multitude of thy mercy: and in thy feare will I worship toward thy holy temple. Conduct me, o lorde, in thy righteousnes, because of myne enemies: make thy waye plaine before my face. For there is no stedfastnes in his mouth: their inward parte is very wickednes. Their throate is an open sepulcre: they flatter with their tonge. Destroye thou them, O God: let them perishe through their owne imaginacions: cast them out in the multitude of their vngodlines, for they haue rebelled against thee. Let all

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all gone aside, they are altogether become abominable: there is none that doth good, no not one. Their throte is an open sepulchre: with their tongues they haue deceaued: the poyson of aspes is vnder their lippes. Whose mouth is full of cursinge and bitternes: their feet are swifte to shed bloud. Destruction and vnhappines is in their wayes, & the way of peace haue they not knowen: there is no feare of God before their eyes. Haue they no knowlege that they are all suche workers of wickednes, eatinge vp my people as it were bread, and call not vpon the Lord? there were they brought in greate feare, euen where no feare was: for God is in the generacion of the righteous. As for you, ye haue made a mocke at the counsail of the poore, because he putteth his truste in the Lorde. Who shall geue sauacion vnto Israel, out of Sion. When the Lorde turneth the captiuite of his people, then shall Jacob reioyce, and Israel shalbe glad.

Domine quis habitabit? Psal. xv.

LOrde who shall dwell in thy tabernacle? who shall rest vpon thy holy hyll? Euen he that leadeth an vncorrupt lyfe and doeth the thinge which is right, and speaketh the truth from his hert. He that vseth no deceyte in his tonge, nor doeth euill to his neighboure, & hath not slaundred his neighboure. He that setteth not by himselfe: but is lowly in his owne eyes and maketh much of them that feare the Lorde. He that sweareth vnto his neighboure and disapointeth him not, thought it were his owne hynderaunce. He that hath not geuen his money vpon vsuris, nor taken reward agaynst the innocent. Who so doeth these thinges, shall neuer fal.

Conserua me domine. Psal. xvi.

PReserue me, O God, for in the haue I put my truste. O my soule thou hast said vnto the Lorde: thou arte my GOD: my goodes are nothinge vnto the. All my delite is vpon the Saintes that are in the yearthe, and vpon suche as excell in vertue. But they that runne after anothers God, shall haue greate trouble. Their drinke offeringes of bloude will not I offre, neither make mencion of their names within my lippes. The Lorde hymselfe is the portion of mine enheritaunce and of my cuppe: thou shalt maintayne my lot. The lot is fallen vnto me in a faire ground, yea, I haue a goodly heritage. I will thanke the Lorde for geuinge me warninge: my reynes also chasten me in the nyght season. I haue set God allwayes before me, for he is on my right hande, therefore I shall not fal. Wherefore my hert was glad, and my glory reioyced, my flesh also shall reste in hope. For why? thou shalt not leaue my soule in hell, neither shalt thou suffre thine holy one to se corrupcion. Thou shalt shew me the path of life: in thy presence is the fulnes of ioye, and make glad there is plentifulnes for euermore.

Exaudi domine iustitiam. Psal. xvij.

HEare the right, O Lord, consider my complaint, and harken vnto my prayer that goeth not out of fained lippes. Let my sentence come forth from thy presence, & let thine eyes loke vpon the thinge that is euen. Thou hast proued & visited mine hart in the nyght season: thou hast tried me with fire & found no wickednes in me: for I am vtterly purposed that my mouth shal not offende. Concerninge the workes that are done vnder the worde of thy lippes: I haue kept me fro the wayes of the destroyer. O hold thou vp my goinges in thy path, so that my fete steppes slip not. I haue called vpon the, O God, for thou shalte heare me: enclyne thine eare to me, & harken vnto my wordes. Shewe thy maruelous louinge kyndnesse, thou that art the sauiour of them which put their truste in the. From such as resist thy right hande, kepe me as the apple of an eye, hyde me vnder the shadowe of thy wynges: from the vngodly that trouble me, fro mine enemies that cōpasse me rounde about, to take away my soule. Their hertes are enclosed in their owne fat: their mouth speketh proude thinges. They lie waytinge in our way on euery side, turninge their eyes downe to the grounde. Like as a lyō that is greedy of his pray, and as it were a lyō whelpe lurkynge in secrete places. Vp lord, disapoint him & cast him downe: deliuer my soule fro the vngodly, which is as a sword of thine. From the men of thy hande, O lorde fro the men, I say, & from the euil worlde, whiche haue their portion in this life, whose belies thou fillest with thy hyd treasure. They haue children at their desire: & leaue the reste of their substaunce for their babes. But as for me, I wil behold thy presence in righteousnes, & when I awake vp after thy likenes I shalbe satisfied with it.

Diligam te domine. Psal. xviij.

I Will loue the O Lorde, my strengthe.

THe Lorde is my stony rocke, and my defence, my sauioure, my God, and my myght, in whome I wyl trust, my buckler the horne also of my saluacion, and my refuge. I will call vpon the Lorde which is worthy to be prayed, so shall I be safe from myne enemies. The sorowes of death compassed me, and the ouerflowinges of vngodlines made me afrayed. The payenes of hel came about me, the snares of death ouertooke me. In my trouble I cal vpon the Lorde, and complayne vnto my God. So shall he heare my voyce out of his holy temple, & my complaint shall come before him, it shall enter euen into his eares. Then the earth trembled and quaked the

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and were removed, because he was wroth. There went a smoke out in his presence: & a consuming fire out of his mouth: so that coles were kindled at it. He bowed the heavens also, & came down: & darkness was under his feet. He rode upon the cherubins, & did fly: he came flying upon the wynges of the wynde. He made darkness his secret place: his pavilion rounde about him with darke water and thicke cloudes to cover him. At the brightnes of his presence his cloudes removed, haile stones, & coles of fire. The lord also thondred out of heuē, & the hiest gaue his thunder, haile stones & coles of fire. He sent out his arowes & scattered them, he cast forth lightninges, & destroyed them. The springes of waters were seene, & the foundacions of the rounde worlde were discouered at thy chyding. O lord, at the blastynge of the breth of thy displeasure. He shall send downe from the height to fetch me, & shall take me out of many waters. He shal deliuer me fro my strongest enemie, & fro them which hate me: for they are to mighty for me. They preuented me in the day of my trouble: but the lord was my vpholder. He brought me forth also into a place of liberty: he brought me forth, euē because he had a fauour vnto me. The lord shall reward me after my righteous dealyng: according to the cleanes of my handes shall he recompence me. Because I haue kept the wayes of the lord, and haue not forsaken my god as the wicked doth. For I haue an eye vnto all his lawes: & will not cast out his commaundementes fro me. I was also vncorrupt before him: & eschued mine owne wickednes. Therfore shal the lord reward me after my righteous dealing: & according vnto the cleanes of my handes in his eye sight. With the holy thou shalt be holy, & with a perfect man thou shalte be perfect. With the cleane thou shalt be cleane: & with the frowarde thou shalt learne frowardnes, for thou shalte saue the people that stande in aduersite, & shalt bringe downe the hye lookes of the proude. Thou also shalt light my candel, the lorde my god shall make my darkenes to be light. For in the I shal discomfite an host of men, & with the helpe of god I shall leape ouer the wall. The way of god is an vndefiled waye: the worde of the lord also is tried in the fire, he is the defender of all them that put their trust in him. For who is god but the lorde, or who hath any strength except our god? It is god that girdeth me with strength of warre, & maketh my way perfect. He maketh my feete like hertes feete, & setteth me vp on hie. He teacheth my handes to fight, & mine armes shall breake euē a bowe of steele. Thou hast geuen me the defence of thy saluacion, thy right hand also shall hold me vp, & thy louing correccion shall make me great. Thou shalt make roume vnder me that my fotesteppes shal not slide. I will follow vpō mine enemies, & ouertake them, neither will I turne again till I haue destroyed them. I will smite them, that they shall not be able to stand, but fall vnder my feete. Thou hast girded me with strength vnto the battail, thou shalt throw downe mine enemies vnder me. Thou hast made mine enemies also to turne their backes vnto me, & I shall destroye them that hate me. They shal crye but there shalbe none to help them: yea, euē vnto the lorde shal they crye, but he shal not heare them. I will beate them as small as the dust before the wind, I will cast them out, as the claie in the stretes. Thou shalt deliuer me fro the stroueges of the people: & thou shalt make me the heade of the heathen. A people who I haue not knowē shal serue me, assone as they heare of me they shal obey me: but the straunge children shal dissemble with me. The straunge children shal fade, & be afraid out of their prisons. The lord liueth, & blessed be my strong helper. & praised be the God of my saluacion. Euen the god which seeth that I be auēged: & subdueth the people vnto me. It is he that deliuereth me from my cruell enemies, and setteth me vp aboue mine aduersaries: thou shalt rid me from the wycked man. For this cause I will geue thankes vnto the O lorde, emonge the Gentiles and sing prayses vnto thy name. Great prosperite geueth he vnto his kyng: & sheweth louyng kyndenes vnto Dauid his anoynted, and vnto his sede for euermore.

Cœli enarrant gloriā.

The heauens declare the glorie of God, & the firmamēt sheweth his handy worke. One day telleth another, & one night certifieth another. There is neither speche nor language, but their voices are heard emonge them. Their sounde is gone into all landes: & their wordes into the endes of the world. In the hath he set a tabernacle for the sunne, which cometh forth as a bridegrome out of his chābre, & reioyceth as a gyaunt to runne his course. It goeth forth from the vttermost part of the heauen, & runneth about vnto the ende of it again, and ther is nothyng hidde fro the heate thereof. The law of the Lorde is an vndefyled lawe conuertynge the saule. The testimony of the Lorde is sure, and geueth wyse vnto the symple. The statutes of the Lorde are right and reioyce the hart: the commaundement of the Lorde is pure, and geueth light vnto the eyes. The feare of the Lorde is clene, and endureth for euer: the iudgementes of the Lorde are true and righteous altogether. More to be desired are they then golde yea then much fine golde: sweter also then the hony combe & the hony.

D. Who can tell how oft he offendeth? Oh clense thou me from my secrete faultes. Kepe thy seruaunt also from presumptuous synnes, lest they get the dominion ouer me, so shal I be vndefiled, and innocent from the great offence. Let the wordes of my mouth, and the meditation of my hart be alwaye acceptable in thy syght O Lorde, my strength and my redemer.

Exaudiat te dominus. Psal. xx.

A. The lord heare the in the day of trouble, the name of the God of Jacob defende the. Sende the helpe from the sanctuary, and strengthen the out of Sion. Remembre all thyn offeringes, and accepte thy burntsacrifice. Sela. Graunt the thy hartes desire, and fulfill all thy mynde. We wyl reioyce in thy saluacion: and triumphe in the name of the Lorde our God, the Lorde perfourme al thy petitions. Nowe know I that the Lorde helpeth his anoynted, and wyl heare hym fro his holy heauen: euen with the wholsome strength of his right hand. Some put their trust in charrettes and some in horses: but we will remembre the name of the Lord our God. They are brought downe and fallen, but we are risen, and stande vpright. Saue Lord, and heare vs, O kyng of heauen, when we call vpon the.

Domine in virtute tua. Psal. xxi.

A. The kyng shal reioyce in thy strength O Lorde: exceadyng glad shal he be of thy saluacion. Thou hast geuen him his hartes desire, and hast not denied hym the requeste of his lippes. Sela. For thou shalt preuent hym with the blessynges of goodnes, & shalt sette a crowne of pure golde vpon his hed. He asked life of the & thou gauest him a lõge life, euen for euer and euer. His honour is great in thy saluatiõ: glory and great worshyp shalt thou lay vpon hym. For thou shalt geue hym euerlastyng felicitie, and make him glad with the ioye of thy countenaunce. And why? because the kynge putteth his trust in the lord, and in the mercy of the moste highe he shall not miscary. All thyne enemies shall fele thy hand: thy right hande shal fynde out them that hate the. Thou shalt make them lyke a fierie ouen in tyme of thy wrath: the Lorde shall destroye them in his displeasure, and the fyre shal consume them. Their frute shalte thou rote out of the yearth, and their seede from emong the children of men. For they intended mischefe against the, and ymagined suche a deuice, as they are not able to perfourme. Therfore shalte thou putte them to flight, and the strynges of thy bowe shalte thou make redy against their faces of them. Be thou exalted Lorde, in thyne owne strength: so wyll we synge and prayse thy power.

My God my God loke vpon me, why hast thou forsaken me: and art so farre fro my helth, & from the wordes of my complaint? O my God, I crie in the daye tyme, but thou hearest not: and in the night season also I take no rest. And thou continuest holy, O thou worshipper of Israel. Our fathers hoped in the, they trusted in the, and thou didest deliuer them. They called vpon the, and were holpen: they put their trust in the, and were not confounded. But as for me I am a worme and no manne: a very scorne of men and the out cast of the people. * All they that se me laugh me to scorne: they shote out their lippes and shake the hed sayenge: * He trusted in God that he wolde deliuer hym: let hym deliuer hym if he wyl haue hym. * But thou art he that tokest me out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breastes. I haue been lefte vnto the euer sence I was borne: thou art my God euen from my mothers wombe. O go not fro me, for trouble is harde at hand, and there is none to helpe. Many oxen are come about me, fat bulles of Basan close me in, on euery syde. They gape vpon me with their mouthes as it were a rampynge and roryng Lion. I am poured out lyke water, and all my bones are out of ioynte: my hart also in the middest of my bodie is euen lyke meltynge waxe. My strength is dried vp like a potsherd, and my tong cleueth to my gommes: and thou shalte bryngе me into the dust of death. For many dogges are come about me and the counsell of the wycked lay siege against me. They pearced my handes and my fete, I maye tell all my bones, they stande staryng and lokyng vpon me. * They part my garmentes emonge them, and caste lottes vpon my vesture. But be not thou farre fro me, O Lorde: thou art my succour, haste the to helpe me. Deliuer my soule from the swoorde, my deerlynge from the powre of the doggue. Saue me fro the Lyons mouth: thou hast heard me also from emonge the hornes of the vnicornes. I wyll declare thy name vnto my * brethren: in the middest of the congregatiõ wil I prayse the. O praise the Lorde ye that feare hym, magnifye hym all ye of the seed of Jacob, and feare hym all ye seed of Israel. * For he hath not despised nor abhorred the low estate of the poore, he hath not hid his face from hym, but when he called vnto him, he heard hym. My prayse is of the in the greate congregation, my vowes wyll I perfourme in the sight of them that feare hym. The poore shall eate, and be satisfied: they that seke after the Lord shal prayse hym, your harte shall lyue for euer. All the endes of the worlde shall remembre themselues, and be turned vnto the Lorde,

B. Euensong Wa. xxvii. c. Mark. xv. c.

B. Psal. cix. d. Wa. xxvj. c.

Psal. lxxi. a.

C.

Iosua. vj. b.

D. Wa. xx. bii. d.

E.

John. xx. d. Hebre. ii. c.

Psalm. ix. b.

F.

woꝛshyp before hym. For the kyngdome is
G. the Lordes, and he is the gouernour among
the people. All suche as be fat vpon yearth,
haue eaten and woꝛshipped: All they that go
downe in to the dust, shall knele before him,
and no man hath quickened his owne soule:
Wyl seed shall serue him: they shalbe counted
vnto the Lorde for a generacion. They
shall come, and the heauens shal declare his
righteousnesse, vnto a people that shalbe boꝛne,
whome the Lorde hath made.

Dominus regit me. Psalm. xxiii.

H. THe Lorde is me shepperde therefore can
I lacke nothyng. He shall fede me in a
grene pasture, and leade me forth beyde the
waters of comforte. He shall conuerte my
soule, and bryng me forth in the pathes of
righteousnesse for his names sake: Yea,
though I walke thoꝛow the valley of the
I. shadow of death: I wyll feare no euell, for
thou art with me: thy rod and thy staffe com-
foꝛte me. Thou shalte prepare a table before
me against them that trouble me: thou hast
anointed my hed with oyle, and my cup shal-
be full. But thy louynge kyndnesse and
mercy shall folow me all the dayes of my life
and I wyll dwell in the house of the Lorde
for euer.

Domini est terra. Psalm. xxiiii.

K. THe yearth is the Lordes, and all that
therin is: the compasse of the woꝛld, and
they that dwell therin. For he hath founded
it vpon the seas, and prepared it vpon the
floudes. * Who shall ascende into the hyll of
the Lorde? oꝛ who shall ryse vp in his holy
place? Euen he that hath cleane handes and
a pure harte: and that hath not lifte vp his
minde vnto vanitie, nor sworne to deceaue
his neyghbour. He shall receyue the bles-
synge from the Lord, and righteousnesse from
the god of his saluacion. This is the gene-
racion of them that seke him, euen of the that
seke thy face, O Jacob. Sela. Lifte vp youre
heades O ye gates, and be ye lift vp, ye euer-
lastyng doꝛes, & the kyng of glory shal come
in. Who is this kynge of glory? Je is the
lord strong and mighty, euen the lord mighty
in battayle. Lift vp youre heades (O ye ga-
tes) and be ye lifte vp ye euerlastyng doꝛes,
and the kynge of glory shall come in. Who
is this kynge of glory? Euen the Lorde of
hostes, he is the kyng of glory. Sela.

Psalm. xxv. Ad te domine leuaui.

L. VNto the (O Lorde) wyll I lifte vp my
soule. My God, I haue put my truste in
the: Oh let me not be confounded: neither let
myne enemies triumphe ouer me. * For all
they that hope in the shall not be ashamed:
but such as trasgresse without a cause shal-
be put to confusion. Shewe me thy wayes:
O lord, and teache me thy pathes. Leade me
forth in thy truth, and teache me, for thou art
the god of my saluacion: in the hath been my
hope al the day long. Cal to remembraunce
(O lord) thy tendre mercies, and thy louyng
kyndnesses, which haue bene euer of olde.
M. Oh remembre not the sinnes & offences of
my youthe, but accoꝛdynge vnto thy mercy
thynke thou vpon me (O lord) for thy good-
nesse. Gracious and righteous is the Lord,
therefore wyl he teache sinners in the waye.
Them that be meke shall he guide in iudge-
ment, & such as be gentle, them shal he learne
his way. All the pathes of the lord are mer-
cy and truth, vnto suche as kepe his cove-
naunt and his testimonies. * For thy names
N. sake, O Lord, be merciful vnto my sinne, for
it is great. What man is he that feareth the
Lord, him shall he teache in the way that he
shal chose. His soule shal dwel at ease, & his
seed shal enherite the lande. The secrete of
the Lordes is among them that feare hym *
and he wyl shewe them his couenaunt. Mine
eyes are euer lokyng vnto the Lorde, for he
shall plucke my fete oute of the nette. Turne
the vnto me, and haue mercy vpon me: for I
am desolate, and in misery. The sorowes of
my hart are enlarged. O bryng thou me out
O. of my troubles. Loke vpon mine aduersitie &
misery, & forgeue me all my sinne. Consyde
mine enemies howe many they are, and they
beare a tyrannous hate against me. O kepe
my soule, and deliuer me: let me not be con-
founded, for I haue put my truste in the. Let
perfectnes and righteous dealynge waite vp-
on me, for my hope hath bene in the. Deli-
uer Israel O God, out of all his troubles.

Judica me domine. Psal. xxvi.

P. BE thou my * iudge, O Lord, for I haue
walked innocentlye: my truste hath bene
also in the Lorde, therefore shall I not fall.
* Examen me, O lord and proue me, tryе out
my reynes, and my harte. For thy louynge
kyndnesse is before myne eyes, and I wyll
walke in thy truth. I haue not dwelt with
vaine persones, neither wyl I haue felow-
ship with the discreyptfull. I haue hated the
congregation of the wycked, & wyll not syt
among the vngodly. * I wyll washe my han-
des in innocencie, O lord, and so wyl I go to
thyne aulter. That I maye shewe the voyce
of thanckesgyuynge, and tell of all thy won-
derous woꝛkes. Lorde, I haue loued the
habitacion of thy house and the place where
thyne honour dwelleth. O shut not vp my
soule with the synners, noꝛ my lyfe with the
blouddy thirstye. In whose handes is wy-
ckednesse, and their right hande is full of
gyftes. But as for me, I walke innocent-
ly: O deliuer me, and be merciful vnto me.
My foote standeth right, I wyll prayse the
Lordes in the congregacions.

Dominus illuminacio. Psal. xxvii.

Q. THe Lorde is my light, and my health:

Ecc. b. daye.
at Mattyns.
R.
Leui. xix. d.
i. Cor. x. f
Psalm. xv. a
Esa. xxxiii. c
Mat. xix. d.

Rom. iy. c.
and. x. b.
Esa. xxxiii.

Esa. xliii.
C.
Jere. xxxi. f.
and. xxxii. g.
D.
Psal. xvii. a
Psa. cxxxix.
Esaye. i. c.
E.
F.
G. Euen

on: whome then shal I feare? the Lorde is the strength of my lyfe: of whom then shall I be afrayed? When the wycked (euen mine enemies and my foes) came vpon me, to eate vp my fleshe, they stumbled and fell: Though an hoste of men ware layd against me, yet shall not my harte be afrayd: & though there rose vp warre against me, yet wyl I put my trust
V. in him. * One thyng haue I desyred of the Lorde, which I wyll require: euen that I maye dwel in the * house of the Lorde all the dayes of my life: to beholde the faire beautye of the Lorde: and to visite his temple. For in
i. Reg. xxi. a. the time of trouble he shall hyde me in * his tabernacle: yea in the secrete place of his dwellyng shall he hyde me, & sette me vp vpon a* rocke of stone. And now shall he lifte
ii. Re. xxiii. C. vp my hed aboue myne enemyes rounde about me. Therfore wyl I offre in his dwellynge, an oblation with great gladnes. I wyl syng and speake prayses vnto the Lorde. Herken vnto my voyce, O Lorde, when I crie vnto the, haue mercie vpon me, and heare me. My harte hath talked of the: Seke ye my face: thy face Lorde wyl I seke. O hide not thou thy face fro me, nor caste thy seruaunt awaye in displeasure. Thou hast bene my succoure, leaue me not, neither forsake me, O God of
D. my saluacion. When my father and mother forsake me, the Lorde taketh me vp. Teache me thy way, O Lorde, and leade me the right waye because of mine enemies. Deliuer me not ouer into the will of mine aduersaries, for there are false witnesses risen vp against me, and suche as speake wronge. I shuld vtterly haue fainted: but that I beleue verelye to se the goodnesse of the Lorde in the lande of the liuyng. O tary thou the Lordes leisure* be strong, and he shall comforte thyne
Psal. xxvi. c. harte, and put thou thy trust in the Lorde.

Ad te domine clamabo. Psal. xxviii.

Vnto the will I crie, O lord my strength, thinke no scorne of me, lest if thou make
Psal. xxvi. b. me as though thou herdest not, I become like them that go downe into the pit. Heare the voyce of my humble petitions, when I crye vnto the, when I holde vp my handes toward the mercyseat of thy holy temple. O plucke me not awaye neither destroye me
Prou. xx. b. B. with the vngodly and wicked doers* which speake frendlie to their neighbours, but ymagin mischiefe in their hartes. * Rewarde
Iob. xxxiiii. d Mat. xvi. d. Roma. ii. b them according to their dedes, and according to the wickednesse of their owne inuentions. Recompence them after the worke of their handes: pay them that thei haue deserued. For thei regarde not in their minde the workes of the Lorde, nor the o-
C. peracion of his handes, therfore shall he breake them downe, and not buylde them vp. Blessed be the Lord, for he hath heard

is my strength and my helde: my harte hath trusted in hym, and I am helped: therfore my harte daunceth for ioye, and in my songe wyl I praise him. The lord is their strength: & he is that wholsome defence of his anoynted.
O saue thy people, and gene thy blessyng vn- Deut. xxxii. b.
to * thine enheritaunce: fede them, and set them vp for euer.

Afferte domino. Psal. xxix.

BRing vnto the lord (O ye mighty) bryng
ii. yong rammes vnto the lord: afferte vnto the lord worship & strength. Geue the lord the honour due vnto his name, worshippe the lord with holy worshippe.* It is the Lorde Exod. viii.
that cõmaundeth the waters: it is the glo- and. viii.
rious God that maketh the thonder.* It is Exod. xiii. g
the lord that ruleth the sea. The voice of the Mat. viii. d.
lord is mighty in operacion: the voyce of the B.
lord is a glorious voyce. The voyce of the
lord breaketh the* Cedre trees: yea, the lord Ezec. xvii. g
breaketh the Cedres of Libanus. He made the also to skyppe like a Calfe: Libanus also, and Sirion like a yong Vnicorne. The
voyce of the Lorde deuideth the flammes of fyre, the voyce of the lord maketh the wilder-
nesse: yea the lorde fasheth the wildernesse of Cades. The voyce of the lord maketh the
hyndes to bryng forth yong, and discouereth C.
the thycke bushes: in his Temple doth euery man speake of his honour. The lord sitteth
aboue the water floude, and the lorde remaneth a kyng for euer. The Lorde shall gene
strengthe vnto his people, the lord shal gene his people the blessyng of peace.

Exaltabo te domine. Psal. xxx.

I Wyl magnifie the, O lord, for thou hast The. vi. chap.
set me vp, and not made my foes to tri- at Mattyns.
umphe ouer me. O Lorde my God, I cried vnto the, and thou hast healed me. Thou Lorde hast brought my soule oute of hel: thou hast kept my life, from them that go downe to the pyt. Synge prayses vnto the
Lorde (O ye saintes of his) and gene thanks vnto hym for a remembraunce of his B.
holinesse. * For his wrath endureth but the i. Cor. ii. b.
twynklyng of an eye, and in his pleasure is life: heuinesse maye endure for a nyght, but ioye commeth in the morninge. And in my
prosperitie, I sayde I shall neuer be remoued: thou Lorde of thy goodnesse hadest made my hyl so stronge. Thou diddest turne
thy face fro me: and I was troubled. Then cryed I vnto the, O Lorde, and gat me to my lord right humbly. What profite is there in my bloude, when I goe downe to the pit? Shall the dust gene thankes vnto the? or shall it declare thy truthe? Heare, O lorde, and haue mercy vpon me Lorde be thou my
helper. Thou hast turned my heuinesse into C.
ioye: thou hast put of my sack cloth & gyrded me with gladnesse. Therfore shall cuerye

confesyon: O my God, I will geue thankes vnto the for euer.

In te domine speraui. Psal. xxxi.

IN the, O Lorde, haue I put my trust: let me neuer be put to confusion: deliuer me in thy righteousnesse. Bowe thyne eare to me, make haste to deliuer me. And be thou my stronge rocke, and house of defence, that thou mayest saue me. For thou art my stronge rocke, and my castel: Be thou also my Luk. xxiii. c. guyde, & leade me for thy names sake. Draw Actes. vii. g. me out of the net that they haue layed priuely for me, for thou art my strength. B. * Into thy handes I commende my spirite: For thou hast redemed me, O Lorde thou God of truth. I haue hated them that holde of superstitious vanities, and my trust hath bene in the Lorde. I will be glad and reioyce in thy mercy: for thou hast considred my trouble, and hast knowen my soule in aduersities. Thou hast not shut me vp into the hande of the enemie, but hast set my fete in a large rowme. Haue mercy vpon me, O Lorde, for I am in trouble, and mine eye is consumed for very heynesse, yea my soule and my bo- C. dy. For my life is waxen olde with heuines, & mine yeres with mournynge. My strength fayleth me, because of mine iniquitie and my bones are consumed. I became a reproche amonge al myne enemies, but especially among my neyghbours and they of myne acquaintaunce were afrayed of me, and they that dyd se me without, conueyed them selues fro me. I am cleane forgotten, as a dead man out of mynde: I am become lyke a broken vessel. For I haue hearde the blasphemie of the multitude: and feare is on euery syde whyle they conspire togeather against me, and take their counsayl to take away my life. But my D. hope hath bene in the, O lorde I haue sayde thou art my God. My tyme is in thy hande, deliuer me from the hande of myne enemyes, and from them that persecute me. Shewe thy seruaunte the lyght of thy countenaunce, and saue me for thy mercyes sake. Let me not be confounded, O Lord, for I haue called vpon the: let the vngodlye be put to confusion & be put to silence in the graue. Let the lyenge lyppes be put to sylence, whiche cruelly, disdaynefully and spitefully speake againste the righteous. O howe plentyfull is thy goodnesse, whiche thou hast layed vp, for them that feare the: and that thou hast prepared for them, that put their trust in the euen before the sonnes of men? Thou shalte hyde them priuely by thyne owne presence from the prouokynge of all men, thou shalte kepe them secretlye in thy tabernacle from the stryfe of tonges. Blessed be the Lorde: for he hath shewed his marueylous great kind- nesse vnto me in a stronge [illegible] when I made hast- eyes. Neuertheles, thou heardest the voyce of my prayer when I cried vnto the. O loue the Lorde, all ye his saintes, for the Lorde preserueth them that are faithfull, and plenteously rewardeth he the proude doer. * Be Psal. xxvii. and. xxxi. c. stronge, and he shall stablishe your harte, all ye that put your trust in the Lorde.

Beati quorum. Psal. xxxii.

BLessed is he, whose vnrighteousnesse is forgeuen: and whose synne is couered. A. Exercise * Blessed is the man, vnto whome the Lorde Roma. iiii. a imputeth no synne, and in whose spirite there is no guyle. For whyle I helde my tonge, my bones consumed away thorow my daylye co- B. playnynge. For thy hande is heuy vpon me daye and night, and my moysture is lyke the drouth in Sommer. Sela. I will knowlege my synne vnto the, and myne vnrighteousnes haue I not hyd. I sayde: * I wyl confesse my Job. xiii. c synnes vnto the Lord, and to thou forgauest Luke. xv. b. the wyckednes of my sinne. Sela. For this shal euery one that is godly, make his praier vnto the in a time whyl thou mayest be found, but in the great waterflouddes they shall not come nye hym. Thou art a place to hyde me C. in, thou shalt preserue me from trouble: thou shalt compasse me about with songes of deliuerance. Sela. I will enforme the, and teach the in the way where in thou shalt go: and I wil guyde the with mine eye. Be ye not like horsse and mule, whiche haue no vnderstandyng, whose mouthes muste be holden with byt and bridle, lest they fall vpon the. Great plagues remaine for the vngodly, but whoso putteth his trust in the Lorde, mercy embraceth hym on euery syde. Be glad, O ye righteous, and reioyce in the Lorde: and be ioyfull al ye that are true of hart.

Exultate iusti in domo. Psal. xxxiii.

REioyce * in the Lorde, O ye righteous Osee. xvii. a for it becometh wel the iuste to be thank- A. Ephe. v. b. full. * Prayse the Lorde with harpe, synge Psal. Colloss. iii. psalmes vnto hym with the lute and instrument of ten stringes. Syng vnto the Lord a newe songe, synge prayses lustely vnto hym with a good courage. For the word of the Lorde is true, and all his workes are faithful. He loueth righteousnesse and iudgement, the yearth is ful of the goodnesse of the lorde. * By the word of the lorde are the Genes. heauens made: and all the hostes of them by the breth of his mouthe. He gathereth the waters of the sea together as it ware vpon an hepe, & layeth vp the depe as in a treasure house. Let al the yearth feare the lord: Exod. in awe of him, al ye that dwel in the worlde. * For he spake, and it was done: he cõmaun- Psal. xxxiii. ded, and it stode fast. The Lorde bringeth B. to nought the * counsayll of the heathen, and Psalm. maketh the deuises of the people to be of Esai. none effecte: and casteth oute the coun-

Lord shal endure for ever: and the thoughtes of his hart from generacion to generacion. Blessed are the people, whose God is the Lord Jehouah, and blessed are the folke that he hath chosen hym to be their inheritaunce. The Lord loked down from heauen, and beheld al the children of men: from the habitacion of his dwellyng, he considereth al the that dwel in the yearth. He fashioneth al the hartes of them, and vnderstandeth all their workes. There is no kyng that can be saued by the multitude of an host, neyther is any mighty man delyuered by muche strengthe. A horse is compted but a vaine thing to saue a man, neyther shall he deliuer any man by his great strength. Behold, the eye of the Lord is vpon them that feare hym, and vpon them that put their trust in his mercy. To deliuer their soules fro death, and to fede them in the time of dearth. Our soule hath patiently taried for the Lord, for he is our helpe, & our shield. For our hart shal reioyce in him, because we haue hoped in his holy name. Let thy mercifull kyndnesse, O Lord be vpon vs, like as we haue put our trust in the.

C. Benedicam Dominum. Psal. xxxiiij.

I. Will alway geue thankes vnto the Lord, his praise shal euer be in my mouth. My soule shall make her bost in the Lorde, the humble shall heare thereof, and be glad. O praise the Lord with me, and let vs magnifie his name together. * I sought the Lord, and he heard me: yea, he deliuered me out of all my feare. They had an eye vnto him, and were lightened, and their faces were not ashamed. Loo, the poore cryeth, and the Lorde heareth hym: yea, and saueth hym out of al his troubles. * The Aungell of the Lorde tarieth rounde about them that feare hym, and deliuereth them. O taste and see, how gracious the Lorde is, * blessed is the man that trusteth in hym. O fear the Lord, ye, that be his saintes, for they that feare hym lacke nothyng. The Lyons do lacke, & suffre hunger, * but they which seke the Lord shall want no maner of thyng that is good.

C. Come ye children and herken vnto me, I wil teache you the feare of the Lord. * What man is he that lusteth to liue and wolde faine se good dayes? Kepe thy tong from euil, & thy lippes that they speake no guyle. Eschue euel and do good, seke peace, & ensue it. The eyes of the Lord are ouer the righteous, and his eares are open vnto their praiers. The countenaunce of the Lord is against them that do euell, to rote out the remembraunce of them from the yearth. The righteous crye, & the Lord heareth them, and deliuereth them out of

D. al their troubles. The Lord is nye vnto the that are of a contrite hart, and wil saue such as be of an humble spirite. * Great are the troubles of the righteous, but the Lord deliuereth hym out of al. He kepeth al his bones so that not one of them is broken. But misfortune shal slaie the vngodly, and they that hate the righteous, shalbe desolate. The Lord deliuereth the soules of his seruauntes: and all they that put their trust in hym shall not be destitute.

The. bp. of S. Wattins.

C. Judica Domine nocentes. Psal. xxxv.

Pleade thou my cause, O Lord, with them that striue with me, & fight thou against them that fight against me. Laye hande vpon the shilde and buckler, and stande vp to helpe me. Drawe forth the speare, and stop the way against them that persecute me: say vnto my soule: I am thy saluacion. Let them be confounded, and put to shame that seke after my soule, let them be turned backe, and brought to confusion, that ymagine mischiefe for me. * Let them be as the dust before the wind, & the aungel of the Lord scatteryng them. Let their way be darke and be slippery, and let the Aungel of the Lord persecute them. For they haue priuely layed their net to destroy me without a cause: yea euen without a cause haue they made a pit for my soule. Let a fodein destruction come vpon hym vnawares: & his net that he hath layd priuely catch hym selfe: that he may fall into his own mischefe and my soule be ioyful in the Lord: it shal reioyce in his saluacion. All my bones shal saye Lord, who is like vnto thee which deliuerest the poore fro hym that is to strong for him: yea, the poore, and him that is in misery, fro him that spoileth him. False witnesse did ryse vp: they layed to my charge thynges that I knew not. They rewarded me euel for good, to the great discomfort of my soule. Neuertheles, when they wer sicke, I put on sacke cloth: and humbled my soule with fasting, and my praier shal tourne into mine own bosome. I behaued my selfe as though it had ben my freend or my brother. I went heauely, as one that mourneth for his mother. But in mine aduersite they reioyced & gathered them together: yea, the very abiectes came together against me vnawares, making mowes at me, and ceassed not. With the flatterers wer busy mockers, which gnashed vpon me with their teeth. Lorde, how long wilt thou loke vpon this? O deliuer my soule from the calamites, which they bring on me, & my dearlyng from the Lyons. So will I geue thankes in the great congregation. I will praise the among much people. Let not the that are mine enemyes triumphe ouer me vngodly, neyther let them wincke with their eyes that * hate me without a cause. And why? their communyng is not for peace, but they ymagine disceitful wordes against the that are quiet in the lande. They gaped vpon me with their mouthes, and sayd: eye on the, eye on the: we did se it with our eyes. This thou

Psal. lxxxiij. a

B.

C.

Psal. lxix. a

Ihon. xv. b.

D.

haue cease, O Lorde: holde not thy toung then, goo not farre fro me, O Lorde. Awake and stande vp to iudge my quarell: auenge thou my cause, my God, and my Lorde. Iudge me, O Lord my God, according to thy righteousnes, and let them not triumphe ouer me. Let them not say in their hartes, There, There, so would we haue it: neyther let them say, we haue deuoured hym. Let them be put to confusion and shame together that reioyce at my trouble, let them be clothed with rebuke and dishonor that boast themselues against me. Let them bee glad and reioyce that fauoure my righteous dealynge: Yea, let them say alway, blessed bee the Lorde, which hath pleasure in the prosperite of his seruaunt. And as for my toung, it shalbe talkyng of thy righteousnes, and of thy praise all the day long.

¶ Dixit iniustus. Psal. xxxvi.

A. Wom. ij. c. MY hart sheweth me the wickednesse of the vngodly, that * there is no feare of God before his eyes. For he flattereth hym selfe in his owne sight, till his abominable sinne be found out. The wordes of his mouth are vnrighteous and ful of discrete, he hath left of to behaue hym selfe wisely, and to doo good. He ymagineth mischief vpon his bedde, and hath set hymselfe in no good way: neyther doth he abhorre any thyng that is euil. Thy mercye, O Lorde, reacheth vnto the heauen, and thy faithfulnes vnto the cloudes. Thy righteousnesse standeth like the strong mountaines, thy iudgementes are like the great depe. Thou Lord shalt saue both man and beaste. B. How excellent is thy mercy, O God, and the children of men shall put their trust vnder the shadow of thy wynges. They shalbe satisfied with the plenteousnesse of thy house, and thou shalt geue them drynk of thy pleasures as out of the riuer. For with the is the well of life, and in thy light, shal we see light. O continue forth thy louyng kindnes vnto them that knowe the, and thy righteousnes vnto them that are true of hart. O let not the foote of pryde come against me, and let not the hand of the vngodly cast me down. There are they fallen (all) that worke wickednes, they are cast down, and shal not be able to stande.

¶ Noli emulari. Psal. xxxvii.

Euensong. A. FRet not thy selfe because of the vngodly, neyther be thou enuious against the euil doers. For they shall soone bee cut downe like the grasse, and bee withered euen as the grene herbe. Put thou thy trust in the Lord, and be doyng good, dwell in the land and verely thou shalt be fedde. Delite thou in the Lorde, and he shall geue the thy harts desire. Commit thy way vnto the Lord, and put thy trust in hym, and he shall bryng it to passe. He shall make thy righteousnes as cleare, as the light, and thy iust dealyng as the noone daye. Holde thee still in the Lorde, and abide patiently vpon hym: but greue not thy selfe at hym whose waye doeth prosper against the manne that doeth after euill counsailes. Cease from wrath and let goo displeasure, fret not thy selfe, els shalt thou be moued to doo euill. Wicked doers shalbe roted out, and they that patiently abide the Lorde, those shall enherite the lande. Yet a litle while, and the vngodly shalbe cleane gone: thou shalt loke after his place, and he shalbe away. But the meke spirited shall possesse the yearth, and shalbe refreshed in the multitude of peace. The vngodly seeketh counsaill against the iust, and and gnasheth vpon hym with his teeth. The Lorde shall laughe hym to scorne, for he hath seen, that his day is comynge. The vngodly haue drawne out the swearde, and haue bent their bowe: to caste downe the poore and nedy, and to slay suche as bee of a right conuersation. Their sweardes shall go thorowe their owne hart, and their bowe shalbe broken. A small thyng that the righteous hath, is better then greate riches of the vngodly. For the armes of the vngodly shalbe broken, and the Lorde vpholdeth the righteous. The Lord knoweth the dayes of the godly, and their enheritaunce shall endure for euer. They shall not be confounded in the perilous time, and in the dayes of derth, they shall haue enough. As for the vngodly, they shall perish, and the enemies of the Lorde shal consume as the fat of lambes: yea, euen as the smoke shall they consume away. The vngodly borroweth, and payeth not again, but the righteous is mercifull, and liberall. Suche as be blessed of God shall possesse the lande, and they that bee cursed of hym shalbe roted oute. The Lorde ordereth a good mannes goyng, and maketh his waye acceptable to hym selfe. * Though he fall, he shall not bee cast away, for the Lord vpholdeth hym with his hande. I haue ben young, and now I am old, and yet sawe I neuer the righteous forsaken, nor his seede beggyng their breade. * The righteous is euer mercifull, and lendeth, and his seede is blessed. Fly from euill, and do the thyng that is good, and dwell for euer. For the Lorde loueth the thyng, that is right, he forsaketh not his, that be godly, but they are preserued for euermore.

(The righteous shalbe punished,) as for the seede of the vngodly, it shalbe roted out. The righteous shall enherit the lande, and dwell therein for euer. * The mouth of the righteous is exercised in wisedom, and his tonge shall be talkyng of iudgement. The Lawe of his God, is in his harte, and his goynges shall not slyde. The vngodly seeth

B. Prou. xxiii. Prou. xxiii. c. Job. xi. C. Prou. xi. c. D. Prou. xxxvii. E. F.

the righteous, and seketh occasion to slaye hym. The Lorde will not leaue hym in his handes, nor condemne hym, when he is iudged. Hope thou in the Lorde, and kepe his waye, and he shall promote the, that thou shalt possesse the lande, when the ungodly shall perish, thou shalt see it. I my self haue seen the ungodly in great power, and florishyng lyke a grene Bay tree. And he vanished away, and loo, he was gone, I sought hym, but (his place) could no where be found.

Ꝑ. Kepe innocentie, and take hede vnto the thyng that is right, for that shall bryng a man peace at the laste. As for the transgressours they shal perish together, and the end of the ungodly is, they shalbe voted out at the last. But the saluation of the righteous, commeth of the Lorde, whiche is also their strength in the time of trouble. And the Lorde shall stande by theim, and saue theim, he shall deliuer them from the ungodly, and shall saue theim, because they put their trust in hym.

¶ Domine ne in furore. Psal. xxxviii.

The .vii. day Mattins. A. Psal. vi. a. Jer. x. d.

O Lorde me not * to rebuke (O Lorde) in thine angre, neyther chasten me, in thy heauy displeasure. For thine arowes sticke fast in me, and thy hande presseth me sore. There is no helth in my flesshe, because of thy displeasure, neyther is there any rest in my bones, by reason of my synne. For my wickednesses are gone ouer my head, and are lyke a sore burthē, to heauy for me to beare. My woundes stincke and are corrupt, thorough my foolishnes. I am brought into so great trouble, and misery, that I go mournyng all the daye long. For my loynes are filled with a sore disease, and there is no whole part in my body. I am feble, and sore smitten, I haue roared for the very disquietnes of my hart. Lord thou knowest al my desire, and my groyning is not hid from the. My hart panteth, my strength hath fayled me, and the light of mine eyes is gone from me. * My louers, and my neyghbours did stande lokyng vpon my trouble, and my kinsmen stode afarre off. They also that sought after my lyfe, laide snares for me: and they that went about to do me euill, talked of wickednes, and imagined deceyte all the daye long. As for me, I was like a deafe man, and hearde not, and as one that is dombe, which doeth not open his mouth. I became euen as a man that heareth not, and in whose mouth are no reproofes. For in the, O Lorde, haue I put my trust, thou shalt answere for me, O Lorde my God. I haue required that they (euen mine enemies) should not triumphe ouer me, for when my foote slipte, they reioyced greatly against me. And I truely am set in the plage, and my heauines is euer in my sight. For I will confesse my wickednes, and bee sorye for my synne. But mine enemies liue, and are mighty, and they that hate me wrongfully, are many in nombre. They also that rewarde euell for good, are agaynste me, because I folowe the thyng that good is. Forsake me not, (O Lorde my God,) be not thou farre from me. Haste the to helpe me, O Lorde (God) my saluacion.

¶ Dixi custodiam vias. Psal. xxxix.

I Sayed, I will take hede to my wayes, that I offende not in my toungue. I will kepe my mouth (as it were with a bryole,) while the ungodly is in my sight. I held my tounge, and spake nothyng, I kept silence, yea euen from good woordes, but it was paine, and griefe to me. My harte was hote within me, and while I was thus musyng: the fier kindled, (and at the laste) I spake with my toungue. * Lorde, lette me knowe mine ende, and the nombre of my dayes, that I may be certified howe longe I haue to liue. * Beholde, thou hast made my dayes as it were a spanne longe, and mine age is euen as nothyng in respecte of the, and verely euery man liuyng is altogether vanitee. For man walketh in a vayne shadowe, and disquieteth hym selfe in vaynethe heapeth vp riches, * and can not tell, who shall gather them. And now Lorde, what is my hope, truely my hope is euen in the. Deliuer me from al mine offences, and make me not a rebuke vnto the foolishe. I became dombe, and opened not my mouth, for it was thy doyng. Take thy plague away fro me, I am euen consumed by the meanes of thy heauye hande. When thou with rebukes doest chasten man for synne, thou makest his beautie to consume away, like as it were a mothe frettyng a garment: euery manne therefore is but vanitee. Heare my prayer, O Lord, and with thine eares consider my rayling, holde not thy peace at my teares. For * I am a straunger with the, and a sojourner, as all my fathers were. Oh spare me a litle, that I may recouer my strength, before I go hence, and be no more seen.

¶ Expectans expectaui. Psal. xl.

I Waited patiently for the Lord, and he enclined vnto me, and hearde my rayling. He brought me also out of the horrible pytte, out of the myre, and clay, and sette my feete vpon the rocke, and ordred my goynges. And he hath putte a newe songe in my mouth, euen a thankes geuyng vnto our God. Many shall see it, and feare: and shall putte their trust in the Lorde.

* Blessed is the man, that hath sette his hope in the LORD, and turned not vnto the proude, and to suche, as goe about with lyes. O Lorde my God, great are the

wonderous workes, whiche thou hast doen, like as dee also thy thoughtes which are to vs ward, and yet there is no man that ordreth them vnto the. If I wolde declare them and speake of them: they should be mo then I am able to expresse. Sacrifice and meat offrynge thou wouldest not haue: but mine eares hast thou opened. Burnt offeringes, and sacrifice for synne hast thou not required, then sayd I, lo, I come. In the volume of the boke it is written of me, that I should fulfil thy wil, O my God, I am content to do it: yea, thy law is within my hart. I haue declared thy righteousnes in the great congregacion, lo I wil not refraine my lippes, O Lord, as that thou knowest. I haue not hid thy righteousnes within my hart, my talkyng hath ben of thy truth, & of thy saluacion. I haue not kept backe thy louyng mercy and truth, from the great congregacion. Withdraw not thou thy mercy fro me, O Lorde, let thy louyng kindnes and thy truth alway preserue me. For innumerable troubles are come about me, my synnes haue taken such hold vpon me, that I am not able to loke vp: yea, they are mo in nombre then the heares of my head, and my hart hath failed me. O Lord, let it be thy pleasure to deliuer me, make hast (o Lord) to helpe me. Let them be ashamed and confounded together that seke after my soule to destroye it, let them be driuen backeward, and be put to rebuke that wishe me euill. Let them be desolate and rewarded with shame that saye vnto me, eye vpon the, eye vpon the. Let all those that seke the, be ioyfull and glad in the, and let such as loue thy saluacion say alway, the Lord be praised. As for me, I am poore and nedy, but the Lord careth for me. Thou art my helper and redemer, make no long tarying (O my God.)

℣ Beatus qui intelligit. Psal. xli.

Blessed is he that considereth the poore and nedy: the Lord shall deliuer hym in the time of trouble. The Lord preserue hym and kepe hym alyue: that he may be blessed vpon yearth, and deliuer not thou hym into the wil of his enemies. The Lord conforte him, when he lyeth sicke vpon his bed: make thou al his bed in his sickenes. I said, Lorde be mercifull vnto me, heale my soule, for I haue synned against the. Myne enemies speake euil of me: when shal he die, and his name perish? And if he come to se me, he speaketh vanite, and his hart conceyueth falshood within himself: and when he goeth forth, he telleth it. All mine enemies whisper together against me: euen against me do they ymagine this euel. Let the sentence of guiltines passe against him, and now that he lyeth, let hym rise vp no more. Yea, euen myne owne familiar frend, whom I trusted (which did also eate of my bread) hath layed great snares for me. But be thou mercifull vnto me (O Lorde) raise thou me vp again, and I shal reward them. By this I know thou fauorest me, that mine enemy doth not triumphe against me. And why I am in my helth thou vpholdest me & shalt set me before thy face for euer. Blessed be the Lord God of Israel, world without ende, Amen, and Amen.

℣ Quemadmodum. Psal. xlij.

Like as the hart desireth the water brookes, so longeth my soule after the (o God) My soule is a thyrst for God: yea, euen for the liuyng God, when shal I com to appeare before the presence of God? My teares haue ben my meat day and night, while they daily say vnto me: where is now thy God? Now when I thinke therupon, I powre out my hart by my selfe, for I went with the multitude, and brought them forth vnto the house of God, in the voyce of praise & thankesgeuyng among suche, as kepe holy day. Why art thou so full of heuines (O my soule) and why art thou so vnquiet within me? Put thy trust in God, for I wil yet geue him thankes, for the helpe of his countenaunce. My God, my soule is vexed within me: therefore wil I remembre the, concernyng the land of Jordane, and the litle hil of Hermonim. One depe calleth another: because of the noyse of thy water pipes, all thy waues and stormes are gone over me. The Lorde hath graunted his louyng kyndnes on the day time, & in the night season did I sing of him, and made my prayer vnto the God of my life. I will saye vnto the God of my strength: why hast thou forgotten me: why go I thus heauely: while the enemy oppresseth me? My bones are smitten in sunder as with a sword, while mine enemies that trouble me, cast me in the teth. Namely: while they say daily vnto me: where is now thy God? Why art thou so vexed (O my soule) & why art thou so disquieted within me? O put thy trust in God: for I wil yet thanke hym, which is the helpe of my countenance, and my God.

℣ Judicame Deus. Psal. xlij.

Geue sentence with me (O God) defende my cause against the vngodly people: O deliuer me from the deceytfull, and wicked man. For thou art the God of my strength, why hast thou put me from the? And why go I so heauely, while the enemy oppresseth me? O sende out thy light, and thy truth that they may lead me, and bryng me vnto thy holy hil, and to thy dwelling. And that I may go vnto the aulter of God, euen vnto the God of my ioy, and gladnes, and vpon the harpe will I geue thankes vnto thee (O God) my God. Why art thou so heuy, O my soule, and why art thou so disquieted within me? O put thy trust in GOD, for I will yet geue hym thankes, which is the

Neb. xv. c.

Euen song. Ps. xxxv. a.

Psal. lv. c.

Psal. xxxv. b.

Psal. xxxv. c.

Psal. xxxv. d.

Psal. xxxv. e.

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Psal. xxxv. g.

Psal. xxxv. h.

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Psal. xxxv. k.

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Psal. xxxv. u.

Psal. xxxv. v.

Psal. xxxv. w.

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Psal. xxxv. y.

Psal. xxxv. z.

Psal. xxxv. aa.

Psal. xxxv. bb.

Psal. xxxv. cc.

Psal. xxxv. dd.

Psal. xxxv. ee.

Psal. xxxv. ff.

Psal. xxxv. gg.

Psal. xxxv. hh.

Psal. xxxv. ii.

Psal. xxxv. jj.

Psal. xxxv. kk.

Psal. xxxv. ll.

Psal. xxxv. mm.

Psal. xxxv. nn.

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Psal. xxxv. qq.

Psal. xxxv. rr.

Psal. xxxv. ss.

Psal. xxxv. tt.

Psal. xxxv. uu.

Psal. xxxv. vv.

Psal. xxxv. ww.

Psal. xxxv. xx.

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Psal. xxxv. aaa.

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Psal. xxxv. ggg.

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Psal. xxxv. lll.

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Psal. xxxv. vvv.

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Psal. xxxv. xxx.

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Psal. xxxv. zzz.

Psal. xxxv. aaaa.

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Psal. xxxv. vvvv.

Psal. xxxv. wwww.

Psal. xxxv. xxxx.

Psal. xxxv. yyyy.

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Psal. xxxv. tttttttttttttttttttttt.

Psal. xxxv. uuuuuuuuuuuuuuuuuuuuuu.

Psal. xxxv. vvvvvvvvvvvvvvvvvvvvvv.

Psal. xxxv. wwwwwwwwwwwwwwwwwwwwww.

Psal. xxxv. xxxxxxxxxxxxxxxxxxxxxx.

Psal. xxxv. yyyyyyyyyyyyyyyyyyyyyy.

Psal. xxxv. zzzzzzzzzzzzzzzzzzzzzz.

Psal. xxxv. aaaaaaaaaaaaaaaaaaaaaaa.

Psal. xxxv. bbbbbbbbbbbbbbbbbbbbbbb.

Psal. xxxv. ccccccccccccccccccccccc.

Psal. xxxv. ddddddddddddddddddddddd.

Psal. xxxv. eeeeeeeeeeeeeeeeeeeeeee.

Psal. xxxv. fffffffffffffffffffffff.

Psal. xxxv. ggggggggggggggggggggggg.

Psal. xxxv. hhhhhhhhhhhhhhhhhhhhhhh.

Psal. xxxv. iiiiiiiiiiiiiiiiiiiiiii.

Psal. xxxv. jjjjjjjjjjjjjjjjjjjjjjj.

Psal. xxxv. kkkkkkkkkkkkkkkkkkkkkkk.

Psal. xxxv. lllllllllllllllllllllll.

Psal. xxxv. mmmmmmmmmmmmmmmmmmmmmmm.

Psal. xxxv. nnnnnnnnnnnnnnnnnnnnnnn.

Psal. xxxv. ooooooooooooooooooooooo.

Psal. xxxv. ppppppppppppppppppppppp.

Psal. xxxv. qqqqqqqqqqqqqqqqqqqqqqq.

Psal. xxxv. rrrrrrrrrrrrrrrrrrrrrrr.

Psal. xxxv. sssssssssssssssssssssss.

Psal. xxxv. ttttttttttttttttttttttt.

Psal. xxxv. uuuuuuuuuuuuuuuuuuuuuuu.

Psal. xxxv. vvvvvvvvvvvvvvvvvvvvvvv.

Psal. xxxv. wwwwwwwwwwwwwwwwwwwwwww.

Psal. xxxv. xxxxxxxxxxxxxxxxxxxxxxx.

Psal. xxxv. yyyyyyyyyyyyyyyyyyyyyyy.

Psal. xxxv. zzzzzzzzzzzzzzzzzzzzzzz.

Psal. xxxv. aaaaaaaaaaaaaaaaaaaaaaaa.

Psal. xxxv. bbbbbbbbbbbbbbbbbbbbbbbb.

Psal. xxxv. cccccccccccccccccccccccc.

Psal. xxxv. dddddddddddddddddddddddd.

Psal. xxxv. eeeeeeeeeeeeeeeeeeeeeeee.

Psal. xxxv. ffffffffffffffffffffffff.

Psal. xxxv. gggggggggggggggggggggggg.

Psal. xxxv. hhhhhhhhhhhhhhhhhhhhhhhh.

Psal. xxxv. iiiiiiiiiiiiiiiiiiiiiiii.

Psal. xxxv. jjjjjjjjjjjjjjjjjjjjjjjj.

Psal. xxxv. kkkkkkkkkkkkkkkkkkkkkkkk.

Psal. xxxv. llllllllllllllllllllllll.

Psal. xxxv. mmmmmmmmmmmmmmmmmmmmmmmm.

Psal. xxxv. nnnnnnnnnnnnnnnnnnnnnnnn.

Psal. xxxv. oooooooooooooooooooooooo.

Psal. xxxv. pppppppppppppppppppppppp.

Psal. xxxv. qqqqqqqqqqqqqqqqqqqqqqqq.

Psal. xxxv. rrrrrrrrrrrrrrrrrrrrrrrr.

Psal. xxxv. ssssssssssssssssssssssss.

Psal. xxxv. tttttttttttttttttttttttt.

Psal. xxxv. uuuuuuuuuuuuuuuuuuuuuuuu.

Psal. xxxv. vvvvvvvvvvvvvvvvvvvvvvvv.

Psal. xxxv. wwwwwwwwwwwwwwwwwwwwwwww.

Psal. xxxv. xxxxxxxxxxxxxxxxxxxxxxxx.

Psal. xxxv. yyyyyyyyyyyyyyyyyyyyyyyy.

Psal. xxxv. zzzzzzzzzzzzzzzzzzzzzzzz.

Psal. xxxv. aaaaaaaaaaaaaaaaaaaaaaaaa.

Psal. xxxv. bbbbbbbbbbbbbbbbbbbbbbbbb.

Psal. xxxv. ccccccccccccccccccccccccc.

Psal. xxxv. ddddddddddddddddddddddddd.

Psal. xxxv. eeeeeeeeeeeeeeeeeeeeeeeee.

Psal. xxxv. fffffffffffffffffffffffff.

Psal. xxxv. ggggggggggggggggggggggggg.

Psal. xxxv. hhhhhhhhhhhhhhhhhhhhhhhhh.

Psal. xxxv. iiiiiiiiiiiiiiiiiiiiiiiii.

Psal. xxxv. jjjjjjjjjjjjjjjjjjjjjjjjj.

Psal. xxxv. kkkkkkkkkkkkkkkkkkkkkkkkk.

Psal. xxxv. lllllllllllllllllllllllll.

Psal. xxxv. mmmmmmmmmmmmmmmmmmmmmmmmm.

Psal. xxxv. nnnnnnnnnnnnnnnnnnnnnnnnn.

Psal. xxxv. ooooooooooooooooooooooooo.

Psal. xxxv. ppppppppppppppppppppppppp.

helpe of my countenaunce, and my God.

The seconde day of Mattins. S. Dan. vi. b.

℣ Deus auribus nostris. Psal. xliiij.

WE haue heard with our eares, o God, our fathers haue told vs, what thou hast doen in their time of old. How thou hast dryuen out the Heathen with thy hande, and planted them in: how thou hast destroyed the nacions, & cast them out.* For they gat not the lande in possession thorowe their owne sweard, neyther was it their owne arme that helped them. But thy right hand, & thy arme & the light of thy countenaūce, because thou haddest a fauour vnto them. * Thou art my kyng, O God, sende helpe vnto Jacob. Thorowe the, wil we ouerthrowe our enemies, & in thy name will we treade them vnder, that rise vp against vs. For I wil not trust in my bowe: it is not my sweard that shal helpe me. But it is thou, that sauest vs from our enemyes, & puttest them to confusion that hate vs. We make our boast of God al the day lōg and wil praise thy name for euer. Sela. But now thou art farre of, and puttest vs to confusion, & * goest not forth with our armies. Thou makest vs to turne our backes vpō our enemyes, so that they which hate vs, spoyle our goodes. Thou lettest vs be eaten vp like sheepe, & hast scatred vs among the Heathen. Thou sellest thy people for naught, & takest no money for them. Thou makest vs to be rebuked of our neighboures, to be laughed to scorne, & had in derisiō of them, that are rounde about vs. * Thou makest vs to be a byworde among the Heathen, & that the people shake their heades at vs. My cōfusion is daily before me, & the shame of my face hath couered me. For the voice of the slaunderer and blasphemer, for the enemy & auenger. And though al this be come vpō vs, yet do not we forget the, nor behaue our selues frowardly in thy couenaūt. Our hart is not turned backe, neyther our steppes gone out of thy way. No, not when thou hast smitten vs into the place of dragons, & couered vs with the shadowe of death. If we haue forgotten the name of our god, & holde vp our hādes to any straūge god: Shall not God searche it out? for he knoweth the very secretes of the hart.* For thy sake also are we killed al the day long, & are counted as sheepe, appointed to be slaine. Up Lord, why sleepest thou? Awake, & be not absent frō vs for euer. Wherfore hidest thou thy face, & forgettest our misery and trouble? * For our soule is brought lowe euē vnto the dust: our belly cleueth vnto the ground. Arise & helpe vs, & deliuer vs for thy mercies sake.

℣ Eructauit cor meum. Psal. xlv.

MY hart is enditing of a good matter. I speake of the thinges, which I haue made vnto the kyng: My tong is the pen of a redy writer. Thou art farrer thē the chil-

[illegible] God hath blessed the for euer: girde the with thy sweard vpon thy thigh (O thou most mighty) according to thy worship & renowne. Good lucke haue thou with thine honoure, ryde on because of the worde of truth, of meekenes, & righteousnes, and thy righte hande shal teache the terrible thinges. Thy arowes are very sharpe, & the people shalbe subdued vnto the, euen in the middest emong the kynges enemies. Thy seate (O God) endureth for euer, the sceptre of thy kyngdom is a right sceptre: Thou hast loued righteousnes and hated iniquite, wherfore God (euen thy God) hath anointed the with the oile of gladnesse aboue thy felowes. All thy garmentes smel of Myrre, Aloes, and Cassia, out of the Ivory places, whereby they haue made the glad. Kinges daughters were among thy honourable women: vpō thy right hand did stāde the Quene in a vesture of gold wrought about with diuerse colloures. Herken, (O daughter) and consyder: enclyne thine eare, forget also thine owne people, & thy fathers house. So shal the kyng haue pleasure in thy beawty, for he is thy Lord: God land worship thou him. And the daughter of Tire shalbe there with a gift like as the ryche also amōg the people shal make their supplicaciō before the. The kynges daughter is all glorious within, her clothyng is of wrought golde. She shalbe brought vnto the kyng in raymente of nedle worke: the virgins that be her felowes, shal beare her company, and shalbe brought vnto the. With ioye & gladnes shall they be brought, and shal entre into the kynges palaice. In steade of thy fathers, thou shalt haue children, whom thou maist make princes in all landes. I will remembre thy name frō one generacion vnto another: therfore shal the people geue thankes vnto the, worlde without ende.

Deus noster refugium. Psal. xlvi. ij.

GOD is our hope and strength: a very present helpe in trouble. Therefore wil not we feare, though the yearth be moued, & though the hilles be caried in the middest of the Sea.* Though the waters thereof rage & swel, & though the mountaines shake at the tempest of the same. Sela. The riuers of the floude therof shal make glad the cite of God, the holy place of the tabernacles of the most hyest. God is in the middest of her, therfore shall she not be removed: God shal helpe her, & that right early. The Heathen make much a do, and the kyngdomes are moued, but God hath shewed his voice, & the yearth shal melt away. The Lorde of hoastes is with vs, the God of Jacob is our refuge. Sela. O come hither, & behold the workes of the lord, what destructiō he hath brought vpō the yearth. * He maketh warres to cease in al the worlde, he breaketh the bowe, & knappeth the speare

Psal. xcvij. a. b.

Psal. lx. c.

Psal. lxxix. a

No. vij. c.

Psal. cxix. d.

Psal. xlvi. a.

in sundre, and burneth the charettes in the fire. Be stil then and know that I am God: I wil be exalted among the heathen, & wil be exalted in the yearth. The Lorde of hoastes is with vs, the God of Iacob is our defence. Sela.

Cantong. II. Psa. xcvi. a.

¶ Omnes gentes plaudite. Psal. xlvij.

CLappe your handes together all ye people: O synge vnto god with the voice of melody. For the Lord is hye, & to be feared, he is the great kyng vpon al the yearth. He shall subdue the people vnder vs, and the nacions vnder our fete. He shal chuse out an heritage for vs (euen the worship of Iacob, whom he loued. Sela. God is gone vp with a merry noyse, and the Lord with the sound of the trompe. O synge praises, synge praises vnto our God: O synge praises, synge praises vnto our kyng. For God is kyng of all the yearth, synge prayses with vnderstanding. God raigned ouer the heathē. God sitteth vpon his holy seate. The princes of the people are ioyned vnto the people of the God of Abraham, for God (whiche is very hye exalted) doth defende the yearth, as it were with a shilde.

¶ Magnus Dominus. Psal. xlviij.

GReat is the Lord, & highly to be praised in the cite of our God, euen vpō his holy hill. The hill of Syon is a fayre place, & the ioye of the whole yearth, vpon the northside lyeth the citie of the great kyng: God is wel knowen in her palaices, as a sure refuge. For lo, the kinges of the yearth have gathered & gone by together. They mervailed to se such thinges: they were astonied, & soudenly cast down. Feare came there vpō them, & sorowe, as vpon a woman in her trauayle. Thou shalt breake the shippes of the Sea, thorowe the Eastwynde. Like as we have hearde, so have we sene in the citie of the Lord of hoastes, in the citie of our God. God vpholdeth the same for euer. Sela. We wayte for thy louyng kyndnes (O God) in the middest of thy temple. O God according vnto thy name, so is thy prayse vnto the worldes ende: thy right hande is full of righteousnes. Let the mount Syon reioyse, and the daughters of Iuda be glad, because of thy iudgementes. Walke about Syon, and go round about her, and tell the towres thereof. Marke wel her bulwerkes, sette vp her houses, that ye may tell them that come after. For this God is our God for euer & euer, he shalbe our guide vnto death.

¶ Audite hec gentes. Psal. xlix.

DEare this, al ye people: ponder it with your eares, al ye that dwel in the worlde, bothe lowe & hye, riche & poore, one with an other. My mouth shal speake of wisedome, and my hart shal muse al vnderstanding. I wil applye mine eare to the parable, and shewe my darke speache vpon the harpe. Wherefore should I feare in the dayes of wickednes, & when the wickednes of my heles cōpasseth me rounde about? * Their be some that put their trust in their goodes, and boste them selues in the multitude of their riches. But no man may deliuer his brother, nor make an agrement vnto God for hym. * For it costeth more to redeme their soules, so that he must let that alone for euer. Yea, though he lyue long, & se not the graue. * For he seeth, that wise mēne also dye, & perish together: as wel as the ignorant and folish, & leave their riches for other. And yet they thinke, that their houses shal continue for euer, and that their dwellyng places shal endure from one generacion to an other, and call the landes after their own names. Neuertheles, mānes wil not abide in honoure. Seyng he may be compared vnto the beastes that perishe: this is the way of them. This is their folishnes, and their posterite praise their sayenges. Sela. They lye in hell like shepe, death gnaweth vpon them, and the righteous shal haue dominacio of them in the morayng: their beawtie shal cōsume in the sepulchre out of their dwellyng. But God shal deliuer my soule frō the place of hel, for he shal receyue me. Sela. Be not thou afraied though one be made riche: or if the glory of his house be encreased. * For he shall cary nothyng away with hym when he dieth, neither shal his pompe folow him. For while he lived, he counted hymself an happy mannes so long as thou doest wel vnto thy self, menne wil speake good of the. He shall folow the generacions of his fathers, & shal neuer se light. Manne beyng in honoure hath no vnderstandyng, but is compared vnto the beastes, that perishe.

¶ Deus deorum Dominus. Psalm. l.

THE Lorde, euen the moost mighty God hath spoken, and called the worlde from the rysyng vp of the Sunne vnto the goyng down thereof. * Out of Syon hath God apeared in perfecte bewty. Our God shal not kepe silence: there shal go before him a consumyng fier, and a mighty tempest shalbe stered vp roundabout him. He shal call the heauen from above, and the yearth that he may iudge his people. Gather my saīctes together vnto me, those that have made a covenaūt with me with sacrifice. And the heauēs shal declare his righteousnes: for God is iudge hymself. Sela. Heare, O my people, and I will speake, I my selfe will testifie against the, O Israel. For I am God, euē thy God. I wil not reprouue the, because of thy sacrifices, or for thy burnt offerynges, because they were not alway before me. * I wil take no bullocke out of thy house: nor he goates out of thy folde. For all the beastes of the

Ephe. v. b. M. Matth. Esa. ij. a. Psalm. xlix. b. Luke. xij. c. Eccle. ij. c. and. iij. c. Iob. xxij. b. Luk. xij. c. Iob. xxij. a. Esa. i. c. Amos. v. b. Actes. vij. c.

thousand hilles. I know all the fowles vpon mountaynes, and the wilde beastes of the felde are in my sight. If I be hungry I will not tell the: for * the whole worlde is mine, and all that therin is. Thynkest thou, that I will eate bulles flesh, and drynke the bloodde of goates? Offre vnto God thanxgeuyng, and paie thy vowes vnto the moost hyghe. And * call vpon me in the time of trouble, so will I heare the, and thou shalt praise me. But vnto the vngodly sayeth God Why doest thou preache my lawes, and takest my couenaunt in thy mouth? Wherein thou hatest to be reformed, and hast cast my woordes behynde the? When thou sawest a theefe, thou consentedest vnto hym, and hast ben partaker with the adulterers. Thou hast let thy mouth speake wickednes, and with thy tong thou hast tolde forth deceyte. Thou sattest and spakest against thy brother: yea, and hast slaundred thyne owne mothers sonne. These thynges hast thou doen, and I held me styll. and thou thoughtest I wickedly I that I am euen suche a one as thy selfe: but I will reproue the, and set before the, the thynges that thou hast doen. O consider this ye that forget God: lest I plucke you away, & there be none to deliuer you. Who so offereth me thanxes and praise: he honoureth me, and to him that ordreth his conuersacion right, will I shewe the saluacion of God.

¶ Miserere mei Deus. Psal. li.

Haue mercy vpon me (O God) after thy great goodnes, accordyng vnto the multitude of thy mercies, do away myne offences. Wash me thoroughly fro my wickednes and clense me from my sinne. For * I knowledge my faultes, and my sinne is euer before me. Against the onely haue I sinned, and doen this euel in thy sight * that thou mightest be iustified in thy saying, & cleare when thou art iudged. Beholde, I was shapen in wickednes, and in sinne hath my mother conceyued me. But lo, thou requirest truth in the inward partes, and shalt make me to vnderstand wisedom secretly. Thou shalt pourge me with * hyssope, and I shalbe clene: thou shalt wash me, and I shalbe whiter then snow: Thou shalt make me heare ioye and gladnes, that the bones, which thou hast broken, may reioyce. Turne thy face from my synnes, and put out all my misdedes. * Make me a clene hart (O God) renue a right spirite within me. Cast me not away from thy presence, and take not thy holy spirite from me. O geue me the comfort of thy helpe again, and stablishe me with thy free spirite. Then shall I teach thy wayes vnto the wicked, and sinners shalbe conuerted vnto the. Deliuer me from bloode giltines (O God) thou that art the God of my health, and my tong shall syng of thy righteousnes. Thou shalt open my lippes (O Lorde) my mouth shall shewe thy praise. For thou desirest no sacrifice: els would I geue it the: but thou delitest not in burnt offrynge. The sacrifice to God is a troubled spirite: a broken and contrite hart (O God) shalt thou not despise. O be fauourable and gracious vnto Syon, buylde thou the walles of Ierusalem. Then shalt thou be pleased with the * sacrifice of righteousnes, with the burnt offrynges and oblacions, then shall they offer yonge bullockes vpon thyne aulter.

Deut. xxi.d. Psal. xxiii.a & l. Tob. x.f.

C. Psal. xv.a.

D.

Psal. li.

N.

Psal. xliii.c. Psal. xx.d.

Psal. xcii.a. & l.xxxix.b.

Psal. xxxiii.d.

B.

Psal. xxxix.b.

Psal. xxxiii.c.

Psal. li.

Esa. i.e. Amos. v.d. Actes. viii.c. & Esa. xvi.a.

Rom. xii.a.

¶ Quid gloriaris in malitia. Psal. lii.

Why boastest thy self, thou tyraunte, that thou canst do mischief. Where as the goodnes of God endureth yet daily. Thy tong ymagineth wickednes, & with lies thou cuttest like a sharp rasour. Thou hast loued vngraciousnes more then goodnes: and to talke of lies more then righteousnes. Sela. Thou hast loued to speake all woordes that may do hurt, O thou false tong: Therefore shall God destroy the for euer, he shall take the, and pluck the out of thy dwellyng, & rote the out of the land of the liuyng. Sela. The righteous also shal se this, and feare, and shal laugh hym to scorne. Loo, this is the manne that toke not God for his strength, but trusted vnto the multitude of his riches, & strengthed hymself in his wickednes. As for me I am like a greene olyue tre in the house of god, my trust is in the tender mercy of God for euer & euer. I wil alway geue thankes vnto the: for that thou hast doen, and I wil hope in thy name, for thy sainctes like it wel.

B.

Psal. xlix. & Luk xv.c.

¶ Dixit insipiens. Psal. liii.

The * foolish body hath sayed in his hart, There is no God. Corrupt are they, and become abominable in their wickednes: there is none that doth good. God loked downe from heaven vpon the children of men, to se if there were any that would vnderstand, and seke after God. But they were al gone out of the way, they are al together become abominable, there is also none that doeth good, no not one. Are not they without vnderstandyng that worke wickednes, eatyng vp my people as if they would eate bread? They haue not called vpon God. They were afrayd, where no feare was: for God hath broken the bones of hym that beseged the: thou hast put them to confusion, because God hath despised them. Oh that the saluacion were geuen vnto Israel out of Syon: Oh that the lord would deliuer his people out of captiuite. Then should Iacob reioyce, & Israel should be right glad.

B. Psal. xiii.a. Rom. iii.c.

¶ Deus in nomine tuo. Psal. liiii.

Saue me (o God) for thy names sake, & auenge me in thy strength. Heare my prayer (o god) & herke vnto the wordes of my mouth. For strangers are risen vp against me, and

B.

UMI

eyed) sche after my come. Sela. Beholde, God is my helper, the Lorde is with them,
Dent. xxxij. a that vphold my soule. * He shal reward euill vnto mine enemies, destroye thou them in thy truth. An offeryng of a free hart will I geue the, and prayse thy name (O Lorde) because it is so comfortable. For he hath deliuered me out of all my trouble, and mine eye hath sene his desire vpon myne enemies.

¶ Exaudi Deus. Psalm. lv.

H. HEare my prayer (O God) and hide not thy selfe fro my peticion. Take hede vnto me, and heare me, how I mourne in my prayer, & am vexed. The enemy crieth so, and the vngodly cometh on so fast: for they are minded to do me mischiefe, so maliciously are they set against me. My hart is disquieted within me, & the feare of death is fallen vpon me. Fearfulnes and trembling are come vpon me, and an horrible dreade hath ouerwhelmed me. And I sayed: O that I had winges like a doue, for then would I flye away, & be at rest. Loo, then would I get me away farre of, and remain in the wildernes. Sela. I would make
D. hast to escape, because of the stormy wynde, and tempeste. Destroy their tonges (O lorde)
Gen. xj. b. and * deuide them, for I haue spied vnrighteousnes and strife in the cite. Day and night go they about within the walles therof: mischief also, and sorowe are in the middest of it. Wickednes is therin, diseeate, and guyle go out of her stretes. For it is not an open enemy, that hath doen me this dishonour: for then I could haue borne it: neyther was it
C. mine aduersary, that did magnifie hymself against me: for then (peraduenture) I would
Psalm. li. c. Ihon. xiij. d. haue hid my selfe from hym. * But it was euen thou my compaignion, my guide, & mine owne familiar frend. We toke swete counsail together, and walked in the house of God as frendes. Let death come hastely vpon them, & let them go down quicke into hel, for wickednes is in their dwellynges, and emong them. As for me, I wil cal vnto God, and the Lord shal saue me. In the euenyng and morynyng, and at none day wil I pray (& that instantly) & he shal heare my voice. It is he that hath deliuered my soule in peace fro the battail that was against me: for there were many
M. with me. Yea euen God that endureth for euer, shal heare me, & bring them down. Sela. For they wil not turne, nor feare God. He layed his handes vpon such as be at peace with him, and he brake his couenaunt. The
Mych. vij. c. Luc. xij. c. 1. Pet. v. c. wordes of his mouth were softer than butter, hauyng warre in his hart: his wordes were smoother than oyle, and yet be they very swerdes. * Cast thy burthen vpon the Lord, and he shal nourishe the, and not suffer the righteous to fall for euer. And as for them that (O God) shalt bryng them into the pit of

tuell men shall not lyue out halfe their dayes. Neuertheles, my trust shalbe in the, O Lorde.

¶ Miserere mei Deus quo. Psalm. lvi.

BE merciful vnto me, O God, for man The. xi. de Mattyrs. B. goeth about to deuoure me: he is daily fightyng and troublyng me. Mine enemies are daily in hande to swalowe me vp: for they be many that fighte against me, O thou most highest. Neuertheles, though I am some time afraid, yet put I my trust in the. I wil prayse God, because of his worde: I haue put my trust in God, and wil not feare what flesh can do vnto me. They daily mistake my wordes, all that they ymagine is to do me euill. They hold al together, & kepe them selues close, and marke my steppes, when they laye wayte for my soule. Shall they escape for their wickednes? thou (O God) in thy displeasure shalt cast them downe. Thou tellest C. my sittynges, put my teares in thy bottell: are not these thinges noted in thy boke? Why soeuer I cal vpo the, then shal mine enemies be put to flight, this I knowe, for God is on my side. In Godes worde will I reioyce, in the Lordes worde wil I comfort me. Yea, in God haue I put my trust, I wil not be afraid what man can do vnto me. * Vnto the (o God) Psalm. l. i. h. wil I paie my vowes, vnto the will I geue thankes. * For thou hast deliuered my soule Psalm. cxvi. a. from death, & my fete fro fallyng, that I may walke before God in the light of the liuyng.

¶ Miserere mei Deus. Psalm. lvij.

BE merciful vnto me (O God) be merciful A. vnto me, for my soule trusteth in the, and * vnder the shadowe of thy wynges shalbe my Ma. xxij. b. refuge: vntil this tyranny be ouerpast, I wil cal vpon the most high God, euen to the God, that shal performe the cause which I haue in hand. He shal sende from heauen, & saue me from the reproche of hym that would eat me vp. Sela. God shal sende forth his mercy & truth. My soule is among Lions, and I lye euen among the children of menne (that are set on fire) whose teeth are speares and arowes, and their toung a sharpe swerd. Set vp thy selfe (O God) aboue the heauens, and thy glory aboue all the yearth. They haue layed a nette for my fete, and pressed downe my soule: they haue digged a pit before me, B. & are fallen into the middest of it themselues. Sela. * My hart is fixed (O God) my hart is Psalm. cviij. a. fixed: I wil syng and geue prayse. Awake, O my glory, awake lute, and harpe. I my selfe wil awake right early. I wil geue thankes vnto the (O Lord) emong the people, and I wil syng vnto the among the nations. * For Psalm. ciij. b. the greatnes of thy mercy reacheth vnto the heauens, and thy truth vnto the clouds. Set vp thy selfe (O God) aboue the heauens, and thy glory aboue all the yearth.

a. Are your mynded set vpon ryghteousnes O ye congregacion? and do ye iudge the thyng that is ryght O ye sonnes of men? Yea ye imagine mischefe in your harte vpon the yearth, and your handes deale with wickednes. The vngodly are froward, euē frō their mothers wōbe: as sone as they be borne they go astraie and speake lies. They are as venemous as the payson of a serpent, euen lyke the deafe adder that * stopped her eares. Whi che refuseth to heare the voyce of the charmer, charme he neuer so wisely. Breake their teeth (O God) in their mouthes, smyte the chawe bones of the Lions (O Lorde.) Let them fal away like water that rūneth a pace: and when thei shote their arrowes, let them be roted out. Let them consume awaie lyken snayle, & lyke the vntymely frute of a womā and let them not se the sunne. Or euer your pottes be made whote with thornes: so let in stynacion vexe hym, euen as a thyng that is rawe. * The righteous shal reioyse when he seeth the vengeaunce: he shall washe his fote steppes in the blonde of the vngodly. So that a man shal saie: verely there is a reward for the righteous, doubtles there is a God that iudgeth in the yearth.

Eripe me de inimicis. Psalme. lix.

Deliuer me from mine enemies (O God) defend me frō them that ryse vp against me. O deliuer me from the wicked doers, and saue me frō the blouddy mē. For lo thei lie waityng for my soule: the myghtie men are gathered together against me without any offence or faute of me (O Lorde.) They runne and prepare them selues without my faute. Awake, thou therfore to help me, and beholde. Stand vp (O Lorde God of hoastes) thou God of Israel to visit al Heathen: & be not merciful vnto them that offende of malicious wickednes, Sela. They go to & fro in the euenyng, they grenne lyke a dogge, & run about thorowe the citie. Behold, they speake with their mouthe, and swerdes are in their lyppes, for who doeth heare? But thou (O Lorde) * shalt haue them in derision, and thou shalt laugh al Heathē to scorne. My strength will I ascribe vnto the, for thou art the god of my refuge. God meweth me his goodnes plenteously, and God shall let me se my desire vpon myne enemies. Slaie them not, lest my people forget it: but scatter them abrode among thy people, & put them downe (O Lorde) our defence. For the synne of their mouthe, & for the wordes of their lippes they shalbe taken in their pryde, and why? their preachyng is of curssyng and lies. Consume them in thy wrath, consume them that they maie perysshe, and know that it is God which ruleth in Jacob vnto the endes of the world. Selah. And in the euenyng they will returne, grinne like a dogge, and runne here and there for meate, & grudge if they be not satisfyed. As for me, I will syng of thy power: and will prayse thy mercy betymes in the mornyng, for thou hast bene my defence and refuge in the daye of my trouble. Vnto the, O my strength, will I syng for thou (O God) art my refuge and my mercifull God.

Deus repulisti nos. Psalme. lx.

O God, thou that hast cast vs out and scattered vs abrode: thou hast also bene displeased. O turne the vnto vs agayne. Thou hast moued the lande and deuided it, heale the sores thereof for it shaketh. Thou hast shewed thy people heuy thynges, * thou hast geuen vs a drynke of deadly wyne. Thou hast geuen a token for such as feare the: that thei maye triumphe, because of the truth. Sela. Therfore were thy beloued deliuered, helpe me with thy ryght hand, and heare me. * God hath spoken in his holines: I will reioyce and deuide Sichem, and mete out the valley of Succhoth. Gilead is myne, and Manasses is myne: Ephraim also is the strength of my head, Juda is my lawe geuer. Moab is my washpot, ouer Edom will I cast out my shoo. Philistea be thou glad of me. Who will leade me into the strong citie? Who will bryng me into Edom? Hast thou not cast vs out O god wilt not thou O God * go out with our hoastes? O be thou our helpe in trouble, for vaine is the helpe of man. Thorowe God we shall do great actes, for it is he that shall treade downe our enemies.

Exaudi deus deprec. Psalm. lxi.

Heare my crying (O God) geue eare vnto my prayer. From the endes of the yearth will I call vnto the, when my hart is in heynes. Oh set me vp vpon the rocke that is hygher then I. For thou hast bene my hope, and a strong tower for me against the enemy. I will dwell in thy tabernacle for euer, and my trust shalbe vnder the couering of thy wynges. Sela. For thou O Lord, hast heard my desires, and hast geuē an heritage vnto those that feare thy name. Thou shalt graunt the kyng a long lyfe, that his yeares maie endure thorowout al generacions. He shal dwel before god for euer: O prepare thy louing mercy and faythfulnes that they maye preserue hym. So will I alwaye syng prayse to thy name * that I maie daily performe my vowes.

Nonne deo subiecta. Psalme. lxii.

My soule truly waiteth stil vpon God, for of hym cometh my saluacion. He verely is my strength and my saluacion. He is my defence so that I shall not greately fall. How long will ye imagyne mischief against euery man? Ye shalbe slayne all the route of you: yea, as a tottering wall shall ye be, and lyke a broken hedge. Their counsel is only how to put hym out whom God will exalte.

their belefe is in lies, thei gene good wordes with their mouthe, but curse with their hart.

B. Sela. Neuertheles, my soule waite thou stil vpon God, for my hope is in hym. Verely he is my strength, and my saluacion: he is my defence, so that I shall not fall. In God is my health and my glory, the rocke of my myght, and in God is my trust. O put your trust in hym alwaye, ye people, * powre out your hartes before hym, for God is our hope. Sela. As for the children of men, they are but vain, the children of men are disceytfull vpon the weyghtes, they are altogether lyghter then vanitie it selfe. O trust not in wrong and robbery, geue not your selues vnto vanitie: tyches encreace, set not your harte vp on theim. God spake ones, & twise: I haue also herd the same: that power belongeth vnto God. And that thou Lorde art mercifull, for * thou rewardest euery man accordyng to his worke.

Psay. xlvii. a. Mat. xvi. d.

Deus deus meus. Psalm. lxiii.

A. O God, thou art my God, early wyl I seke the. My soule thyrsteth for the, my flesh also longeth after the in a baren and drie lād, where no water is. Thus haue I loked for the in holynes, that I myght behold thy power and glory. For thy louyng kyndnes is better then the lyfe it selfe, my lippes shall prayse the. As long as I lyue wyll I magnifie the on this maner, and lyft vp my handes in thy name. My soule shalbe satisfied, euen as it were with mary and fatnes, when my mouth prayseth the with ioyfull lippes. Haue I not remembred the in my bedde, and thought vpon the, when I was waxyng? Because thou hast bene my helper, therefore vnder the shadow of thy wynges wil I reioyce. My soule hangeth vpon the, thy ryght hande hath vpholden me. B. These also that seke the hurt of my soule, thei shal go vnder the earth. Let theim fall vpō the edge of the sweord, that they mai be a porcion for foxes. But the kyng shal reioyce in God: * all thei also that sweare by hym shalbe commended, for the mouth of theim that speake lies, shalbe stopped.

Deut. bi. c.

Psalm. lxiii. Exaudi deus orationem.

A. Here my voice O God, in my prayer, preserue my lyfe from feare of the enemie. Hyde me from the gatheryng together of the frowarde, and from the insurrection of wicked doers. Whiche haue whet their tonge lyke a sweard, and shote out their arrowes, euen bitter wordes. That they mai priuely shote at hym whiche is perfect: sodenly do they hyt hym and feare not. They courage theim selues in mischief, & comune among theim selues, how they mai lay snares: and saie, that no man shall se them. Thei ymagine wickednes, and prayse it that they kepe secrete among theim selues, euery man in the depe of his hart. B. God shall sodenly shote at

wounded. Yea, their owne tonges shal make them fall, in so muche that who so seeth them shall laugh their in to scorne. And all men that see it, shall saie: this hath God done, for they shal perceiue that it is his worke. The righteous shall reioyce in the Lorde, and put hys trust in hym: and all they that are true of hart shalbe glad.

Te decet himnus. Psalm. lxv.

A. Thou O God art prayed in Sion, and vnto the shal the vowe be performed in Jerusalē? Thou that hearest the prayer, vnto the shall all flesshe come. My mischeues preuaile against me: Oh be thou mercifull vnto our synnes. Blessed is the man whom thou chosest & receiuest vnto the: he shall dwell in thy court and shalbe satisfied with the pleasures of thy house, euen of thy holy temple. Thou B. shalt shewe us wonderfull thynges in righteousnes. (O God) of our saluacion, thou that art the hope of al the endes of the yearth, & of theim that remayne in the brode sea: whiche in his strength setteth fast the mountaines, & is girded about with power. Whiche stilleth the raging of the sea, & the noyse of his waues, and the madnes of the people. They also that dwell in the outemoste partes (of the yearth) shalbe afrayd at thy tokens, thou that makest the outgoynges of the morning & euenyng to prayse the. Thou visitest the earth, C. and blessest it: thou makest it very plenteous. The riuer of God is full of water, thou preparest their corne: for so thou prouidest for the earth. Thou waterest her forowes, thou sendest rain into the litle valeies therof: thou makest it soft with the droppes of rain, and blessest thincreasse of it. Thou crownest the yeare with thy goodnes: and thi cloudes drop fatnes. They shall drop vpō the dwellynges of the wildernes: and the litle hylles shal reioyce on euery syde. The folces shalbe ful of shepe, the valleies also shall stand so thycke with corne, that they shall laugh and synge.

Jubilate Deo. Psalm. lxvi.

A. Reioyce in God, all ye landes, synge prayses vnto the honoure of his name, make his prayse to be glorious. Saie vnto God: O how wonderfull art thou in thy workes! Thorow the greatnes of thi power shal thyne enemies be founde lieres vnto the. For all the worlde shall worship the, synge vnto the, and prayse thy name. Sela. B. Come hyther & beholde the workes of God, how wonderfull he is in his doyng toward the children of men. * He turned the sea into drie lande: so C. that they went thorow the water on foote there dyd we reioyce thereof. He ruleth with his power for euer, his eyes behold the people: a surche as wyll not beleue, shall not be able to exalt theim selues. Sela. O prayse our god ye people, & make the voice of his prayse to be

Exo. xiii. g. Iosu. iii. d.

sufferyth not our fete to slip. For thou (O God) hast proued vs: thou also hast tried vs, like as siluer is tried. / Thou broughtest vs into the snare, and laydest trouble vpon oure loynes. Thou sufferedst men to ride ouer our heades, * we went thorow fire and water, & thou broughtest vs out into a welthy place. I wil go into thy house with burnt offrings and wil paie the my vowes * which I promised with my lyppes, & spake with my mouthe when I was in trouble. I wil offre vnto the, eat brent sacrifices with the encense of rambes, I will offre bullockes & goates. Sela.

C. Gal. xliij. a. Eccl. b. a. Deut. xxiii. d. Psal. lxi. c.

D. O come hether & herke al ye that feare God: and I wil tell you what he hath done for my soule. I called vnto hym with my mouth, and gaue hym prayses with my toungue. If I earlyne vnto my wickednes with my hart, the Lord will not heare me. But God hath heard me, & cõsidered the voice of my praier. Prayed be god which hath not cast out my praier nor turned his mercy fro me.

The. xij. day. Psal. lxvij. Hatting. Num. vi. b.

C Deus misereatur.

GOD, * be merciful vnto vs, & bliße vs, & shewe vs the light of his countenaunce: and be merciful vnto vs! Sela. That thy waie may be knowen vpõ yearth, thy saluing healthe amõg al nacions. Let the people prayse the, O GOD, lette all the people prayse the. Let the nacions reioyce and be glad: for thou shalt iudge the folke ryghteously, and gouerne the nacions vpon earth. Sela. Let the people prayse the (O God) let all the people prayse the. Then shall the yearth bryng forth her encreace, and God (euen our owne God) shal giue vs his blessyng. God shall blesse vs, & al the endes of the world shal feare hym.

E. Psal. lxvij.

C Exurgat Deus.

Num. x. d.

LEt * God arise, and let his enemies be scattered: let theim also that hate him flie before hym. Like as the smoke vanisheth, so shalt thou driue them away: and like as wax melteth at the fire, so let the vngodly perysshe at the presence of God. But let the ryghteous be glad, and reioyce before God. Let the also be mery and ioyful. Oh syng vnto God, & syng prayses vnto his name: magnifie hym that rideth vpon the heauens, as it were vpõ an horse: prayse hym in his name: yea, & reioyce before hym. * He is a father of the fatherlesse, and defendeth the cause of the widowes: euẽ God in his holy habitacõ. He is the God that maketh men to be of one mynd in an house, and bryngeth the prysoners out

Deut. x. d.

F. of captiuitie: but letteth the renneagates cõtinue in scarcenes. O God, when * thou wentest forth before the people, when thou wentest through the wildernes. Sela. The earth shoke, and the heauens dropped at the presence of God: euen as Sinai also was moued at the presence of God, which is the God of Israell. Thou O God sentest a gracious

Exo. xiii. d. Num. xiiii. e. Esay. lxiij. b.

rain vpõ thine enheritaunce, and refreshedest it when it was wery. Thy cõgregacion shal dwell therein: For thou (O God) hast of thy goodnes prepared for the poore. The Lorde gaue the woorde: great was the compaignie of the preachers. * Kynges with their armies did flie, and were discomfited: and they of the houshold deuided the spoyle. Though ye haue lien among the potters, yet shall ye be as the winges of a doue that is couered with siluer wynges, and her fethers lyke golde. Whẽ the almighty, scattered kings for their sake, thẽ ware they as white as snowe in Zalmon. As the hyl of Basan, so is Goddes hyll euen an hie hill, as the hill of Basan. Why hoppe ye so, ye hie hilles? This is gods hil in the whiche it pleaseth hym to dwell: Yea, the Lord will abide in it for euer. The charettes of God are. xx. M. euen thousandes of angels: & the lord is among thẽ, as in the holy place of Sinai. * Thou art gone vp on hie thou hast led captiuitie captiue, & receiued gyftes for men: yea, euen for thyne enemies, that the lord God might dwel among theim. Praysed be the lord daily, euen the God which helpeth vs, & poureth his benefites vpõ vs. Sela. He is our God, euen the God of whom cõmeth saluation: God is the lord by whom we escape death. God shal wound the hed of his enemies, & the heary scalpe of suche one as goeth on styll in his wickednes. The Lorde hath said: I wil bryng my people again as I did from Basan: myne owne will I bryng again, as I did sometime from the depe of the sea. That thy fote may be dipped in the blood of thyne enemies, and that the toungue of thy dogges maie be redd thorow the same. It is well sene, O God how thou goest, how thou, my God & kyng goest in the sanctuary. The syngers go before, the minstrels follow after in the myddes are the damosels, playyng with the timbrels. Geue thankes O Israell vnto God the Lorde, in the congregations, frõ the ground of the hart. There is litle Beniamin their ruler & the princes of Juda, their counsail, the princes of Zabulon, & the princes of Nepthali, thy god hath sent forthe, stablishe the thyng O God, that thou hast wrought in vs. For thy temples sake at Jerusalẽ: so shall kynges bryng presentes vnto the. When the cõpanie of the spearemen, and multitude of the mighty are scattered abrode among the beastes of the people: so that they humbly bryng peces of siluer: & whẽ he hath scattred the people that delite in warre: then shal the princes come out of Egipt, the Morians lande shal sone stretche out her handes vnto God. Sing vnto God O ye kyngdomes of the earth: O syng prayses vnto the Lorde. Sela. Whiche sitteth in the heauens ouer al from the beginning: Lo he doeth sende out his voyce: yea, and that a mighty voyce.

C. Josua. x. d.

D. Ephe. iiii. b.

E.

F.

Ascribe ye the power to God ouer Israell: his worshyp and strength is in the cloudes. O God, wonderfull art thou in thy holy places, euen the God of Israell: he will geue strength & power vnto his people. Blessed be God. ¶ Saluum me fac deus. Psalm. lxix.

Euensong. A. SAue me, O God: for the waters are come in, euen vnto my soule. I sticke fast in the depe myre, where no ground is: I am come into depe waters, so that the floudes runne ouer me. I am wery of crying, my throte is drie: my sight faileth me, for waiting so long vpon my God. They that* hate me without a cause, are mo then the heeres of my head, they that are mine enemies, & would destroye me giltles are mighty: I payed them the thynges that I neuer tooke. God thou knowest my simpleues, and my faultes are not hid from the. Let not them that trust in the O lord God of hostes, be ashamed for my cause let not those that seke the bee confounded thorow me, O God of Israell. And why? for thy sake haue I suffered reproffe: shame hath couered my face. I am become a straunger vnto my brethren: euen an aleaunt vnto my mothers children. For* the zeale of thyne house hath euen eaten me, and* the rebukes of them that rebuked the are fallen vpon me. I wept and chastened my selfe with fasting, & that was turned to my reproffe. I put on sak cloth also, and they iested vpon me. They that sit in the gate, spake against me, and the dronkardes* make songes vpon me. But Lord, I make my prayer vnto the in an acceptable tyme. Heare me (O God) in the multitude of thi mercy, euen in the truth of thy saluation.

Psal. xxxv. c. Iohn, xv. d. B. Iohn. ii. b. Rom. xv. a. Iob xxx. b. Tren. iii. g. C.

Take me out of the myre, that I synke not. Oh let me be deliuered from them that hate me and out of the depe waters. Let not the water floude drowne me: neither let the depe swalowe me vp, and let not the pit shut her mouth vpon me. Heare me, O Lord, for thy louyng kyndnesse is comfortable: turne the vnto me, accordyng vnto the multitude of thy mercies. And hide not thy face from thy seruaunt, for I am in trouble: O haste the, and heare me. Drawe nie vnto my soule and saue it: Oh deliuer me, because of myne enemies. Thou hast knowen my reproffe, my shame and my dishonour, myne aduersaries are ful in thy sight. D. The rebuke hath broken my hart, I am ful of heuynesse, I loked for some to haue pitie vpon me, but there was no man: neyther founde I any to comfort me.* They gaue me gall to eate, & when I was thirsty they gaue me vynegre to drinke. Let their table be made a snare to take them selues with all, and let the thynges that shuld haue ben for their welth be vnto them an occasio of falling. E. Let their eyes be dimmed, that they se not: & euer bowe thou downe their backes. Powre out thyne indignacion vpon them, and let thy wrathfull displeasure take holde of them. F. Let their habitacion be voyde and no man to dwell in their tentes. For they persecute hym whom thou hast smitten, and they talke vpon the maie vexe them whom thou hast wounded. Let them fall from one wickednes to another, and not come into thy righteousnes. Let them be wiped out of the boke of the liuyng, and not to be written among the righteous. As for me, when I am poore and in peinnes, thyne helpe (O God) shall lift me vp. I will prayse the name of God with a songe: and magnifie it with thankesgeuyng. This also shall please the Lord better then a bullocke, that hath hornes & hoofes. The humble shall consyder this, and be glad: seke ye after God, and your soule shall lyue. For the Lorde heareth the poore, and dispiseth not his prysoners. Let heauen & yearth praise him, the sea, and al that moueth therin. For God shall saue Sion, and build the cities of Juda, that men maie dwell there, and haue it in possession. The posteritie also of his seruauntes shall enherite it: and they that loue his name shall dwell therein.

Mat. xxvii. d. Iohn. xix. f. Rom. xi. b. Psal. xxxv. c. Mat. xxii. d. Luce. i. c. Ezo. xxxii. g. G.

¶ Deus in adiutorium. Psalm. lxx.

HAste the (O God) to deliuer me: make hast to helpe me, O Lord.* Let them be ashamed and confounded, that seke after my soule: let them be turned backward, and put to confusion that wysshe me euell. Let them (for their rewarde) be long brought to shame, that crie ouer me, there, there. But let al those that seke the, be ioyfull and glad in the: and let al suche as delite in thy saluation, saye alwaye: the Lorde be praysed. As for me, I am poore and in miserie, haste the vnto me (O God.) Thou art my help and my redemer: O Lorde, make no long tarying.

II. Psalm. xl. a. The. xiii. b. B. Matthæ.

¶ In te domine speraui. Psalm. lxxi.

IN the* O Lorde, haue I put my trust, let me neuer be put to confusion: but ryd me & deliuer me in thy righteousnes: enclyne thine eare vnto me, and saue me. Be thou my strong hold whereunto I maie alwaie resorte, thou hast promysed to helpe me: for thou art my house of defence and my castle. Deliuer me, O my God out of the hande of the vngodly, out of the hande of the vnrighteous & cruell man. For thou O Lorde God, art the thing that I long for, thou art my hope euen from my youth. Thorow the haue I bene holden vp euer since I was borne:* thou art he that toke me out of my mothers wombe, my prayse shalbe alwaie of the. I am become as it were a monstre vnto many: but my sure trust is in the. Oh let my mouthe be filled with thi prayse that I maie syng of thy glorye & honoure, al the day long. Cast me not away in the tyme of age, forsake me not when my strength faileth me. For myne enemies speake against me, and they that lye a watche for my soule

Psalm. xxii. b. Psalm. xxxv. a. and. xxxi. a. Psalm. xxii. b. Ieremi. i. a. B.

take their counsaill to gether, sayyng: GOD hath forsaken hym, persecute hym, and take hym, for there is none to deliuer hym. Go not farre fro me O God: my God, haste the to helpe me. Let theim be confounded and perish, that are agaynst my soule: let theim be couered with shame & dishonoure, that seke to do me euell. As for me I wil paciently abide alwaise, and wil praise the, more, and more. My mouth shal dayly speake of thy ryghteousnes and saluacion, for I know no ende therof. I wyll go forth in the strength of the Lorde God, and wyl make mencion of thy ryghteousnes only. Thou O God, hast taught me fro my youth vp vntyll now, therfore wyll I tell of thy wonderous workes. Forsake me not, O God in myne olde age, when I am gray headed: vntyll I haue shewed thy * strength vnto this generation, and thy power to all theim that are yet for to come. Thy righteousnes (O God) is very hygh, & great thynges are thei that thou hast done (O GOD) who is lyke vnto the? O what great troubles and aduersities hast thou shewed me: and yet diddest thou turne and refreshe me: yea, & brought me from the depe of the yearth agayn. Thou hast brought me to great honour and confortid me on euery syde. Therfore wyl I praise the and thy faythfulnes O God, playyng vpon an instrument of musycke vnto the: wyll I syng vpō the harpe: O thou holy one of Israell. My lyppes wyll be fayn when I syng vnto the: and so wyll my soule whom thou hast deliuered. My tounge also shal talke of thy ryghteousnes al the day lōg for thei are confounded and brought to shame, that seke to do me euell.

¶ Deus iudicium. Psalm. lxxii.

GIue the kyng thy iudgementes (O God) and thy ryghteousnes vnto the kynges sonne. Then shall he iudge thy people, * according vnto ryght and defende the poore. The mountaynes also shall bryng peace, and the litle hylles, ryghteousnes vnto the people. He shal kepe the simple folke their right defende the children of the poore, and punysh the wrong doer. They shal feare the as long * as the sunne and moone endureth, from one generation to another. He shall come downe lyke the rayne into a flece of wol, euen as the droppes that water the yearth. In his tyme shall the ryghteousnes flourysh: yea, & abounance of peace so long as the moone endureth. * His dominion shalbe also from the one sea to the other, and from the flode vnto the worldes ende. They that dwelin the wylderner shall knele before hym: his enemies shall lycke the dust. * The kynges of Tharsis, & of the Iles shal geue presentes: the kynges of Arabie and Saba, shall bryng gyftes. All kynges shall fall downe before hym: all nacions shall do hym seruice. For he shall deliuer the poore when he crieth: the needy also and hym that hath no helper. He shall be fauourable to the symple & needy: and shal preserue the soules of the poore. He shall deliuer their soules fro falshed & wrong, & deare shal their blood be in his sight. The poore shal liues vnto him shal the kyng geue of the gold of Arabia: prayer shalbe made euer vnto him, & dayly shall he be prayed. There shalbe an heape of corne in the yearth, hyed vpon the hylles: hys frute shall shake lyke Libanus, & shalbe grene in the citie, lyke grasse vpon the yearth. His name shal endure for euer: his name shall remain vnder the sunne among the posteritie, which shalbe blessed thorow him and all the Heathen shal prayse hym. Blessed be the Lorde God, euen the God of Israell * whiche onely doth wonderous thynges. And blessed be the name of his maiestie for euer: and all the yearth shalbe filled with his maiestie. Amen.

¶ Quam bonus Israel. Psalm. lxxiii.

TRuly God is louyng vnto Israell, euen vnto such as are of a cleane hart. Neuertheles, my fete were al moste gone, my treadynges had wel nygh slypt. And why? * I was greued at the wicked, I do se also the vngodly in suche prosperite. For they are in no perill of death but are lusty and strong. Thei come in no misfortune like other folke neyther are they plaged lyke other men. And this is the cause that thei be so holden with pryde, and ouerwhelmed with cruelte. Their eyes swell for fatnes: and they do euen what they lust. They corrupt other, and speake of wicked blasphemy: their talkyng is agaynst the moste hyghest. For they stretche forth their mouthe vnto the heauen, and their tounge goeth thorow the worlde. Therfore fall the people vnto theim, and therout sucke thei no small aduauntage. * Tushe (say they) how should God perceiue it? is there knowledge in the moste hyghest? Lo, these are the vngodly: these prosper in the world, and these haue riches in possessiō: And I sayd, Then haue I clensed my hart in vayn, and washed my handes in innocencie. All the daie long haue I be punysshed, and chastned euery morning. Yea, and I had almoste sayde euen as they: but lo, then should I haue condemned the generation of thy children. Then thought I to vnderstand this, but it was to harde for me. Vntyl I went into the Sanctuary of God, then vnderstode I the ende of these men. Namely, how thou dost set theim in the slipprie places, and castest theim down and destroiest theim. O howe sodainly do they consume, perysshe, and come to a fearfull ende? * Yea, euen lyke as a dreame when one awaketh, so shalt thou make their image to vanysshe out of the citie. Thus my hart was greued, and it went euen thorow my reynes. So foolish was I

and I gnasshe, euen as it were a beast before thee. Nouertheles, I am alwaye by the: for thou hast holden me by my right hand. Thou shalt guyde me with thy counsayll: and after that receiue me with glory. Whom haue I in
D. heauen but thee? And there is none vpō earth, that I desire in comparison of the. My flesh and my hart fayleth: but God is the strength
Num. xviii. c. of my hart, and my portion for euer. For lo they that forsake the shall perysh: thou hast destroyed all them that commit fornication agaynst the. But it is good for me, to hold me fast by God, to put my trust in the lord God, and to speake of all thy workes. In the gates of the doughters of Sion.

Vt quid deus repulisti. Psal. lxxiiii.

A. O God, wherfore art thou absent from vs so long? Why is thy wrath so hote agaynst the shepe of thy pasture? O thynke vpon thy congregacion, whom thou hast purchased and redemed of olde. Thynke vpon the tribe of thyne enheritaunce and mount Sion wherin thou hast dwelt. Lift vp thy fete, that thou maiest vtterly destroy euery enemy, which hath done euell in the sanctuary. Thyne aduersaries roare in the middes of thy congregacions: & set vp their banners for tokens.
B. We that hewed timbre afore out of the thicke trees, was knowen to bryng it to an excellent woorke. But now they breake downe all the carued worke therof with axes and hammers. * They haue set fyre vpon the holy
xliii. We. xxb. c. places, and haue defiled the dwellyng place
ii. pa. xxxvi. c. of thy name, euen vnto the ground. Yea, they sayd in their hartes, let vs make hauocke of them altogether: thus haue they brent vp all the houses of God in the land. We se not our tokens: there is not one Prophet more, no not one is there among vs that vnderstandeth any more. O God how long shall the aduersary do this dishonoure? How long shall the enemie blaspheme thy name. For euer? Why withdrawest thou thy hande? why pluckest thou not thy right hande out of thy bosome, to consume the enemies? For God is my kyng of olde: the helpe that is done vpō yearth,
C. he doeth it hymselfe. * Thou didest deuyde the Exo. xiiii. e sea thorowe thy power: thou brakest Job. xi. d. the heades of the dragons in the waters. Esay. xxvii. a Thou smotest the heades of * Leuiathan in peces, and gauest hym to be meat for the people in wyldernesse. Thou broughtest out fountaynes and waters out of the harde rocke: thou driedest vp mighty waters. The daye is thyne, and the night is thyne: thou hast prepared the light and the sunne. Thou hast set all the borders of the yearth, thou hast made Sommer and Winter. Remembre this
D. O Lorde, how the enemy hath cabured, and how the foolish people hath blasphemed thy name. O deliuer not the soule of thy turtle dowe vnto the multitude of the vngodly: forget not the congregation of the poore for euer. Loke vpō the rowenesse, for all the earth is full of vnrighteousnesse, and cruell habitacions. O let not the symple go awaye ashamed: but let the poore and needy geue praise vnto thy name. Arise, O God, maintayne thyne owne cause: remembre howe the foolyshe man blasphemeth the daylye. Forget not the voyce of thyne enemies: the presumption of them that hate the encreaseth euer more and more.

Confitebimur tibi. Psalm. lxxv.

Vnto the, O God, do we geue thankes: The. xb. day.
A. Matins. yea, vnto the do we geue thankes. Thy name also is so nye, and that do thy wonderous workes declare. When I receaue the congregacion, I shall iudge aryghtly vnto ryght. The earth is weake and all the inhabytours therof: I beare vp the pyllers of it, Sela. I sayd vnto the fooles: deale not so madly: and to the vngodly, set not vp youre horne. Set not vp your horne on hye, and speake not with a stifnecke. For promocion cometh neyther from the east, nor from the weste, nor yet from the south. And why? God
B. * is the iudge: he putteth downe one, and setteth vp another. Eccl. xxxb. For in the hande of the lord is there * a cuppe, and the wyne is redy. It Esay. xl. b. is full myxte, and he poureth out of the same: Jere. xxb. d. for to dregges therof all the vngodly of the yearth shall drinke them, and sucke them out. But I will talke of the God of Jacob, & prayse hym for euer. All the horne of the vngodly also will I breake: and the horne of the righteous shalbe exalted.

Notus in Judea. Psal. lxxvi.

IN Jewry is God knowen, his name is A. great in Israel. At Salem is his tabernacle, and his dwellyng in Syon. * There Psalm. xlv. b. brake he the arrowes of the bowe, the shyld, Psalm. xlvi. the sweard and the battayle. Sela. Thou art of more honoure and myght then the hylles of the robbers. The proude are robbed: they haue slept their slepe: and all the men (whose handes were myghty) haue founde nothyng. At thy rebuke, O God of Jacob, both the charet and horse is fallen. Thou, even thou art to be feared: and who may stande in thy sight, when thou art angry? Thou didest cause thy iudgement to be heard from heauen the yearth trembled and was styll. * When B. God arose to iudgement, and to helpe all the Exo. xiv. b. meke vpon yearth. Sela. The fearcenesse of man shall tourne to thy prayse: and the fearcenesse of other shalt thou refraine. Promyse vnto the Lorde your God, and kepe it all Deut. xxiiii. ye that be rounde about hym, bryng presentes Eccl. b. a. vnto hym that ought to be feared. He shal refrayne the spirite of princes, & is to be feared, yea, to the kynges of the yearth.

Cognitus in Iudea. Psal. lxxvi.

I Am with God, euen with my voyce, euen Psalm. cxix.

he that herke vnto me. In the time of my tro-
ble, I sought the lord: my sore ranne and ceased not in the nyght season: my soule refused
consolate. Whē I am in heuines, I wyll thinke vpon God: when my hart is vexed, I wyll
B. complayne, Sela. Thou holdest mine eyes waking: I am so feeble, that I cannot speake. I
haue considered the dayes of olde, & the yeares that are past. I call to remembraunce my
song: and in the nyght I commune with myne
owne hart, and I serche out my spirites. Wyl
the lorde absent hym self for euer? And wyll
he be no more entreated. Is his mercy cleane
gone for euer? And is his promise come vtterly to an ende for euer more? Hath God for-
gotten to be gracious? And wyl he shutte vp
his louyng kyndnesse in displeasure? Sela.
And I sayd: It is myne owne infirmitie: But
I will remembre the yeres of the ryght hand
of the most highest. I wyl remēbre the wor-
kes of the Lord, and call to mynde thy won-
C. ders of olde tyme. I wyll thynke also of all
thy workes, and my talking shalbe of thy ar-
rayes. Thy way, O God, is holy: who is so
great a God as our God. Thou art the god
that doth wōders, & hast declared thy power
among people. Thou hast mightely delyuered
thy people, euen the sonnes of Iacob and Io-
seph: Sela. The waters saw the, O God: the
waters saw the & were afrayd: the depthes
also were troubled. The cloudes poured out
water, the ayre thondred: and thyne arowes
D. went abrode. The voyce of thy thonder was
heard round about, the lyghtninges shone
vpon the grounde: the yearth was moued and
shoke with all. Thy way is in the sea, & thy
pathes in the great waters, & thy foteste-
pes are not knowē. Thou ledest thy people
lyke sheepe by the hand of Moses & Aaron.

Attendite populi mi[ne] Psalm. lxviii.

GIue eare my lawe, O my people, enclyne your
eares vnto the wordes of my mouth. For I
wyll open my mouth in a parable, I wyll de-
clare hauē sentences of olde. Whiche we
haue heard and knowen: and our fa-
thers haue tolde vs. That we should not hyde
them from the children of the generations to
come, but to shewe the honour of the lord, his
myght, and wonderfull workes that he hath
done. He made a couenaunt with Iacob, and
gaue Israell a lawe, which he commaunded
our fathers to teach their children.
That their posteritie myght know it, and the
children which were yet vnborne. To thin-
cent that when they came vp, they myght
shew their children the same. That they might
put their trust in God, and not to forget the
workes of God, but to kepe his commaunde-
mentes: And not to be as their fathers
a frowarde and rebellious generation: a
generation that set not their hart aright,
and whose spirite cleaued not stedfastly vnto
God. Like as the children of Ephraim,
which beyng harnessed and carying bowes,
turned them selues backe in the daye of bat-
tayle. They kept not the couenaunt of God,
and would not walke in his lawe. But forgat
what he had done, and the wonderfull wor-
kes that he had shewed for them. Marue-
lous thynges dyd he in the syght of our fa-
thers in the lande of Egypt, euen in the field
of Zoan. He deuyded the sea, and let them go Exo. xiiii. d
through: he made the waters to stande on an
heape. In the daye tyme also he led them Exo. xiiii. e.
with a cloude, and all the nyght through Num. xx. b.
with lyght of fyre. He claue the harde rockes Exo. xvii. b.
in the wyldernesse, and gaue them drinke
therof, as it had bene out of the great
depthe. He brought waters out of the stony i. Corin x. a.
rocke, so that it gushed out lyke the ryuers.
Yet for all this, they synned more agaynst
hym, and prouoked the moste highest in the
wyldernesse. They tempted God in their har C.
tes: and required meate for their lustes. They
spake agaynst God also, saying: Shall God
prepare a table in the wyldernesse? He Exo xvi. b
smote the stony rocke in dede, that the water Num. xi. b
gushed out, and the streames flowed with all:
but can he geue bread also, or prouyde fle-
sh for his people? When the Lord heard it, is:
he was wroth, so the fyre was kyndled in Ia-
cob, and there came vp heuy displeasure a-
gaynst Israell. Because they beleued not in
God, & put not their trust in his helpe. So he
commaunded the cloudes aboue, and opened
the doores of heauen. He rayned downe Man-
na also vpon them for to eate, and gaue them
* foode from heauen. So man dyd eate Aun- Exo. xvi. b
gels foode, for he sent them meate ynough. He Deut. viii. a
caused the East wynde to blowe vnder the Sap. xvi. d
heauen, and thorowe his power he brought Ihon. vi. d
in the Southwest wynde. He rayned flesh Exo. xvi. d
vpon them as thycke as dust, and feathered fow- Num. xi. g.
les lyke as the sande of the sea. He let it fall
among their tentes, euen round about their
habitation. So they dyd eate, and were well
filled: for he gaue them their owne desyre.
They were not disapoynted of their lustes. Num. xi. g.
But whyle the meate was yet in their mou-
thes, the heuy wrath of God came vpon them,
and slue the welthiest of them, yea and smote
downe the chosen men that were in Israell.
But for all this, they synned yet more: and Num. xiiii. a.
beleued not his wonderous workes. Therefore
their dayes dyd he consume in vanitie, and
their yeares in trouble. When he slue them, Num. xi. g
they sought hym: and turned them early, and i. Cor. x. a.
enquyred after God. And they remembred
that God was their strength, and that the hye
God was their redemer. Neuerthelesse,
they did but flatter him with their mouthes, and
dissembled with him in their tonges: for
their hart was not whole with him, neyther
continued they stedfast in his couenaunt. But

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he was so mercyful that he forgaue their mis
deedes, and destroyed them not. Yea, many a
tyme turned he his wrath awaye, and would
Psalm.cliii.c. not suffre his whole displeasure to aryse.
* For he considered that they were but flesh,
and that they were euen a wynde that passeth
awaye, and cometh not agayn. Many a tyme
E. did they prouoke him in the wyldernesse, and
grieue hym in the desert. They turned backe,
and tempted God, and moued the holy one of
Israell. They thought not of his handes, and
Exod.vii.a. of the day when he deliuered them from the
hand of the enemy. How he had wrought his
miracles in Egypt, and his wonders in the
Exod.viii.d field of Zoan. * He turned their waters into
Exod.viii.b bloud, so that they myght not drynke of the
Exod.x.c. ryuers. * He sent lyce amog them, and deuou-
Exod.ix.c. red them vp: * and frogges to destroye them.
He gaue their fruites vnto the* caterpyller, &
their labour vnto the grashopper. * He destro
Exod.ix.c. yed their vynes with hayle stones, and their
mulberry trees with the frost. * He smote their
cattell also with hayle stones, and their flockes
with hote thonder bolts. He cast vpon
them the furiousnes of his wrath, angre, dis-
Exod.ix.a. pleasure, and trouble, and sent euell angels
among them. * He made a way to his indigna-
cion, and spared not their soul from death,
but gaue their life ouer to the pestilence. And
Exod.xii.f * smote all the first borne in Egipt, the most
Psalm.cv.c. principall and myghtiest in the dwellynges
and. cxxxv.b. of Ham. But as for his owne people, he led
F. them forth lyke shepe, and caried them in the
wyldernesse lyke a flocke. He brought them
out safely, that they should not feare: and ouer
whelmed their enemies with the Sea. And
brought them in the borders of his sanctua-
tye: euen to this mountaine which he purcha-
Deut.iii.a. ted with his ryght hande. * He cast out the
Iosu.iii.f. xxiii. Heathen also before them, & auentheir lande
to be deuided among them for an heritage, &
made the tribes of Israell to dwell in their
tentes. Yet they tempted and displeased the
moste hye God, and kept not his testimonies.
But turned their backes: and fell awaye lyke
their forefathers, Starting aside, lyke a brok-
en bowe. For thei greued him with their ill
aultars, & prouoked hym to displeasure with
their owne ymagery. Whē God heard this, he was
wroth, and tooke sore displeasure at Israell.
So that he forsoke the tabernacle in Silo,
euen the tent that he had pyched among me.
He deliuered their power into captyuitie, &
their beautie into the enemies hand. He gaue
his people ouer also into the sworde and was
wroth with the enheritaunce. The fyre con-
sumed their young men: and their maydens
were not geuen to mariage. Their priestes
[illegible]
[illegible]
I. Reg.ii.b. [illegible] one out of [illegible], and like a
gyaunt refreshed with wyne. * He smote his
enemies in the hinder partes, & put them into a
perpetual shame. He refused the tabernacle of
Joseph, & chose not the tribe of Ephraim.
* But chose the tryde of Juda, euen the hill
of Syon which he loued. And there he buyl-
ded his tēple on hie, and layd the foundacion
of it like the ground which he hath made cō-
tinually. * He chose Dauid also his seruant
and toke him away from the shepe folden. As
he was folowyng the ewes great with yong
ones he toke hym, that he myght fede Jacob
his people, and Israel his enheritaunce. So
he fed them with a faythfull and true hart, &
ruled them prudently with all his power.

Ps. Deus venerunt gentes. Psal.lxxix.

O God, * the Heathen are come into thy
enheritaunce, thy holy temple haue they
defyled, and made Jerusalem an heape of stō-
es. * The dead bodies of thy seruauntes ha-
ue they geuen, to be meate vnto the foules of
the ayre, and the flesh of thy saynctes vnto the
beastes of the lande. Their bloud haue they
shed lyke water on every syde of Jerusalem,
and there was no mā to bury them. * We are
become an open shame vnto our neighbours, a
very scorne & derisiō vnto thē that are round
about vs. Lord, how long wilt thou be angry:
shall thy gelousy burne lyke fyre for euer?
* Powre out thyne indignacion vpon the Hea
then that haue not knowen the, and vpon the
kyngdomes that haue not called vpon thy na-
me. For they haue deuoured Jacob, and layde
waste his dwellyng place. * O remembre not
our old synnes, but haue mercy vpon vs, and
that tyme: for we are come to great myserye.
Helpe vs, O God of our saluacion, for the
glory of thy name. O deliuer vs, and be mer-
cifull vnto our synnes for thy names sake.
* Wherefore do the Heathē say: where is now
their God? O let the vengeaunce of thy ser-
uauntes bloud that is shed be openly shewed
vpon the Heathen in our syght. O let the
powrefull syghyng of the prisoners come be-
fore the: according vnto the greatnes of thy
power: preserue thou those that are appoynt-
ed to dye. And as for the blasphemy (wher-
with our neyghbours haue blasphemed the)
reward thou them O Lorde, seuen fold into
their bosome. So we that be thy people, and
shepe of thy pasture, shal geue the thankes for
euer, and wyll alwaye be shewyng forth thy
prayse from generacion to generacion.

Qui regis Israel. Psalm.lxxx.

Heare O thou shepherde of Israell, thou
that leadest Joseph lyke a shepe, shewe thy
selfe also thou that sittest vpon the Cherubins. Before Ephraim, Beniamin, and Ma-
nasses: Stere vp thy strength, and come helpe
vs. Turne vs again, O God, shew the light
of thy countenaunce, and we shalbe whole. O
Lord God of hostes, how long wilt thou be
angry with thy people that praieth? * Thou

Ps. Ieee. i.d. Psal. xxxix.
Eccl. xxxiii.c.
Psalm. lxxviii. C.
Psal. lxxxix.
i. Mac. vii.b Jerem. xl.a and. xvi.a.
Psal. xliii.
Psalm.

Psalm. xlii. a

feedest them with the bread of teares, and geuest them plenteousnes of teares to drynke.
* Thou hast made vs a very strife to our neighbours, & oure enemies laugh vs to scorne
Turne vs agayne, thou God of hostes, shewe the lyght of thy countenaunce, and we shalbe whole. Thou hast brought a vyne out of Egypt, thou hast cast out the Heathen, and plãted it. Thou madest rowme for it, and when it had taken roote it filled the lande. The hylles were couered with the shadowe of it, and the bowes thereof were like the goodly Cedre trees. She stretched out her braunches vnto the sea, and her bowes vnto the ryuer. Why hast thou then broken down her hedge, that all they which go by plucke of her grapes? The wylde bore out of the woode dothe rote it vp, and the wylde beaste of the field deuoureth it. Turne the agayne, thou God of hostes, loke downe from heauen, beholde, and visite this vyne. And the place of the vyneyarde that thy ryght hande hath planted, and the braũche that thou madest so stróg for thy selfe. * It is brent with fyre, and cut down and they shall perysshe at the rebuke of thy countenaunce. Let thy hand be vpon the man at thy right hande, and vpon the sonne of man whome thou madest so strong for thyne owne selfe. And so will not we go backe from the. Oh let vs lyue, & we shall call vpon thy name Turne vs againe, O Lorde God of hoastes, shewe the lyght of thy countenaunce, and we shalbe whole.

Exultate deo. Psalm. lxxxi.

Sing ye merely vnto God oure strength, make a cheresull noyse vnto the GOD of Jacob. Take the Psalme bryng hyther the tabret, the mery harpe with the lute. Blowe vp the trompet in the newe moone, euen in the tyme appointed, and vpon oure solempne feaste daie. * For this was made a statute for Israel, and a lawe of the God of Jacob. This he ordeyned in Joseph for a testimony whẽ he came out of the land of Egipt, and had heard a straunge language. I eased his shoulders from the burthen, and his handes were deliuered from (makyng) the potte. Thou calledest vpon me in troubles, and * I deliuered the, and heard the, * what time as the storme fell vpon the. * I proued the also at the waters of strife. Sela Heare, O my people, and I will assure the O Israell, yf thou wilt herken vnto me. There shall no straunge GOD be in the, neither shalt thou worshyp any other GOD. * I am the Lorde thy God, which brought the out of the land of Egypte, open thy mouthe wyde, and I shall fil it. But my people would not heare my voice, and Israell would not obey me. * So I gaue them vp vnto their owne harten lust, and let them folowe their own ymaginacions. O that my people would haue herkened vnto me, for if Israel had walked in my wayes, I should sone haue put downe their enemies, & turned myne hand against their aduersaries. the haters of the lord should haue bene found liers, but their tyme should haue endured for euer. He should haue fed them also with the fynest wheat floure, and * with hony out of the stony rocke would I haue satisfied the.

Exo. xlii. b.
Exo. xix. e.
Psal. a.
Num. xx. b.
Exo. xx. a.
Rom. i. b.
Deut. xxxii. b

Deus Stetit in. Psal. lxxxii.

GOD standeth in the cõgregacion of princes, he is a iudge among * godes. * How long will ye geue wrong iudgement, and accept the persones of the vngodly? Sela. Defende the poore and fatherlesse, & that suche as be in nede and necessitie haue ryght. Delyuer the outcast and poore, saue them from the hande of the vngodly. They will not be learned nor vnderstande, but walke on still in darkenesse, all the foundacions of the yearth be out of course. I haue sayde, ye are godes, & ye are al chyldren of the moste hyghe. But ye shall dye lyke men, and fall lyke one of the princes. Arise O GOD, and iudge thou the yearth, for thou shalt take all Heathen to thyne enheritaunce.

A. Exclouga. Exo. xxii. b. * Deu. xviii. b. Jere. v. a.

B.

Deus quis similis. Psal. lxxxiii.

Hold not thy tongue, O God, kepe not thy silence, refraine not thy self O God. For lo, * thyne enemies make a murmuryng, and they that hate the haue lyft vp their head. they haue ymagined craftely agaynst thy people, and taken counsayll agaynste thy secrete ones. They haue sayde, come and let vs roote them out, that they be nomore a people, and that the name of Israell may be nomore in remembrance. For thei haue cast their heades together with one consent and are confederate agaynste the. The tabernacles of the Edomites and Ismaelites, the Moabites, and Hagarenes. Gebal and Ammon and Amelech, the Philistines with them that dwelle at Tyre. Assur also is ioyned vnto them, and haue holpen the chyldren of Loth. Sela. But do thou to them * as vnto the Madianytes, vnto Sisera, and vnto * Jabyn at the broke of Kyson. Which perished at Endor, * & became as the doung of the yearth. Make them and their princes lyke * Oreb and Zeb. Yea, make all their princes lyke as Zebee and Salmana. Which he sayed, let vs take to our selues the houses of God in possession. O my God, make them like vnto a whele, and as * the stubble before the wynde. Lyke as a fyre that burneth vp the wood, and as the flambe that consumeth the mountaynes. Persecute them euen so with thy tempest, and make them afrayed with thy storme. Make their faces shamefull, O lord, that thei may seke thy name. Let them be confounded and vexed euer more and more, let them be put to shame & perishe. And thei shall know that thou (whose name is Jehouah) art onely the moste hyghe ouer all the yearth.

C.

Psal. xxxvi. b.

D.

Jud. iii. a. Jud. iii. b. Jud. viii. g.

C.

Psal. xxxiii. b.

¶ Quam dilecta. Psal. lxxxiiii.

O how amiable are thy dwellynges, thou Lorde of hoastes! My soule patyeth & desyre and longyng to entre into the courtes of the Lorde, my harte and my flesshe reioyse in the lyuyng God: yea, the sparo hath found her an house, and the swalowe a nest, where she may laye her youg: euen thy aultars, O Lorde of hoastes, my kyng and my GOD. B. Blessed are they that dwell in thy house, they will be alwaye prayseyng the. Sela. Blessed is that mā, whose strength is in the, in whose harte are thy wayes. Whiche goyng thorowe the vale of mysery dye it for a well, and the pooles are fylled with water. They wyl goo from strength to strength: and vnto the God of Goddes appeareth euery one of them in Syon. O Lorde God of hoastes, heare my prayer, herken, O God of Jacob. Sela. Beholde, O God our defendour: and loke vpon the face of thyne anoynted. For one daye in thy courtes is better then a thousand. I had rather be a doze keper in the house of my god then to dwell in the tentes of vngodlynes. For the Lorde God is a lyght and defence, the Lorde will geue grace and worshyppe, and no good thyng shall bee withholde from them that lyue a godly lyfe. O Lorde God of hoastes, blessed is the man that putteth hys trust in the.

¶ Benedixisti. Psalm. lxxxv.

LOrde, thou art become gracious vnto thy lande, thou hast turned away the captiuitie of Jacob. Thou hast forgeuen the offence of thy people, * and couered all their synnes. Sela. Thou hast taken awaye all thy displeasure, and turned thy selfe frō thy wrathfull indignation. Turne vs then, O God our sauiour, and let thyne anger ceasse from vs. Wilt thou be displeased at vs for euer? and wilt thou stretche out thy wrath frō one generacion to another? Wilt thou not turne agayne and quicken vs, that thy people maye reioyse in the? Shewe vs thy mercy, O Lorde, and graunte vs thy saluacion. I will harken what the Lorde God wyll sayen concernyng me: for he shall speake peace vnto his people: and to his saintes, that thei turne not agayne. For his saluacion is nye thē that feare hym, that glory may dwell in oure lande. Mercy and truthe are met together, ryghteousnes and peace haue kyssed eche other. Truthe shall lorythe out of the yearth, and ryghteousnes, hath looked downe from heauen. Yea, the Lorde shall shewe louyng kyndnesse, and our land shal geue her encrease. Ryghteousnesse shall go before hym, and he shall direct his goyng in the way.

¶ Inclina domine. Psal. lxxxvi.

B. BOwe downe thyne eare, O Lord & heare me, for I am poore and in misrie. Preserue thou my soule, for I am holy: my God saue thy seruaunt, that putteth his trust in the. Be mercyfull vnto me, O Lorde, for I wyll call daily vpon the. Comforte the soule of thy seruaunt, for vnto the, O Lorde, doe I lyft vp my soule. * For thou Lorde art good and gracious and of great mercy vnto all the that call vpon the. Geue eare Lorde vnto my prayer and ponder the voyce of my humble desyres. In the tyme of my trouble I wyll call vpon the, for thou hearest me. * Among the goddes there is none lyke vnto the, O Lorde, there is not one that can do as thou doest. All nations whom thou hast made, shal come and worshyppe the, O Lorde, and shall glorifie thy name. For thou arte great and doest wonderous thynges, thou arte God alone. Teache me thy waye, O Lorde, and I wyll walke in thy truthe. O knytte my harte vnto the, that it may feare thy name. I will thanke the, O Lorde my GOD, with all my harte, and wyll prayse thy name for euer. For great is thy mercy toward me, and * thou hast deliuered my soule from the nethermoste hell. O GOD the proude are risen agayne me, and the congregacions of noughty men haue sought after my soule, and haue not set the before their eyes. * But thou, O Lord God, art full of compassion, and mercy, long suffering plentyous in goodnesse and truthe. O turne the then vnto me & haue mercy vpon me: geue thy strength vnto thy seruaunt, and helpe the sonne of thyne handmayde. Shewe some token vpon me for good, that they whiche hate me, may se it: and be ashamed, because thou lorde hast holpen me and comforted me.

¶ Fundamenta eius. Psalm. lxxxvii.

THe foundacions are vpon the holy hylles: the Lorde loueth the gates of Syon more then all the dwellynges of Jacob. Mery excellent thynges are spoken of the, thou cytie of God. Sela. I will thynke vpon Rahab and Babylon, with them that knowe me. Beholde ye the Philistines also, and they of Tire with the Morians. Lo, there was he borne. And of Syon it shalbe reported, that he was borne in her, and the moost hyghe shall stablyshe her. The Lorde shall rehearse it, whē he writeth vp the people, that he was borne there. Sela. The syngers also and trō petters shall be rehearse. All my freshe springes shalbe in the.

¶ Domine deus. Psalm. lxxxviii.

LOrde GOD of my saluacion, I haue cried day and nyght before the: Oh let my praier entre into thy presence, encline thyne eare vnto my calleyng. For my soule is full of trouble, and my lyfe draweth nye vnto hell. I am rompted as one of them that goo downe into the pitt, and I haue ben euen as a man that hath no strength. Free among the dead, like vnto them that be wounded and lye in the graue, whiche be out of remembraunce

Exo. xxxiiii. Jere. xxxi. b. Joel. ii. c. Psal. cxliii. b. and. cxlv. b. D. Psal. lxxxix.

Psalm xxix. C.

Exo. xxxiiii. Jere. xxxi. b. ii. Dat. xxi.

B. and are cut away from thy hande. Thou hast layde me in the lowest pit in a place of darkenesse, and in the depe. Thyne indignacio lieth harde vpon me, and thou hast vexed me wyth all thy stormes. Sela. Thou hast putte away myne acquayntaunce farre from me, and made me to be abhorred of them: I am so faste in prysone, that I cannot get forth. My syghte faylyth for very trouble: Lorde I have called dayly vpon the, I have stretched out myne hãdes vnto the. * Worst thou shewe wonders among the deade? Or shall the dead ryse vp & prayse the? Shal thy louing kindnes be shewed in the graue, or thy faythfulnesse in destruction? Shall thy wonderous workes be knowen in the darke, and thy ryghteousnes in the land where all thynges are forgotten? Vnto the have I cried O Lorde, and early shall my prayer come before the.

Psal.lxxxviii.a
Esa.xxvi.b

C. Lorde, why abhorrest thou my soule? and hydest thou thy face from me? I am in myserye, and like vnto hym that is at the poynt to dye: euen from my youth vp thy terrours have I suffered with a troubled mynde. Thy wrathful displeasure goeth ouer me, and the feare of the hath vndone me. They came round about me dayly lyke water, and compassed me together on euery syde. My louers and frendes hast thou put away from me, and hyd myne acquayntaunce out of my syght.

D. Misericordias domine. Psal.lxxxix.

Psal.cxlvii.a.

E. MY * songe shalbe alwaye of the louyng kyndnes of the Lorde, with my mouthe will I euer be shewyng thy truthe from one generacio to another. For I have sayd: mercy shalbe set vp for euer, thy truthe shalt thou stablyshe in the heauens. * I have made a couenaunt with my chosen, I have swoorne vnto Dauid my seruaunt. * Thy sede will I stablyshe for euer, and sette vp thy throne from one generacion to another. Sela. (O Lord)

1.Reg.b.a.
2.Reg.vii.b.
Psal.cxxxii.b

Psalm.xix.a.

* the very heauens shall prayse thy wonderous workes, and thy truth, in the congregacion of the saintes. For who is he among the cloudes, that shalbe compared vnto the Lorde? And * what is he among the Goddes that shalbe lyke vnto the Lorde? God is very greatly to be feared in the counsaill of the saintes, & to be had in reuerence of all the that are about hym. O Lorde God of hostes, who is like vnto the? thy truthe (moste myghtie Lorde) is on euery syde. * Thou rulest the rasing of the sea. Thou stillest the waues ther of, whẽ they arise. Thou hast subduet Egipt and destroied it, thou hast scattered thyne enemies abrode with thy myghtie arme. The heauens are thyne, the yearth also is thyne: thou hast layde the foundacion of the round worlde and all that therein is. Thou hast made the north and the south. Tabor and Hermon shal reioyce in thy name. Thou hast a myghty arme, strong is thy hande, and hye is the ryght

Psal.lxxxvi.d.

Esa.xliii.d.
Psalm.lxv.b.

hand. Righteousnes and equitie is the habitacion of thy seate, mercy and truthe shall go before thy face. Blessed is the people (o Lorde) that can reioyce in the: they shal walke in the light of thy countenaunce. Their delite shal be dayly in thy name, and in thy righteousnes shall they make their boast. For thou art the glory of their strength, & in thy louyng kindnes thou shalt lifte vp oure hornes. For the * Lorde is our defence. The holy one of Israell is our kyng. Thou spakest somtyme in visions vnto thy saynctes, and saidest: I have layde helpe vpon one that is myghtie, I have exalted one chosen out of the people. * I have found Dauid my seruaunt, with my holy oyle have I anoynted hym. My hande shall holde hym fast, and myne arme shal strengthen him. The enemy shall not be able to do hym violence, the sonne of wickednesse shal not hurt hym. I shal smyte downe his foes before his face, and plage them that hate hym. My truth also and my mercy shalbe with hym, and in my name shall hys horne be exalted. * I wyl sette hys dominion also in the sea, and hys ryght hande in the floudes. He shall call me: thou arte my father, my God and my strong saluacion. And I wyll make hym my eyrst borne, hygher then the kynges of the yearth. My mercy wyll I kepe for him for euermore, and my couenaunt shall stande fast with hym. His sede also wyll I make to endure for euer, and his trone as the dayes of heauen. But if hys chyldren forsake my lawe and walke not in my iudgementes. * If they breake my statutes and kepe not my commaundementes. * I wyll vyset their offences wyth the rod, and their synne with scourges. Neuertheless, my louyng kyndnes will I not vtterly take from hym, nor suffre my truthe to fayle. My couenaunt wyll I not breake nor alter the thyng that is gone out of my lyppes. I have swoorne once by my holynesse, that * I wil not fayle Dauid. His sede shall endure for euer, and his seate is like * as the sunne before me. He shal stande fast for euermore as the mone, and as the faythfull wytnes in heauen. Sela. But thou hast abhorred and forsaken thyne anoynted, & art displeased at hym. Thou hast broken the couenaunt of thy seruaunt, & caste his crowne to the ground. * Thou hast ouerthrowen all his hedges and broke downe his stronge holdes. All they that goo by, spoyle hym: he is became a rebuke vnto his neighboures. Thou hast set vp the ryght hande of his enemies: and made all his aduersaries to reioyce. Thou hast take away the edge of his sweard: and geuen hym no victory in the battaile. Thou hast put out his glory, & cast his throne down to the ground. The daies of his youth hast thou shortened: & couered him with dishonoure. Sela. Lorde, how long wilt thou hyde thy selfe for euer? and shall thy wrath

Esa.i.a.
Psal.lxxxix.d.
Acts.xiii.d.
1.Reg.xvi.b.
2.Reg.b.a.
2.Reg.viii.a.
Exod.xx.a.
Psal.lxxxii.a.
Psalm.lxxx.b.

burne like fyre? O remembre howe worte my
tyme is, wherefore hast thou made all men for
Ecclesi. nought? What man is he that liueth & shall
not se death? & shall he deliuer his owne soule
from the hande of hell? Sela. Lorde, where
are thy olde louyng kyndnesses, whiche thou
swarest vnto Dauid in thy truthe? Remem-
bre (Lorde) the rebuke that thy seruauntes
haue, and howe I do beare in my bosome the
rebukes of many people. Wherewith thyne e-
nemies haue blaspheamed the, and slaunder the
fotesteppes of thyne anoynted. Prayse the
Lorde for euermore. Amen.

¶ Domine refugium. Psalm. xc.

The .xvij. day Mattins. A. LOrde, thou hast bene oure refuge from
one generacion vnto another. Before the
mountaynes were brought forth, or euer the
yearth and the worlde were made, thou arte
God from euerlastyng and worlde without
ende. Thou turnest manto destruction. Again
thou sayest: come agayn ye chyldren of menne
Ecclesi. iii. c. For a thousand yeares in thy sight are but
Psalm. xcvi. e as yesterdaye, seyng that is past as a watche
in the nyght. Asone as thou scatrest them,
they are euen as a slepe, and fade away sodenly like the grasse. In the morynge it is grene
B. and groweth vp, but in the euenyng it is cut
downe, dried vp and withered. For we con-
sume awaye in thy displeasure, and are afrayd
at thy wrathfull indignacion. Thou hast set
our misdedes before the, and our secrete synnes
in the lyght of thy countenaunce. For
when thou arte angry, al our dayes are gone:
we bryng our yeares to an ende, as it were a
tale that is tolde. The dayes of our age are
thre score yeares and tenne: and though men
be so strong that they come to four score yea-
res: yet is their strength then but labour and
sorowe, so sone passeth it awaye, and we are
C. gone. But who regardeth the power of thy
Psalm. xxxix. a wrath, for euen thereafter as a man feareth, so
is thy displeasure. So teache vs to nombre
oure dayes, that we may applie our hartes vn-
to wysdome. Turne the agayne, (O Lorde) at
the last, and be gracious vnto thy seruaun-
tes. O satisfie vs with thy mercy & that sone
so shall we reioyce and be glad all the dayes
of our lyfe. Comforte vs agayne, nowe after
the time that thou hast plaged vs, and for the
yeares wherein we haue suffered aduersitie.
Shewe thy seruauntes thy worke, and their
chyldren thy glory. And the glorious maiestie
of the Lorde oure God be vpon vs: prospere
thou the worke of oure handes vpon vs: O
prospere thou our handy worke.

¶ Qui habitat. Psalm. xci.

D. WHo so dwelleth vnder the defence of the
most highe shal abide vnder the shadow
of the almyghty. I will saye vnto the Lorde:
thou art my hope, and my stronge holde: my God
in hym will I truste. For he shall deliuer the
from the snare of the hunter & from the noy-
some pestilence. He shall defende the vnder
his wynges, and thou shalt be safe vnder his
feathers: his faythfulnes and truthe shalbe
thy shelde and buckler. Thou shalt not be a-
frayed for any terrour by nyght, nor for the
arrowe that flyeth by daye. For the pesti-
lence that walketh in the darkenesse, nor for
the sickenesse that destroyeth in the noone day
A thousand shal fall beside the: and ten thou-
sande at thy right hande, but it shal not come
nye the. Yea, with thyne eyes shalt thou be-
holde and se the rewarde of the vngodly. For
thou Lorde arte my hope, thou hast set thyne
house of defence very hye. There shal no euil
happen vnto the, neyther shall any plage co-
me nye thy dwellyng. * For he shall geue his
Aungels charge ouer the, to kepe the in all
thy wayes. They shall beare the in their hā-
des, that thou hurte not thy foote a gaynste a
stone. Thou shalt go vpon the Lyon and Ad-
der, the younge Lyon and the Dragon shalt
thou treade vnder thy feete. Because he hath
sette his loue vpon me, therefore shall I de-
liuer hym. I shal set him vp, because he hath
knowen my name. * He shal call vpon me and
I wil heare hym, yea, I am with him in trou-
ble, I wyll deliuer hym, and bryngе hym to
honoure. With long lyfe wyll I satisfie hym,
and shewe hym my saluacion.

¶ Bonum est confiteri. Psal. xcij.

IT is a good thyng to geue thankes vn-
to the Lorde, and to synge prayses vnto
thy name, O moste highe. To tell of thy lo-
uyng kyndnesse early in the morynge, and of
thy truthe in the nyght season. Vpon an in-
strument of ten strynges, and vpon the lute:
vpon a loude instrument, and vpon the harpe.
For thou Lorde hast made me glad thorowe
thy worckes, and I will reioyce in geuyng
prayse for the operacions of thy handes. O
Lorde, howe glorious are thy worckes? thy
thoughtes are very depe. An vnwise man doth
not well consyder this, and a foole doth not
vnderstande it. When the vngodly are grene
as the grasse, and when all the workers of
wickednes do florysshe, then shall they be de-
stroyed for euer. But thou lorde art the moste
hyest for euermore. For lo, thyne enemies, O
Lorde, lo thyne enemies shall perysshe, and al
the workers of wickednes shalbe destroyed.
But my horne shalbe exalted, lyke the horne
of an vnicorne, for I am anoynted with fresh
oyle. Mine eye also shall se his lust of mine e-
nemies, & mine eare shal here his desire of the
wicked that rise vp against me. The righte-
ous shal florish like a palme tree & shal spre-
de abrode like a Cedre in Libanus. Such as
be plāted in the house of the lord shal florishe
in the courtes of the house of our god. They
shal also bryng forth more fruite in their age,
and shalbe fatte and well lykynge. That they

and that there is no vnryghteousnes in him.

℣ Dominus regnauit. Psalm. xciij.

The Lord is kyng, and hath put on glorious apparell: The Lorde hath put on his apparel, & gyrded hym selfe with strength * he hath made the rounde worlde so sure that it can not be moued. Euer sence the worlde began hath thy seate bene prepared, thou art from euerlastyng. * The floudes are ryssen (O Lord) the floudes haue lyft vp their noyse, the floudes lift vp their waues. the waues of the Sea are myghty, and rage horribly: but yet the Lorde that dwelleth on hygh, is myghtier. Thy testimonies, O Lorde, are very sure, holynes becometh thyne house for euer.

Psal. xxiiii. a

Psalm. xlvi. a

℣ Deus ultionum. Psalm. xciiii.

O Lorde God* to whom vengeaunce belongeth: thou GOD to whom vengeaunce belongeth: shewe thy selfe. Aryse thou iudge of the worlde, and reward the proude after their deseruyng. Lord how long shall the vngodly: how long shal the vngodly tryumphe? How long shall all wicked doers speake so disdaynfully, and make suche proude boastyng? They smyte down thy people, O lord, and trouble thyne herytage. They murther the wydowe: and the straunger, and put the fatherles to death. And yet they saye: tushe, * the Lorde shal not se, neyther shal the God of Jacob regarde it. Take hede, ye vnwyse among the people. O ye fooles when will ye vnderstande: He that planted the eare, shal he not heare? or he that made the eye shal he not se? Or he that nourtereth the Heathen, it is he that teacheth man knowledge, shall not he punysshe? The Lorde knoweth the thoughtes of man, that they are but vayne. Blessed is the man, whom thou chastenest (O Lorde) and teachest in thy lawe. That thou mayest geue hym pacience in tyme of aduersitie vntyll the pyt be dygged vp for the vngodlye. For the Lorde wyl not forsake hys people, neyther wyll he forsake hys enheritaunce: Vntyll ryghteousnes turne agayne vnto iudgement. All suche as be true of harte shall followe it. Who will ryse with me agaynst the wycked? Or who will take my parte agaynst the euell doers? If the Lorde had not helped me, it had not fayled: but my soule had bene put to sylence. * But when I sayd my foote hath slypped, thy mercy (O Lorde) holde me vp. * In the multitude of the sorowes that I had in my hart, thy comfortes haue refreshed my soule. Wilt thou haue any thyng to do with the stoole of wickednes, which ymagineth mischefe as a lawe? They gather them together agaynst the soule of the ryghteous, and condempne the innocent blud. But the Lorde is my refuge, yea, and my God is the strength of my confydence. He shall recom-

Psal. xxxii. b

Job. xiii. c.

Luke. xv. b.

1. Thess. v. b.

2. Tim. i. a.

them in their owne malice, yea the Lord our God shall destroye them.

℣ Venite exultemus. Psalm. xcv.

O come, let us syng vnto the Lorde * let us hartely reioyce in the strength of our saluacion. Let us come before his presence with thankesgeuyng, and shewe our selfe glad in hym with psalmes. For the Lorde is a great God, and a great kyng aboue al gods. In his hande are all the corners of the yearth, and the strength of the hylles is hys also. The sea is hys, and he made it, and hys handes prepared the drye lande. O come, let us worshyppe and fall downe, and knele before the Lorde our maker. For he is the Lorde our God: and we are the people of his pasture, & the shepe of his handes. * To daye if ye will heare his voyce, harden not your hartes: as in the prouocation and as in the daye of temptation in the wylderneße. When your fathers tempted me, proued me: and sawe my workes. * Fourty yeares long was I greued with this generacion, and sayd: it is a people that do erre in their hartes: for they haue not knowen my wayes. * Vnto whom I sweare in my wrath that they shuld not entre into my rest.

The. xcv. dye

Matthæ. v. b.

Ephe. v. b.

℣.

Heb. iii. b. iiii. b.

Num. xiiii. e

Hebr. iiii. a.

℣ Cantate Domino. Psalm. xcvi.

℟.

O Syng vnto the Lorde a new song syng vnto the Lorde: all the whole yearth. * Syng vnto the Lorde, and prayse hys name, be tellyng of hys saluacion from daye to daye. Declare hys honoure vnto the Heathen, and hys wonders vnto al people. * For the Lorde is great and cannot worthely be praysed: he is more to be feared then al gods. For all the goddes of the Heathen, they be but Idols, but it is the Lorde that made the heauens. Glory and worshyppe are before hym, powre and honoure are in his sanctuarie. Ascrybe vnto the Lorde (O ye kinredes of the people) ascribe vnto the Lord worshyppe and powre. * Ascrybe vnto the Lorde the honoure due vnto his name, bryng presentes, and come into hys courtes. O worshyppe the Lorde in the beautie of holynes, feare the whole yearth stande in awe of hym. Tell it out among the Heathen, that the Lorde is kyng: and that it is he which hath made the rounde worlde so fast that it can not be moued, and how that he shall iudge the people ryghteously. Let the heauens reioyce, and let the yearth be glad: let the sea make a noyse, and all that is therein. Let the field be ioyfull and all that is in it: then shall all the trees of the wood reioyce before the Lorde, for he cometh: for he cometh to iudge the earth: and with ryghteousnesse to iudge the worlde, and the people with his truthe.

1. Par. xvi. e

Psal. xlvi. a

Eccl. v. d.

Psal. xlvii. a.

℣.

Psal. xxix. a

℣ Dominus regnauit. Psalm. xcvii.

℟.

The Lorde is kyng: the yearth may be glad thereof: the multitude of the I-

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lis may be glad therof. Clowdes and darkenesse are round about hym, ryghteousnes & iudgement are the habitacion of his seate.
There shall go a fyre before hym, and burne his enemies on every syde. His lyghtenynges gaue lyght vnto the worlde, the yearth sawe it and was afrayd. The hylles melted lyke waxe at the presence of the Lorde, at the presence of the Lord of the whole earth.
The heauens haue declared his ryghteousnes, and all the people haue sene his glory.
Confounded be all they that worshyp carued ymages, and that delite in vayne goddes: worshyp hym all ye goddes. Syon heard of it, and reioyced: and the daughters of Juda were glad, because of thy iudgemētes O Lord. For thou Lorde art hyer then all that are in the yearth, thou art exalted far aboue al goddes.
O ye that loue the Lorde, se that ye hate the thing which is euell, the lord preserueth the soules of his saincts, he shall deliuer thē frō the hand of the vngodly. There is sprong vp a light for the righteous, & a ioyful gladnes for suche as be true harted. Reioyce in the lord ye righteous, and geue thankes for a remembraunce of his holynesse.

¶ Cantate domino. Psalm. xcviii.

Syng vnto the Lorde a new song, for he hath done meruelous thynges. With his own ryght hand and with his holy arme hath he gotten hymself the victory. The lord declared his saluacion, his righteousnesse hath he openly shewed in the sight of the heathen. He hath remembred his mercy and truth toward the house of Israel: and al the endes of the worlde haue sene the saluacion of our God. Shew your selues ioyful vnto the lord al ye landes, syng, reioyce, and geue thā prayse. Prayse the Lorde vpon the harpe, syng to the harpe with a Psalme of thankesgeuyng. With trompettes also and hawmes: O shewe youre selues ioyfull before the Lorde the kyng. Let the Sea make a noyse and al that is therein, the round worlde, and they that dwell therein. Let the flouds clappe their handes, and let the hylles be ioyful together, before the lord, for he is comen to iudge the yearth. With righteousnes shal he iudge the worlde, and the people with equitie.

¶ Dominus regnauit. Psalm. xcix.

The Lorde is kyng, be the people neuer so vnpacient: he sytteth betwene the cherubyns, be the yearthe neuer so vnquiet. The lord is great in Syon, & hie aboue al people. They shal geue thāke vnto thy name, which is great, wonderfull and holy. The kynges power loueth iudgement, thou hast prepared equitie, thou hast executed iudgemēt and righteousnes in Jacob. O magnifie the Lorde our God, and fall downe before his foote stole, for he is holy. Moyses and Aaron among his preestes, and Samuel among suche as call vpon his name, these called vpon the Lord, and he hearde them. He spake vnto thē out of the cloudy pyller, for they kept his testimonies, and the lawe that he gaue them. Thou heardest them O lord our God: thou forgauest them, O God, and punyshedest their owne inuentions. O magnifie the Lorde our God and worshyppe hym vpon his holy hyll, for the Lorde our God is holy.

¶ Jubilate Deo. Psalm. C.

Be ioyfull in the Lorde (all ye landes) serue the Lorde with gladnesse, & come before his presence with a song. Be ye sure that the Lorde he is God: It is he that hath made vs, & we not our selues, we are his people, and the shepe of his pasture. O go your wayes into his gates with thankesgeuyng, & into his courtes with prayse: be thankful vnto hym, & speake good of his name. For the lord is gracious, his mercy is euerlastyng and his truthe endureth from generacion to generacion.

¶ Miserecordiam et. Psalm. Ci.

I wyll syng (albe it mercy and iudgement vnto thee O Lord) wyll I syng. O lette me haue vnderstandyng in the way of godlines. When wilt thou come vnto me: I wyll walke in my house with a perfect hart. I will take no wicked thynge in hande, I hate the synnes of vnfaithfulnes, there shall no suche cleaue vnto me. A frowarde harte shal departe from me, I will not knowe a wicked persone. Whoso preuily slaundereth his neyghbour, him wil I destroy. Whoso hath also a proude loke and hie stomacke, I will not suffre hym. Myne eyes looke vnto suche as be faithfull in the lande, that they may dwell with me. Whoso leadeth a godly life, he shalbe my seruaunt. There shal no deceitful persone dwell in my house: he that telleth lies, shal not tary in my syght. I shall sone destroie all the vngodly that are in the lande, that I may roote out al wicked doers frō the citie of the lord.

¶ Domine exaudi. Psalm. Cii.

Heare my prayer, O Lorde, and lette my crieng come in vnto the. Hide not thy face from me in the tyme of my trouble, encline thyne eares vnto me when I cal: O heare me and that ryght soone. For my dayes are consumed away lyke smoke, and my bones are brent vp, as it were a fyre brand. My harte is smitten downe and withered lyke grasse, so that I forget to eate my bread. For the voyce of my groanyng, my bones wil scarce cleaue to my flesh. I am become like a Pellicane of the wylderneße, and lyke an owle that is in the desert. I haue watched, and am euen as it were a sparowe, that sitteth alone vpon the house toppe. Myne enemies reuyle me all the daye long, and they that are madde vpō me, are swome together against me. For I haue

B. Num. xii. b. 1. Reg. iii. a.

A. Psalm. lxvi. a.

A. Psalm. lxvii. a.

B.

A. Psalm. lxxxix. a.

B.

The. xx. dayes. A. Matthei. Psalm. cxliii. a.

B.

drinke with weeping. And that because of thine indignacion and wrath, for thou hast taken me vp, and cast me downe. My daies are gone like a shadowe, and I am whithered like grasse. But thou (O lorde) shalt endure for euer, and thy remembraunce throughout al generacions. Thou shalt arise & haue mercy vpō Syon, for it is time that thou haue mercy vpon her, yea, the time is come. And why: * thy seruantes thinke vpō her stones, & it pitieth them to se her in the dust. The Heathen shall feare thy name O lord, & al the kinges of the earth thy maiestie. When the lorde shal build vp Syon, and when his glory shal appeare. When he turneth hym vnto the praier of the poore destitute, and despiseth not their desire. This shalbe written for those that come after * and the people whiche shalbe borne, shal praise the lorde. For he hath loked down frō his sanctuary, out of the heauen did the lorde beholde the earth. That he myght heare the mournynges of suche as be in captiuitie, and deliuer the childrē apointed vnto death. That they may declare the name of the lord in Sion and his worship at Ierusalem. Whē the people are gathered together, & the kyngdomes also to serue the lorde. He brought down my strength in my iourney & shortened my daies. But I sayd, O my God, take not me away in the middest of mine age, as for thy yeares, they endure throughout al generacions. * Thou Lorde, in the beginnyng hast laide the foundacion of the yearth, and the heauens are the worke of thy handes. They shall perysshe, but thou shalt endure, they shall all waxe olde as doth a garment, and as a vesture shalt thou chaunge them, and they shalbe chaunged. But thou art the same, & thy yeres shall not faile. The children of thy seruantes shal continue, and their seede shall stande fast in thy syght.

¶ Benedic anima. Psal. ciii.

* Prayse the lorde, O my soule, & all that is within me, praise his holy name. Prayse the lorde, o my soule and forget not all his benefites. Which forgeueth al thy sinne, and healeth all thine infirmities. Whiche saueth thy life frō destruction, & crowneth the with mercy and louyng kyndnes. Which satisfieth thy mouth with good thynges, making thy young and lusty as an Aegle. The lorde executeth ryghteousnes and iudgement, for al them that are oppressed with wrong. He shewed his waies vnto Moses, his workes vnto the children of Israel. * The lorde is ful of cōpassion & mercy, long suffering, & of great goodnes. He will not alwaie be chiding, neither kepeth he his angre for euer. He hath not dealt with vs after oure synnes, nor rewarded vs according to our wickednesses. * For loke how hie the heauen is in comparison of the yearth, so great is his mercy also toward them that feare hym. Loke how wyde also the east is from the weste, so farre hath he set our synnes from vs. Yea, like as a father pitieth his owne children euen so is the lord merciful vnto them that feare hym. For he knoweth whereof we be made, * he remembreth that we are but dust. The daies of mā are but as grasse, for he flourysheth as a floure of the field. For as sone as the wynde goeth ouer it, it is gone, & the place thereof shall knowe it no more. But the mercifull goodnes of the lorde endureth for euer, and euer, vpon them that feare him, & his righteousnes vpō children's children. Euen vpon suche as kepe his couenaunte, and thinke vpon his cōmaundemēts to do them. The lorde hath prepared his seate in heauen, and his kingdome ruleth ouer all. O prayse the Lord ye aungels of his, ye that excellin strength, ye that fulfil his cōmaundemēt, and herken vnto the voyce of his wordes. O praise the lord all ye his hostes, ye seruauntes of his, that do his pleasure. O speake good of the lorde all ye workes of his in al places of his dominion, praise thou the lorde, O my soule.

¶ Benedic anima. Psalm. Ciiii.

* Prayse the Lorde O my soule, O lorde my God, thou art become exceadyng glorious, thou arte clothed with maiestie and honoure. Thou deckest thy selfe with light, as it were with a garment, and spredest out the heauens like a curtayne. Whiche layeth the beames of his chambers in the waters, & maketh the clouds his charete & walketh vpon the wynges of the wynde. * He maketh his aungels spirites, & his ministers a flaming fire. He layde the foundacion of the yearth, that it neuer should moue at any tyme. Thou couerdest it with the depe like as with a garment, the waters stande in the hylles. * At thy rebuke they flye, at the voyce of thy thonder they are afraied. They go vp as hie as the hilles, and downe to the valleis beneth, euen vnto the place which thou hast appointed for them. * Thou hast set them their boundes, whiche they shall not passe, neyther turne again to couer the earth. He sendeth the springes into the riuers, which runne among the hilles. All beastes of the fielde drinke therof, and the wylde Asses quenche their thyrste. Beside theim shall the foules of the ayre haue their habitacion, & sing amōg the braunches. He watereth the hylles from aboue, the yearth is filled with the fruite of thy workes. He bringeth forth grasse for the cattell, and grene herbe for the seruice of men that he may * bring coorne out of the yearth, & wine that maketh glad the harte of man, and oyle to make hym a chearful countenaunce, & bread to strength mannes harte. The trees of the lorde also are full of sappe, euen the Cedres of Lybanus whiche he hathe planted. Wherein the birdes make their nestes, & the

W. Eueleons. Psalm. ciii. a.

Gen. i. a. Heb. i. c. Psal. civ. a. W. Job. xxvi. c. and. xxxviii. a Jerem. v. c.

Gen. i. b.

Gen.iii.b.
Psalm.xcii.c.

Psalm.civ.

Psalm.cxiii.a.

The.xxi.day.
Watching. A.
f.par. xvi.b.
Esa.xii.a.

Gen.xvii.b.
Gen.xxvi.a.
Gen.xxviii.c.

Pyne trees are a dwellyng for the storke. The hye hylles are a refuge for the wylde goates, and so are the stony rockes for the Conyes. He appointed the Moone for certain seasons, and the Sunne knoweth hys going downe. Thou makest darkenesse that it may be nyght, wherein all the beastes of the forest do moue. The Lions roarynge after their praye to seke their meate at God. The sunne ariseth, and they get them away together, and lie them downe in their dennes. * Man goeth forth to his worke, and to his labour vntyll the euenyng. * O Lorde how manyfolde are thy workes? in wysdome hast thou made them all, the yearth is full of thy ryches. So is the great and wyde Sea also, wherin are thynges creepyng innumerable both smal and great beastes. There go the shyppes, and there is that: * Leuiathan, whome thou hast made to take his pastyme therein. ¶ They wayte al vpon the, that thou mayest geue them meate in due season. When thou geuest it them, they gather it: and when thou openest thyne hand, they are fylled with good. When thou hydest thy face they are troubled, when thou takest awaye their breath, they die, and are turned agayne to their dust. When thou lettest thy breath go forth, they shalbe made: & thou shalt renue the face of the yearth. The glorious maiestie of the Lorde shall endure for euer, the Lorde shall reioyce in hys workes. The yearth shall tremble at the loke of hym if he do but touche the hylles: they shall smoke. I wyll syng vnto the Lorde as long as I lyue. I wyll prayse my God whyle I haue my beyng. And so shall my wordes please hym, my ioy shall be in the Lorde. As for synners, they shalbe consumed out of the earth and the vngodly shal come to an ende * prayse thou the Lord. O my soule. Prayse the Lord.

℣. Confitemini domino. Psalm. cv.

* Geue thankes vnto the Lorde, and cal vpon his name: tell the people, what thynges he hath done. O let youre songes be of him: and prayse hym, and let youre talkyng be of al his wonderous workes. Reioyce in his holy name: let the harte of them reioyce that seke the Lorde. Seke the Lorde and his strength, seke his face euermore. Remember the meruelous workes that he hath done, his wonders and the iudgemētes of his mouth. O ye seede of Abraham hys seruaunt, ye children of Iacob hys chosen. He is the Lorde our God, hys iudgementes are in all the worlde. He hath bene alwaye myndfull of his couenaunt and promesse that he made to a thousand generations. * Euen the couenaunt that he made with Abraham, and * the othe that he swore vnto Isahac. * And apoynted the same vnto Iacob for a lawe, & to Israel, for an euerlastyng testament. Saying:

the lot of youre enheritaunce. Whē there was yet but a fewe of them, and they straungers in the land. At what tyme they went fro one nation to another, from one kyngdome to another people. He suffred no man to do them wrong: but reproued euen kynges for theyr sakes. Touche not myne anoynted: and do my prophetes no harme. Moreouer, he called for a dearth vpon the lande: and destroyed all the prouision of bread. * But he had sent a man before them: euen Ioseph, whyche was solde to be a bond seruaunt. Whose fete they hurt in the stockes: * the yron entred into his soule. Vntyll the tyme came that his cause was knowen: the worde of the Lorde tryed hym. * The kyng sent and deliuered hym: the prynce of the people let hym go free. He made hym Lorde also of his house and ruler of all hys substaunce. That he myght enstruct his princes after his wyll: and teache his Senatours wysdome. * Israell also came into Egypte: Iacob was a straunger in the land of Ham. * And he encreased his people exceadyngly: and made them stroger then their enemies. Whose hart turned, so that they hated his people: and dealt vntruely with his seruauntes. * Then sent he Moses his seruaunt and Aaro, whō he had chosen. And these shewed his tokens among them: and wonders in the lande of Ham. * He sent darkenes, and it was darke: and they were not obedient vnto his woorde. * He turned their waters into bloud: & slew their fyh. * Their land brought forth frogges: yea, euen in their kynges chābers. * He spake the worde, and there came al maner of flyes: and lyce in al their quarters. * He gaue them hayle stones for rayne: and flambes of fyre in their land. He smote their vines also & figge trees: & destroied the trees that were in their coastes. * He spake the worde: & the grashoppers came & caterpyllers innumerable. And did eate vp al the gras in the lande: and deuoured the frute of their ground. * He smote al the first borne in their land: euen the chief of all their strength. He brought them forth also with syluer & gold: there was not one feble person among their tribes. Egipt was glad at their departyng: for * they were afrayd of them. * He spred out a cloud to be a couerynge: & fire to geue light in the nyght season. * At their desire, he brought quailes: & he fylled the with the bread of heauen. * He opened the rocke of stone, & the waters flowed out: so that riuers ran in the drie places. For why? he remembred his holy promyse: & Abraha his seruaunt. And he brought forth his people with ioye: and his chosen with gladnes. And gaue them the landes of the Heathē: and they toke the labours of the people in possession. That they myght kepe his statutes: and obserue his lawes. Prayse

Gen.xlv.d.

Luke.ii.e.

Gene.xli.b.

C.
Gen.xlvi.a.

Exod.i.a.
Actes.vii.c

Exo.iii.b.iiii.
Act.vii.d.

Exod.x.f.

* Exod.vii.b
Psal.lxxviii.
* Exo. viii.b.
Exod.viii.b.

Exod.ix.c.

Exod.x.b.
Sap. xvi.b.
Joel.i.a.

* Exo.xi.b.xii.
psal.cxxvi.b.
Sap. xviii.c
D.

Exod.xiiii.g
* Exo.xiii.b.
Exod.xvi.b.
Num.xi.g.
* Exod. xvii.b
Num.xx.b.

Cronicon. 8. i. para. xvi. b
Psal. c. b. a.
1. Mac. iiij. c.
Iud. xiij. c.
Esa. xj. a.

O Geue* thanke vnto the Lorde, for he is gracious, and his mercy endureth for euer. Who can expresse the noble actes of the Lorde, or shew forth all his prayse? Blessed are they that alway kepe iudgement, and do righteousnes. Remembre me O Lorde, accordyng to the fauour that thou bearest vnto thy people: O viset me with thy saluacion. That I may se the felicite of thy chosen, and reioyce in the gladnes of thy people, and geue thanke with thine enheritaunce.

B. We haue sinned with our fathers, we haue done amisse, and dealt wickedly. Our fathers regarded not thy wonders in Egypt, neyther kepte they thy greate goodnesse in remembraunce: but were disobedient at the Sea, euen at the redde Sea. Neuertheles, he helped them for his names sake, that he might

Psalm. cxiij. a

make his power to be knowen. * He rebuked the red Sea also, and it was dried vp: so he ledde the thorow the depe, as thorow a wildernes. And he saued them from the aduersaries hand, and deliuered them fro the hand of the enemy. * As for those that troubled them,

Exod. xiij. g

Exod. xv. a.

the waters ouerwhelmed them, ther was not one of them left. * Then beleued they his

C. wordes, & sange prayse vnto hym. But within a while they forgat his workes, & would not abide his counsail. But lust came vppon them in the wildernes, and they tempted God in the desert. And he gaue them their desire: & sent leanesse withal into their soule. They

Num. xvi. c.

angred Moses also in their tentes, & Aaron the saincte of the Lorde. * So the yearth opened, & swalowed vp Dathan, & couered the congregacion of Abiram. And the fire was kindled in their company: the flambe brent vp the vngodly. * They made a calf in Horeb, &

Exod. xxxij. a
1. Cor. x. a.
Roma. i. c.

worshipped the molten ymage. * Thus they turned their glory into the similitude of a calfe, that eateth hay. And they forgat God their sauiour, which had doen so great thinges in Egipt. Wonderous workes in the lad of Ham, & fearfull thynges by the red Sea.

D. So he said, he would haue destroyed the, had not Moses his chosen stande before hym in that gappe: to turne away his wrathfull indignacion, lest he should destroy them. * Yea,

Deut. xiij. a.

they thought scorne of the pleasaunt land, & gaue no credence vnto his woorde. But murmured in their tentes, and herkened not vnto the voice of the Lorde. Then lifte he vp his hand against them, to ouerthrow them in the wildernesse. To cast out their seed amog the nacions: and to scatter them in the landes.

Num. xxv. a
Iosu. xxij. d.
1. Cor. x. b.

* They ioyned them selues vnto Baal Peor: & eat the offeringes of the dead. Thus they prouoked him vnto angre with their own inuentions, & the plage was great among the.

E. Num. xxv. e.

Then stode vp Phinehes, and praied, and so the plage ceassed. And that was counted vnto hym for righteousnes, among al posteri-

tees for euermore. * They angred him also at the waters of Strife, so that he punished Moses for their sakes. Because they prouoked his spirite, so that he spake vnaduisedly with his lippes. Neyther destroyed they the Heathen, * as the Lorde commaunded them. But were mingled among the Heathen, and learned their workes. In so much that they worshipped their ydols, whiche turned to their own decay. * Yea, they offred their sonnes, & their daughters vnto deuils. * And shed innocent blood, euen the blood of their sonnes, & of their daughters, whom they offred vnto the ydols of Canaam, and the lande was defiled with blood. Thus were they stained with their owne workes, & went a whoryng with their own inuentions. Therefore was the wrath of the Lorde kindled against his people: in so much, that he abhorred his own enheritaunce. And he gaue them ouer into the hand of the Heathen: & they that hated them, were lordes ouer them. Their enemies oppressed them, & had them in subiection. Many a time did he deliuer them, but they rebelled against him with their own inuencions, & were brought down in their wickednes.

F. Neuertheles, when he saw their aduersity, he herde their complaint. He thought vppon his couenaunt, and * pitied them, accordyng vnto the multitude of his mercies: Yea, he made al those that had led them away captiue, to pity them. Deliuer vs (O Lorde our God) & gather vs from among the Heathen, that we may geue thankes to thy holy name, and make our boost of thy prayse. * Blessed be the Lorde God of Israel from euerlastyng and worlde without end, and let al people say Amen, Amen. Prayse the Lorde.

Deu. xxxij. a.
Luk. i. f.

Deu. vij. a.
Num. xxv. a.
Jer. vij. d.
Ezech. xx. a.
Psal. cvi. a.
Deu. xxxij. a.
Jer. xxxij. a.
Psal. lxxviij. a.
Jer. xlviij. d.
Esa. xx. c.

G.

¶ Confitemini Domino. Psal. cvij.

The. xxv. dai. a. Mattins.
1. Par. xvi. b.
Psalm. cb. a. and cvi. a.
1. Mac. iij. a.
Iudi. xiij. c.
Esa. xii. a.

* Geue thanke vnto the Lorde, for he is gracious: and his mercy endureth for euer. Let them geue thankes whom the Lorde hath redemed: and deliuered from the hand of the enemy. And gathered them out of the landes, from the East, and from the West, from the North, and from the South. They went a stray in the wildernesse out of the way, and found no city to dwel in. Hungry and thirsty: their soule fainted in them. So they cryed vnto the Lorde in their trouble, and he deliuered them from their distresse. He ledde them forth by the right way, that they might goo to the rite, where they dwelte. O that me would therfore prayse the Lorde, for his goodnes, & declare the wonders, that he doeth for the childzen of men. * For he satisfied the empty soule, and filled the hungry soule with goodnesse. Such as sit in darcknes, & in the shadow of death, beyng fast bound in misery and yron. Because they rebelled against the wordes of the Lorde, and lightely regarded the counsail of the most hyghe. He also brought

H. Exod. xvi. a. Deu. viij. a.

vnto their hart thorow heuinesse: they fell
down, and there was none to helpe them. So
when they cryed vnto the Lord in their trou-
ble, he deliuered them out of their distresse.
For he brought them out of darkenesse, and
out of the shadowe of death, and brake their
bondes in sonder. O that men would therefore
C. praise the Lord for his goodnesse: & declare
the wonders that he doth for the children of
men. For he hath broke the gates of brasse,
& smitten the barres of yron in sonder. Fo-
lish men are plaged for their offence, and be-
cause of their wickednesse. Their soule ab-
horred all maner of meat, and they ware euen
nye at deathes dore. So when they cryed
Mat.viij. a. vnto the Lorde in their trouble, he deliuered
them out of their distresse. He sent his word,
& healed them: and they were saued from their
destructiō. O that men would therefore praise
the Lord for his goodnesse: and declare the
wonders that he doth for the children of men.
Heb.xij.b. * That they would offre vnto him the sacri-
Eccl.xxxv.a fice of thankesgeuyng: & tell out his workes
Actes.x.a. with gladnes. They that go down to the sea
Rom.xv.a. in shippes, & occupy their businesse in great
Phil.iij.b. waters: these men se the workes of the lord,
* Jonas.i.b. & his wonders in the depe. For at his word
the stormy winde ariseth, whiche lifteth vp
the waues therof. They are caried vp to the
heauen, & down to the depe, their soule mel-
teth away because of the trouble. They rele
to and fro, and stacker like a dronken man: and
are at their wittes ende. So when they crye
Mat.viij.c. vnto the Lord in their trouble: he deliuereth
them out of their distresse. For * he maketh
the storme to cease, so that the waues ther-
of are still. Then are they glad, because they
be at reste: & so he bringeth thē vnto the ha-
uen where they would be. O that men would
therfore praise the Lord for his goodnesse:
and declare the wonders that he doth for the
children of men. That they would exalte him
also in the congregacion of the people, & loue
xij.Re.xvij.a. him in the seate of the elders. * Whiche turn-
D. eth the floudes into a wildernesse: & dryeth
vp the watersprynges. A fruteful lande ma-
keth he barren: for the wickednes of the that
dwel therin. Again, he maketh the wildernes
a standyng water: and watersprynges of a dry
ground. And there he setteth the hungry: that
they may build them a cyte to dwell in. That
they may sow their land, & plant vineyardes,
to yelde them fruites of encrease. He blesseth
them, so that they multiply exceadyngly: and
suffreth not their cattell to decrease. And
again, when they are minished and brought
lowe: thorow oppression, thorow any plage
or trouble. Though he suffre them to be euel
entreated thorowe tyrannes: and let them
wander out of the waye in the wildernesse.
Yet helpeth he the poore out of misery: and
maketh him housholdes like a flocke of sheepe.

The righteous wil consyder this, & reioyce
and the mouth of al wickednesse shalbe stop-
ped. Who so is wise, will ponder these thyn-
ges, & they shal vnderstand the louyng kind-
nesses of the Lorde.

Paratum cor meum. Psal.cviij.

D God my hart is redy, my hart is re- N. Euenſong.
dy. I wil syng, and geue prayse, with Psal.lvij.b.
the beste membre that I haue. Awake thou
lute and harpe, I my selfe will awake right
early. I wil geue thankes vnto the (O Lord)
among the people, I will syng prayses vnto
the among all nations. For thy mercie is
greater then the heauens: and thy truth rea-
cheth vnto the cloudes. * Sette vp thy selfe Psal.lvij.b.
(O GOD) aboue the heauens: and thy
glory aboue all the yearth. That thy belo-
ued may bee deliuered, let thy right hande
saue them, and heare thou me. * God hath Psal.lx.d.
spoken in his holines, I wil reioyce there-
fore, and deuide Sichem, and mete out the
valley of Sucoth. * Gilead is myne, & Ma-
nasses is myne, Ephraim also is the strength Psal.lx.b.
of my head: Juda is my lawe geuer, Moab
is mine washepot, ouer Edom wil I cast out
my shoe: vpon Philistia will I triumphe.
Who will leade me into the strong Citee?
And who wil bryng me into Edom? Hast not
thou forsaken vs (O God?) and wilt not thou
God goo forth with our hostes? O helpe vs
against the enemie, for vayne is the helpe of
man. Thorowe God wee shall do greate a-
ctes: and it is he that shall treade downe our
enemies.

Deus laudem meam. Psal.cix.

HOLDE not thy tongue (O God) of my N.
prayse. For the mouth of the vngodly: yea
the mouth of the deceiptful is opened vpon
me: and thei haue spoken against me with
false tongues. Thei compassed me about al-
so with wordes of hatred, & fought against
me without a cause. For the loue that I had
vnto them: lo, thei take naye my contrary
part: but I gene my selfe vnto prayer. Thus
haue thei rewarded me euil for good: and ha-
tred for my good will. * Set thou an vngod- Deu.xxviij.a
ly man to be ruler ouer hym, * and let Sathā * Zacha.iij.a
stande at his right hande. When sentence is
geuen vpon hym, let hym be condempned: and
let his prayer bee turned into synne. * Let Actes.i.c.
his daies be fewe, and let an other take his
office. Let his children be fatherles, and his
wife a widowe. Let his children bee vaga-
bounded, and begge their breade: let theim
seke it also out of desolate places. Let the B.
extorcioner consume all that he hath, and let
the straungers spoile his laboure. Let there
be no man to pitie hym, nor to haue compas-
sion vpon his fatherles children. Let his
posterite be destroyed, and in the next gene-
racion let his name bee cleane put out. Let
the wickednes of his fathers bee had in re-

remembraunce in the sight of the Lorde: & let not the synne of his mother be doen awaie. Let them alway be before the Lorde: that he may roote out the memorial of thē from of the yearth. And that because his mynde was not to do good: but persecuted the poore helpeles manne, that he might slaie him that was vexed at the harte. His delyte was in curssyng, and it shall happen vnto hym, he loued not blessyng: therefore shal it bee farre from hym. He clothed hymselfe with curssyng lyke as with a raiment: and it shall come into his boweles lyke water, and lyke oyle into his bones. Let it be vnto hym, as the cloke that he hath vpon hym: and as the girdle that he is alwaie girded withal. Let it thus happen from the Lorde vnto myne enemies, and to those that speake euil against my soule. But deale thou with me (O Lorde God) according vnto thy name, for swete is thy mercy. O deliuer me, for I am helpeles and poore, and my harte is wounded within me. I go hence lyke the shadow that departeth: and am driuen awaie as the grashopper. My knees are weake thorow fastyng, my flesshe is dried vp for want of fatnes. I became also a rebuke vnto them: * they that loked vpon me, shaked their heades. Helpe me (O Lorde my God) Ps. cxix. b.

D. Oh saue me according to thy mercy. And they shall knowe how that this is thy hande and that thou Lorde hast doen it. Though they curse, yet blesse thou: and let theim bee confounded that ryse vp against me: but let thy seruaunt reioyce. Let myne aduersaries be clothed with shame: and let them couer them selues with their owne confusion, as with a cloke. As for me, I will geue greate thankes vnto the Lorde with my mouth, and praise hym among the multitude. * For he Ps. cviii. b. shal stande at the right hande of the poore to saue his soule from vnrighteous iudges.

Dixit Dominus Domino. Psal. c. x.

THE lord said vnto my Lorde: * sit thou on my right hand, vntil I make thyne enemies thy footestole. The Lorde shal sende the rod of thy power out of Sion: bee thou ruler euen in the middest emong thyne enemies. In the daie of thy power shal the people offre the frewil offeryngs with an holy worshipp, the dewe of thy birth is of the wōbe of the morning. * The Lorde sware and wil not repente. * Thou art a priest for euer, after the ordre of Melchisedech. The lord vpō thy right hande, shal wounde euen kynges in the daie of his wrath. He shall iudge emonge the Heathen, he shall fill the places with dedde bodies: and smite a sonder the heades ouer diuerse countries. He shal drinke of the brooke in the waie therefore shall he lift vp his hed.

Confitebor tibi Domine. Psal. c. xi.

Eue. xxiij. day Matteyns. Mat. xi. c. Mark. xii. b. Luk. xx. g. Hebr. i. e. 1. Cor. xv. b. Hebr. vij. c. Hebre. iij. c. and vij. e.

I Will geue thankes vnto the Lorde with my whole hart, secretly emōg the faithful: & in the congregacion. * The woorkes of the Lorde are great, sought out of all theim that haue pleasure therein. His woorke is worthy to be praised and had in honour: and his righteousnes endureth for euer. The merciful and gracious Lorde hath so doen his marueilous woorkes, that thei ought to be had in remēbraunce. * He hath geuen meat vnto them that feare hym: he * shall euer bee mindefull of his couenaunt. He hath shewed his people the power of his woorkes, that he maie geue them the heritage of the Heathen. The woorkes of his handes, are verities and iudgement: al his commaundementes are true. Thei stand fast for euer: and euer, & are doen in truth and equitie. He sent redempcīō vnto his people: he hath commaunded his couenaunt for euer, holy and reuerent is his name. * The feare of the Lorde is the beginnyng of wisedom: a good vnderstandyng haue al thei that do thereafter, the praise of it endureth for euer. (Praise the Lord.) A. Ps. cxxvij. Ps. cxl. a. Ps. cx. b. * Gene. xv. c. D. Iob. xxviij. d Pro. i. a. ix. c Eccl. i. c.

Beatus vir. Psal. c. xi.

BLessed is the manne that feareth the lord the hath great delite in his commaundemēts. * His seade shalbe mighty vpōyearth: the generacion of the faithful shalbe blessed. Riches and plenteousnes shalbe in his house: and his righteousnes endureth for euer. Vnto the godly there aryseth vp * light in the darkenes: * he is merciful, louyng and righteous. A good man is merciful, and lendeth: and wil guide his woordes with discretion. For he shal neuer be moued: & the righteous shalbe had in euerlastyng remēbraunce. B. We wil not be afraid of any euil tidinges, for his hart standeth fast: & beleueth in the lord. His hart is stablished and will not dyrake, vntil he se his desyre vpō his enemies. * He hath disparted abrode, & geuen to the poore: & his righteousnes remaineth for euer: his horne shalbe exalted with honour. The vngodly shal se it, and it shal greue hym, he shal gnashe with his teeth, and consume awaye: the desyre of the vngodly shal perishe. A. Psal. cxxxvij. a * Psal. xcij. a B. Psal. xxvii. a Prou. xi. c. * Psal. xxxvii. a ii. Cor. ix. b.

Laudate pueri. Psal. c. xij.

PRaise * the Lorde (ye seruauntes:) O praise the name of the Lorde. Blessed is the name of the Lorde, from this tyme forth for euermore. The Lordes name is praised from the rysyng vp of the Sunne, vnto the goyng downe of the same. The LORDE is highe aboue all Heathen, and his glorie aboue the heauens. Who is lyke vnto the Lord our God, that hath his dwellyng so highe, and yet humbleth hymselfe, to beholde the thynges that are in heauen and yearthe? * He taketh vp the symple out of the dust, and lifteth the poore out of the mire. That he may set him with the princes, euen A. Psa. cxxxvij. c. cxxxb. a. B. i. Reg. ij. d.

with the Princes of his people. He maketh the baren woman to kepe house, and to bee a ioyful mother of children.

¶ In exitu Israel. Psal. cxiiii.

Quenc. cong. A. When Israell came out of Egypte, and the house of Iacob, from among the straunge people. * Iuda was his sanctuary, Exo. xix. a. and Israel his dominion. * The Sea sawe Exo. xiiii. c Iosu. iij. d. that, and fled: * Iordan was driuen back. The mountaignes skipped like rambes: & the litle hilles like yoūge shepe. What ayleth the, O thou Sea, that thou fleddest, & thou Iordā that thou wart driuē backe? Ye mountaignes that ye skipped like rambes, and ye litle hilles, like young shepe? Tremble thou yearth at the presence of the Lorde, at the presence B. of the God of Iacob. * Whiche turned the harde rocke into a standyng water, and the flinte stone into a springyng well. Exo. xvii. b. Num. xx. b.

¶ Non nobis Domine. Psal. cxv.

NOt vnto vs (O Lord) not vnto vs, but A. vnto thy name geue the praise, for thy louing mercy, & for thy truthes sake. Where- Psal. lxxix. c fore * shall the Heathen say: where is nowe their God? As for our God he is in heauen: he hath doen what soeuer pleased him. Their Psa. cxxxv. c * idols are siluer and golde, euen the worke Sap. xv. b. of mennes hādes. They haue mouth, & speake not, eies haue they, and se not. They haue Baru. vi. a. eares, and heare not: noses haue they, & smel not. They haue hādes, & handle not: fete haue they, & walke not: neyther speake they throw their throte. They that make theim, are like vnto them, & so are al they that put their B. trust in them. But (thou house of) Israel trust Psal. ix. a. thou in the Lord: he is * their succour & defence. The house of Aaro putte your trust in the Lord, he is their helper and defender. Ye that feare the Lord, trust ye in the Lorde: he is their helper and defender. The Lord hath ben mindful of vs, and he shal blesse vs, euen he shall blesse the house of Aaron. He shall C. blesse them that feare the Lord, both small & great. The Lord shall encrease you more and more: you and your children. Ye are the blessed of the Lorde, whiche made heauen and yearth. All the whole heauens are the Lordes: the yearth hath he geuen vnto the chil- Psal. cxv. a. dren of menne. * The dedde prayse not the (O Ps. xxxvi. d Lord) neither all they that go down into the silence. But we wil praise the Lord, frō this time forth for euermore.

¶ Dilexi quoniam. Psal. cxvi.

I Am wel pleased that the Lord hath heard the voice of my prayer. That he hath enclined his eare vnto me, therfore will I call Thursday. A. vpon hym, as long as I liue. * The sorowes of Psal. xviii. a. death compassed me round about, & the pai- ii. Mac. xii. a. nes of hell gat holde vpon me: I shal finde trouble and heauynes, and I shall call vpon the name of the Lorde (O Lorde) I be- seech thee deliuer my soule. Gracious is the Lord, and righteous: yea our God is mercy- ful. The Lord preserueth the simple: I was B. in misery, & he helped me. Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded the. And why? thou hast deliuered my soule from death, mine eyes from teares, and my fete from falling. I wil walke before the Lord in the land of the liuyng. * I beli- Psal. cvi. c. ue, & therefore wil I speake, but I was sore troubled: I said in my hast. * All menne are 1. Cor. iii. d liers. What reward shall I geue vnto the C Lord, for all the benefites that he hath doen Rom. ix. a. vnto me? I will receyue the cuppe of sal- uation, and cal vpon the name of the Lorde. I wil pay my vowes now in the presence of al his people, right dere in the sight of the Lord, in the death of his saincte. Behold, D. (O Lord) how that I am thy seruaunt: I am thy seruaunt, and the sonne of thy handmaid, thou hast broken my bondes in sondre, I wil offre to the sacrifice of thanke geuyng, and wil cal vpon the name of the Lord. * I will Psal. xcv. c pay my vowes vnto the Lord, in the sight of Heb. xiii. c. al his people: in the courtes of the Lordes house, euen in the middest of the, O Ierusa- lem: Prayse the Lord.

¶ Laudate Dominum. Psal. cxvii.

O Prayse the Lord al ye Heathen, prayse A. yym all ye nacions. * For his mercifull Rom. xv. b. kyndnesse is euer more and more toward vs, * Psal. c. a. and the truth of the Lorde endureth for euer. Prayse the Lord.

¶ Confitemini Domino. Psal. cxviii.

GEue thankes vnto the Lord, for he is A. gracious: because his mercy endureth Psal. cv. a. and. cvi. a. for euer. Let Israel now confesse that he is i. Ma. iii. c. gracious, and that his mercy endureth for Esa. xv. a. euer. Let the house of Aaron now confesse, i. Para. xvi. that his mercy endureth for euer: yea, let the now that feare the Lorde, confesse that his mercy endureth for euer. I called vpon the Lord in trouble, and the Lorde heard me at large. * The Lord is on my syde, I will not Heb. xiii. b. feare what man doth vnto me. The Lord ta- B. keth my part with them that helpe me: therfore shall I se my desire vpon mine enemies. It is better to trust in the Lord, then to put any confidence in man. It is better to trust in the Lorde, then to put any confidence in Princes. All nacions compassed me round a- bout, but in the name of the Lord wil I de- stroie them. They kepte me in on euery syde: they kept me in (I say) on euery syde: but in the name of the Lorde, I will destroy them. They came about me like bees: and are extincte, euē as the fire among the thornes: for in the name of the Lord I will destroy them. Thou hast thrust sore at me, that I might fal: but the Lord was my helpe. * The Lord is C. my strength, and my song, and is become my Exo. xv. a. saluacion. The voice of ioy, and health is in Esa. xv. a.

hande of the Lorde bringeth mighte thy-
gen to passe. The right hande of the Lorde
hath the preeminence, the right hande of the
Lorde bringeth mighty thynges to passe.
I will not dye: but lyue and declare the wor-
kes of the Lorde. The Lorde hath chastened
and corrected me, but he hath not geuen
me ouer vnto death. Open me the gates of
righteousnesse, that I may go into them, and
geue thankes vnto the Lorde. This is the
gate of the Lorde, the righteous shall entre
into it. I will thanke the, for thou hast heard
me: and art become my saluacion. The same
stone which the builders refused, is become
the head stone in the corner. This was
the Lordes doyng: and it is marueilous in
our eyes. This is the day which the Lorde
hath made: we will reioyce and be glad in it.
Helpe [me] nowe O Lorde, O Lorde, sende
vs now prosperitie. Blessed be he that cō-
meth in the name of the Lorde, we haue wi-
shed you good lucke, ye that bee of the house
of the Lorde. God is the Lord, which hath
shewed vs light: bynde the sacrifice with
cordes: yea, euen vnto the hornes of the aul-
ter. Thou art my God, and I will thanke the:
thou art my God, and I will praise the. O
geue thankes vnto the Lorde, for he is gra-
cious: and his mercie endureth for euer.

Beati immaculati. Psal. cxix.

Blessed are those that be vndefiled in the
way, and walke in the lawe of the Lord.
Blessed are they that kepe his testimonies,
& seke him with their whole hart. For they
which do no wickednesse, walke in his wa-
yes. Thou hast charged that we shall dili-
gently kepe thy commaundementes. O that
my wayes were made so direct, that I might
kepe thy statutes. So shall I not be con-
founded, while I haue respecte vnto all thy
commaundementes. I will thanke the, with
an vnfained harte, when I shall haue learned
the iudgemētes of thy righteousnesse. I will
kepe thy ceremonies: o forsake me not vtterly

Beth. WHere withal shall a young man cleanse
his waye? Euen by rulyng him selfe
after thy worde. With my whole hart haue
I sought the: O let me not go wrong out of
thy commaundementes. Thy wordes haue
I hid within myne hart, that I should not
synne against the. Blessed art thou O Lord,
O teache me thy statutes. With my lippes
haue I been telling of all the iudgementes
of thy mouth. I haue had as great delite in
the waye of thy testimonies, as in all maner of
richesse. I will talke of thy cōmaundementes
and haue respect vnto thy wayes. My delite
shalbe in thy statutes: and I will not forget
thy worde.

Gimel. DO wel vnto thy seruaunt, that I may
liue and kepe thy worde. Open thou
myne eyes, that I may se the wonderous thin-
ges of thy lawe. I am a straunger vpō earth,
O hyde not thy commaundementes fro me. My
soule breaketh out for the very feruente de-
syre that it hath alway vnto thy iudgemen-
tes. Thou hast rebuked the proude and cur-
sed are they that do erre from thy commaun-
dementes. O turne fro me shame and rebuke:
for I haue kept thy testimonies. Princes
also did sit & speake against me, but thy ser-
uaūt is occupied in thy statutes. For thy te-
stimonies are my delyte and my counsailers.

Daleth. MY soule cleaueth to the dust: O quic-
ken thou me accordyng to thy worde. I
haue acknowleged my waies & thou heardest
me: O teache me thy statutes. Make me to
vnderstande the waye of thy commaundemen-
tes, and so shall I talke of thy wonderous
woorkes. My soule melteth awaye for very
heauinesse, comfort thou me accordyng vnto
thy worde. Take fro me the waie of lying, &
graūte thou me to make mucho of thy lawe. I
haue chosen the waie of truth: and thy iud-
gementes haue I laid before me. I haue cle-
ken vnto thy testimonies, O Lord confounde
me not. I will runne the way of thy cōmaun-
dementes, when thou hast set my harte at li-
bertie.

He. TEache me, O Lorde, the waye of thy sta-
tutes: and I shal kepe it vnto the ende.
Geue me vnderstandyng, and I shal kepe thy
lawe: yea, I shal kepe it with my whole hart.
Make me to go in the path of thy commaun-
dementes: for therein is my desyre. Encline
my hart vnto thy testimonies, and not to co-
uetousnesse. O turne away myne eyes, lest thei
behelde vanitie: and quicken thou me in thy
waie. O stablishe thy worde in thy seruaunt,
that I may feare the. Take away the rebuke
that I am afrayd of, for thy iudgementes are
good. Behelde, my delyte is in thy commaun-
dementes: o quicke me in thy righteousnesse.

Vau. LEt thy louyng mercy come also vnto me,
O Lorde: euen thy saluacion accordyng
vnto thy worde. So shall I make answere
vnto my blasphemers: for my trust is in thy
worde. O take not the worde of truth vtterly
out of my mouth: for my hope is in thy iud-
gementes. So shall I alway kepe thy lawe:
yea, for euer and euer. And I wil walke at li-
bertie, for I seke thy commaundementes. I
will speake of thy testimonies also, euen be-
fore kynges: and will not be ashamed. And my
delite shalbe in thy cōmaundementes which
I haue loued. My handes also will I lift vp
vnto thy commaundementes which I haue
loued: and my study shalbe in thy statutes.

Zain. REmembre vpon thy seruaunt, as concer-
nyng thy worde, wherin thou hast caused
me to put my trust. The same is my comfort
in my trouble, for thy worde hath quickened
me. The proude haue had me exceedyngly in
derision: yet haue I not shronke from thy

lawe. For I remembred thyne euerlastynge iudgementes, O Lorde: and receiued comforte.
I am horribly afraied for the vngodly, that forsake thy lawe. Thy statutes haue been my songes, in the house of my pylgrimage. I haue thought vpon thy name, O Lorde in the night season: and haue kept thy lawe. This I had, because I kept thy commaundementes.

Thou * art my portion, O Lorde, I haue promised to kepe thy lawe. I made myne humble peticion in thy presence with my whole hart: O be mercifull vnto me according vnto thy worde. I call myne owne wayes to remembraunce, and turne my fete vnto thy testimonies. I made hast, and prolonged not to kepe thy commaundementes. The congregacions of the vngodly haue robbed me, but I haue not forgotten thy lawe. At midnight wil I rise, to geue thankes vnto the: because of thy righteous iudgementes. I am a companion of al them that feare the: and kepe thy commaundementes. * The yearth, O Lorde, is ful of thy mercy: o teache me thy statutes.

O Lorde, thou hast dealt graciously with thy seruaunt accordyng vnto thy worde. O learne me true vnderstandyng, and knowlege, for I haue beleued thy commaundementes. Before I was troubled I went wrang: but now haue I kept thy worde. * Thou art good and gracious: O teache me thy statutes. The proude haue ymagined a lie against me, but I will kepe thy commaundementes with my whole harte. Their harte is as fat as brawne, but my delyte hath been in thy lawe. It is good for me that I haue been in trouble, that I may learne thy statutes. The law of thy mouth is dearer vnto me: then thousandes of golde and siluer.

Thy* handes haue made me and fashioned me: O geue me vnderstandyng that I may learne thy commaundementes. They that feare the, wil be glad when they se me, because I haue put my trust in thy worde. I knowe, O Lorde, that thy iudgementes are right, and that thou of very faithfulnes hast caused me to be troubled. O let thy mercifull kyndnesse be my comforte, according to thy worde vnto thy seruaunt. O let thy louing mercies come vnto me, that I may lyue, for thy lawe is my delyte. Let the proude bee confounded, for they go wickedly about to destroy me: but I wil bee occupied in thy commaundementes. Let such as feare the, and haue known thy testimonies be turned vnto me. O let my hart be sounde in thy statutes, that I become not ashamed.

My soule longeth for thy saluacion: and I haue a good hope, because of thy worde. Myne eyes longe sore for thy word sayyng: O when wilt thou comfort me? For I am become lyke a botle in the smoke: yet do I not forget thy statutes. How many are the dayes of thy seruaunt? when wilt thou be auenged of them that persecute me? The proude haue digged pittes for me, which are not after thy lawe. All thy commaundementes are true, they persecute me falsly: O be thou my helpe. They had almost made an ende of me vpo earth: but I forsoke not thy commaundementes. O quicken me after thy louyng kyndnesse, so shall I kepe the testimonies of thy mouth.

O Lorde, thy worde endureth for euer in heauen. * Thy truth also remaineth from one generacion to an other: thou hast laied the foundacion of the yearth: and it abideth. They continue this day: according to thyne ordinances: for al thinges serue the. If my delite had not been in thy lawe, I should haue perished in my trouble. I wil not forget thy commaundementes, for with them thou hast quickened me. I am thyne, O saue me: for I haue sought thy commaundementes. The vngodly laied wait for me to destroy me: but I wil consider thy testimonies. I see that all thynges come to an ende: but thy commaundement is exceedyng brode.

O what loue haue I vnto thy lawe! all the day long is my study in it. Thou, through thy commaundementes hast made me wyser then myne enemies, for they are euer with me. I haue more vnderstandyng then my teachers: for thy testimonies are my study. I am wiser then the aged: because I kept thy commaundementes. I haue refrained my fete from euery euill way, that I may kepe thy worde. I haue not swerued from thy iudgementes: for thou teachest me. O how sweete are thy wordes vnto my throte: yea, sweeter then hony vnto my mouth. Through thy commaundementes I get vnderstandyng, therefore I hate all wicked wayes.

Thy* worde is a lanterne vnto my fete, and a light vnto my pathes. I haue sworne and am stedfastly purposed to kepe thy righteous iudgementes. I am troubled aboue measure: quicken me O Lorde accordyng vnto thy worde. Let the free wil offrynges of my mouth please the, O Lorde, and teache me thy iudgementes. My soule is alway in my hand: yet do not I forget thy lawe. The vngodly haue laied a snare for me, but yet swerued not I from thy commaundementes. Thy testimonies haue I claimed as myne heritage for euer: and why? they are the very ioye of myne harte. I haue applied mine hart to fulfil thy statutes alway, euen vnto the ende.

I hate them that ymagine euil thynges, but thy lawe do I loue. Thou art my defence and shild, and my trust is in thy worde. Away from me ye wicked, I wil kepe the commaundementes of my God. O stablish me accordyng vnto thy worde, that I may lyue, and [illegible]

me by, and I shalbe safe: yea, my delite shall euer be in thy statutes. Thou hast trodden downe all them that depart from thy statutes, for thei imagine but disceipte. Thou puttest away all the vngodly of the yearth lyke drosse: therefore I loue thy testimonies. My flesh trembleth for feare of the: and I am afrayed of thy iudgementes.

Sin.

I Deale with the thyng that is lawful and right: O geue me not ouer vnto myne oppressours. Make thou thy seruaunt to delyte in that which is good: that the proude do me no wrong. Myne eyes are wasted away with lokyng for thy health and for the woorde of thy righteousnesse. O deale with thy seruaunt accordyng vnto thy louyng mercies: & teache me thy statutes. I am thy seruaunt, O graunt me vnderstandyng, that I may knowe thy testimonies. It is tyme for the Lorde to lay to thine hande, for thei haue destroyed thy law. For I loue thy cõmaundementes aboue gold and precious stoone. Therefore holde I streight al thy commaundementes, and al falce wayes I vtterly abhorre.

Be.

THy testimonies are wonderfull: therefore doth my soule kepe thẽ. When thy woord goeth forth, it geueth light & vnderstandyng euen vnto the symple. I opened my mouth, & drue in my breath, for my delite was in thy commaundementes. O loke thou vpon me, & be mercyful vnto me as thou vsest to do vnto those that loue thy name. Order my steppes in thy woorde: and so shal no wickednesse haue dominion ouer me. O deliuer me from the wrongful dealinges of men, & so shal I kepe thy commaundementes. Shewe the light of thy countenaunce vpon thy seruaunt, & teach me thy statutes. Myne eyes gushe out with waters: because men kepe not thy lawe.

R.

Vade.

RIghteous art thou, O Lorde: and true is thy iudgemente. The testimonies that thou hast commaunded, are exceadyng righteous and true. My zeale hath euen consumed me, because myne enemies haue forgotten thy woordes. Thy woorde is tryed to the bitter moost: and thy seruaunt loueth it. I am smal, and of no reputacion: yet do not I forget thy commaundementes. Thy righteousnesse is an euerlastyng righteousnesse: and thy law is the truth. Trouble and heauynesse haue taken holde vpon me: yet is my delite in thy commaundementes. The righteousnesse of thy testimonies is euerlastyng: O graunt me vnderstandyng, and I shal liue.

Ps. lxix. b. Jhon. 8. b. Ps. xcix. b. Psij. e.

S.

Coph.

C.

Cuentong.

I Cal with myne whole hart, heare me. O Lorde, I wil kepe thy statutes. Yea, euen vpon the do I cal, helpe me: and I shal kepe thy testimonies. Early in the morning do I crie vnto the: for in thy woorde is my trust. Myne eyes preuent the night watches, that I might be occupied in thy woordes. Heare my voice, O Lorde, accordyng vnto thy louyng kyndnesse: quicken me accordyng as thou art wont. Thei draw nyghe that of malice persecute me: & are farre from thy lawe. Be thou nye at hande, O Lorde: for al thy commaundementes are true. As concernyng thy testimonies, I haue knowen long tyme, that thou hast grounded them for euer.

Res. R.

DConsydre myne aduersitie, and delyuer me: for I do not forget thy law. Auẽge thou my cause, and deliuer me: quicke me accordyng vnto thy woorde. Healthy is farre frõ the vngodly, for thei regarde not thy statutes. Greate is thy mercy, O Lorde: quicken me as thou art wont. Many there are that trouble me, & persecute me: yet do I not swarue from thy testimonies. It greeueth me, whẽ I see the transgressours: because thei kepe not thy lawe. Consyder, O Lorde, how I loue thy commaundementes: O quicken me accordyng to thy louyng kyndnesse. Thy woord is true from euerlastyng: al the iudgementes of thy righteousnesse endure for euermore.

Sin. P. Ps. cxix. a.

PRINCES haue persecuted me without cause: but my hart standeth in awe of thy woordes. I am as glad of thy woorde, as one that fyndeth great spoiles. As for lyes, I hate and abhorre them: but thy lawe do I loue. Seuẽ tymes a day, do I praise the, because of thy righteous iudgemẽtes. Great is the peace that thei haue which loue thy lawe, and thei are not offended at it. Lord I haue loked for thy sauyng health & doen after thy commaundementes. My soule hath kept thy testimonies, and loued them exceadyngly. I haue kepte thy commaundementes and testimonies, for al my wayes are before the.

Thad. Y.

LEt my complaint come before the, o Lord: geue me vnderstandyng, accordyng vnto thy woorde. Oh let my supplicacion come before the, deliuer me accordyng to thy woorde. My lippes shall speake of thy praise, when thou hast taught me thy statutes. Yea, my tongue shall synge of thy woorde: for all thy commaundementes are righteous. Let thyne hande helpe me, for I haue chosen thy commaundementes. I haue longed for thy sauyng health, O Lorde, and in thy law is my delite. Oh let my soule lyue, and it shall praise the, and thy iudgementes shall helpe me. I haue gone astray lyke a shepe that is lost. Oh seke thy seruaunt, for I do not forget thy commaundementes.

The 3rd. day. A. Wattyng.

CAd Dominum cum tribularer. Ps. cxx.

WHen I was in trouble, I* called vpon the Lorde: and he heard me. Deliuer my soule, O Lord, frõ lying lippes, and frõ a deceitful tongue. What reward shalbe geuen or doen vnto the thou falce tõgue? Euen mighty & sharpe arowes, with hoote burning coles. Wo is me, that I am constrained to dwel with Mesech, & to haue myne habitacion emõg

the cedres of Cedar. My soule hath longe dwelt among thē that be enemies vnto peace. I labour for peace, but when I speake vnto them therof, they bende them to battaile.

Ad te leuaui oculos. Psal. cxxi.

I. Will lifte vp myne yes vnto the hilles, from whence my helpe commeth. * My helpe commeth euen from the Lorde, which hath made heauen and yearth. He wil not suffre thy foote to be moued, and he that kepeth thee wil not slepe. Behold, he that kepeth Israel shal neither slōbre nor slepe. The Lord himselfe is thy keper, the Lorde is thy defence vpon thy right hād. So that the sunne shal not burne thee by day, neyther the Moone by night. The Lorde shal preserue thee from all euill: yea, it is euen he that shall kepe thy soule. The Lorde shall preserue thy goyng out, and thy cōmyng in: from this tyme forth for euermore.

Lætatus sum. Psal. cxxii.

II. I Was glad, when they said vnto me: * We wil go into the house of the Lorde. Our fete shall stande in thy gates, O Jerusalem. Jerusalem is builded as a citee that is at vnitie in it selfe. For thyther the tribes go vp, euen the tribes of the Lorde: to testify vnto Israel, to geue thankes vnto the name of the Lorde. For there is the seate of iudgemēt, euen the seate of the house of Dauid. Pray for the peace of Jerusalem, they shal prosper that loue thee. Peace be within thy walles, & plenteousnesse within thy palaces. For my brethren and companions sakes, I will wishe thee prosperitie. Yea, because of the house of the Lorde our God: I wil seke to do thee good.

Ad te leuaui. Psal. cxxiii.

III. VNTO thee lifte I vp myne yes, * thou that dwellest in the heauens. Beholde, euen as the yes of seruauntes looke vnto the hande of their maisters, and as the yes of a maiden vnto the hand of her maistres: euen so our yes waite vpon the Lord our God, vntil he haue mercy vpō vs. Haue mercy vpō vs, O Lord haue mercie vpon vs: for we are vtterly despised. Our soule is filled with the scornefull reproche of the wealthy, & with the despitefulnesse of the proude.

Nisi quia Dominus. Psal. cxxiii.

IV. Yf the Lorde himselfe had not been on our syde (now maie Israel say:) Yf the Lord himselfe had not been on our side, when men rose vp against vs: * Then had they swolowed vs vp quycke, when their woo was so wrathfully displeased at vs. Yea, the waters had drowned vs: and the stremes had gone ouer our soule. The depe waters of the proude had gone, euen ouer our soule. But praysedde be the Lorde, which hath not geuen vs ouer for a praye vnto their teeth. Our soule is escaped, euen as a birde out of the snare of the fouler: the snare is broken, and we are deliuered. * Our helpe standeth in the name of the Lord, which hath made heauen and yearth. Psalm. xxiv.

Qui confidunt. Psal. cxxv.

I. THey that * put their trust in the Lorde, shalbe euen as the mount Syon, which may not be removed, but standeth fast for euer. The hilles stande about Jerusalem: euen so standeth the Lorde rounde about his people: from this tyme forth for euermore. For the rod of the vngodly commeth not into the lot of the righteous, lest the righteous put their hand vnto wickednesse. Do wel, O Lorde, vnto those that bee good and true of hart. As for suche as turne backe vnto their owne wickednesse: the Lorde shal leade thē forth with the euil doers: but * peace shal be vpon Israell. Psa. cxxv. b. Gala. vi. d.

In conuertendo. Psal. cxxvi.

II. WHen the Lorde turned againe the captiuitie of Syon, then were we like vnto them that dreame. Thē was our mouth filled with laughter, and our tongue with ioy. Then said they among the Heathen: the Lorde hath doen greate thynges for them. Yea, the Lord hath doen great thynges for vs already, whereof we reioyce. Turne our captiuitie, O Lorde, as the ryuers in the South. They that sowe in teares, shal reape in ioy. He that nowe goeth in his waie weping and beareth forth good seede, shal doutles come againe with ioye, and bringe his sheaues with him. A. Euensong.

Nisi Dominus. Psal. cxxvii.

I. EXcepte the Lorde buylde the house, they laboure is but lost that buylde it: Excepte the Lorde kepe the Citie, the watcheman waketh but in vaine. * It is but lost labour that ye haste to ryse vp earely, and so late to take reste, and eat the breade of carefulnesse: for so he geueth his beloued slepe. Loo, children and the fruite of the wombe, are an heritage and gifte, that commeth of the Lorde. Like as the arowes in the hande of the Gyaunt, euen so are the young children. Happy is the man that hath his quyuer full of them, they shal not be ashamed, when they speake with their enemies in the gate. Psalm. cxxvii.

Beati omnes. Psal. cxxviii.

II. BLessed are all they that * feare the Lord, and walke in his wayes. For thou shalt eate the laboures of thyne handes. O wel is thee, and happy shalt thou be. Thy wife shalbe as the fruteful vyne vpon the walles of thyne house. Thy children lyke the Olyue braunches rounde about thy table. Loo, thus shall the manne bee blessed that feareth the Lord. The Lorde from out of Syon shall so blesse thee, that thou shalt se Jerusalem in prosperitie al thy life long. Yea, that thou shalt see * thy children's children, and peace vpon Israell. Psa. cxxviii. Gene. i. b. Iob. xlij. d. Eph. vi. b.

¶ Depe exyngauerunt. Psal. cxxix.

B. MAny a time haue thei fought against me from my youthe vp: (maie Israell now say.) Yea, many a time haue thei vexed me fro my youthe vp: but thei haue not preuailed against me. The plowers plowed vpō my back and made long forowes. But the righteous lorde hath hewen the snares of the vngodly in peces. Let theim be confounded and turned backward: as many as haue euill willat Sion. Let them be euen as the grasse growyng vpon the house toppes: whiche withereth afore that it be plukt vp. Wherof the mower filleth not his hand: neither he that bindeth vp the sheaues, his bosome. So that thei whiche go by, saie not so muche: as the lorde prospere you: wee wishe you good lucke in the name of the lorde.

¶ De profundis. Psal. cxxx.

B. OVt of the depe haue I called vnto thee, O Lorde: Lorde heare my voyce. Oh let thyne eares consider well the voyce of my complaint. Job.ix.a. Psal.cxlij.e. If* thou lorde wilt be extreme to marke what is doen amisse: oh lorde who may abide it? For there is mercie with thee: therfore shalt thou be feared. I loke for the lord, my soule doth waite for hym: in his worde is my trust. My soule fleeth vnto the lorde, before the morning watche: (I saie) before the morning watche. O Israel, trust in the lorde for with the Lorde there is mercie: and with hym is plenteous redemption. And he shall redeme Israell from all his synnes.

¶ Domine non est. Psal. cxxxi.

B. LOrde, I am not high mynded: I haue no proude lokes.* I doo not exercise my self in greate matters: whiche are to high for me. But I refrain my soule and kepe it lowe, like as a child that is weaned from his mother: yea, my soule is as a weaned childe. O Israell trust in the Lorde from this tyme furthe for euermore. Eccls.iij.c.

¶ Memento domine Dauid. Psa. cxxxii. Hatins. B.

LOrde, remembre Dauid: and all his trouble. How* he swore vnto the lord: and vowed a vowe vnto the almightie God of Jacob. I will not come within the Tabernacle of my house: nor climbe vp into my bedde. I will not suffre myne eyes to slepe, nor myne eye lidde to slomber: neither the temples of my hed to take any rest. Vntill I finde out a place for the temple of the Lorde: an habitacion for the mightie God of Jacob. Lo, wee hard of the same at Euphrata: and found it in the wood. We will go into his Tabernacle: and fall lowe on our knees before his foote stoole. Arise, O lorde, into thy resting place: thou & the arke of thy strength. Let thy priestes bee clothed with righteousnesse: and let thy saintes syng with ioyfulnes. For thy seruaunt Dauids sake: turne not awaie the pre- Act.vij.b. Num.x.a. Psa.xxxiij.d Psa. xcv.b. Psa.lxxxij.g.

made a faithfull othe vnto Dauid: and he shal not shrinke from it. Of* the fruite of thy body: shal I set vpon thy seate. If thy children will kepe my couenaunt and my testimonies that I will learne theim: their children also shal sit vpon thy seate for euermore. For the lorde hath chosen Sion: to be an habitacion for hymself, he hath longed for her. This shalbe my rest for euer: here will I dwell for I haue a delight therein. I will blesse her victualles with increase and will satisfy her poore with bread. I will decke her priestes with healthe: and her saintes shall reioyce, and syng. There shall I make* the horne of Dauid to florishe: I haue ordeined a lanterne for myne annoynted. As for his enemies, I shall clothe them with shame, but vpon hymself shall his crowne florishe. Deut.xij.c. Luke.i.c.

¶ Ecce quam bonum. Psal. cxxxiij.

BEholde, how good and ioyfull a thyng it is: brethren to dwell together in vnitie. It is like the precious ointment vpō the hed that ran doune vnto the beard: euen vnto Aarons beard, and went doune to the skirtes of his clothyng. Like the dew of Hermon, whiche fell vpon the hill of Sion. For there the Lorde promised his blessyng: and life for euermore. B. Philip.ij.d.

¶ Ecce nunc benedicite. Psal. cxxxiiij.

BEholde, now praise* the lorde, al ye seruauntes of the Lorde. Ye that by night stande in the house of the lorde: euen in the courtes of the house of our God. Lifte* vp your handes in the Sanctuary: and praise the lorde.* The lorde that made heauen & yerth: geue thee blessyng out of Sion. B. Psal.cxij.a. i. Timo.ij.b. Rome.vi.b.

¶ Laudate nomen domini. Psal. cxxxv.

PRaise* the lorde, laude the name of the Lorde: praise it, O ye seruauntes of the lorde. Ye that stand in the house of the lorde: in the courtes of the house of our God. O praise the Lorde, for the lorde is gracious: O syng praises vnto his name, for it is louely.* For why? the lorde hath chosen Jacob vnto hymself: and Israell for his awne possession. For I knowe that the Lorde is greate: and that our lorde is aboue all gods. What soeuer the Lorde pleased, that did he in heauen and in yearth: in the Sea, and in all depe places.* He bryngeth furthe the cloudes from the endes of the worlde: and sendeth furthe lightenynges with the rain, bryngyng the windes out of his threasures.* He smote the firste borne of Egipte: bothe of man and beast.* He hath sent tokens and wonders into the middest of thee, O thou lande of Egipte: vpon Pharao and all his seruauntes.* He smote diuerse nations: and slewe mightie kynges.* Sehon kyng of the Amorites, and Og the kyng of Basan: and all the kyngdomes of Canaan.* And gaue their B. Psal.cxxxv.a. and.cxxxvij.a Deu.iij.c.f.g Jer.x.d.li.c Exod.xij.c. Exod.ix.c. Psa.lxxviij.c and.cv.c. Josu.xij.a. Num.xxi.c. Deut.ij.c. Josua.xij.a.

to Israell his people. Thy name, O Lorde, endureth for euer: so dooth thy memoriall, O lorde, from one generacion to another. * For the lorde wil auenge his people: and be gracious vnto his seruauntes. As* for the Images of the Heathen, thei are but siluer and golde, the worke of menes handes. Thei haue mouthes, and speake not: eyes haue thei, but thei se not. Thei haue eares, & yet thei heare not: neither is there any breath in their mouthes. Thei that make them, are like vnto them: and so are all thei that put their trust in them. Prayse the lorde ye house of Israell: prayse the lorde ye house of Aaron. Prayse the lorde ye house of Leui: ye that feare the lord, prayse the lorde. Praysed be the lorde out of Sion: which dwelleth at Ierusalem. Alleluya.

¶ Confitemini domino. Psal. cxxxvi.

Geue* thankes vnto the lorde, for he is gracious: and his mercie endureth for euer. O geue thankes vnto the God of all Goddes: For his mercie endureth for euer. O thanke the lord of all lordes: for his mercie endureth for euer. * Whiche onely dooth greate wonders: for his mercie endureth for euer. Whiche by his excellent wisedō made the heauens: for his mercy endureth for euer. Whiche laied out the yearth aboue the waters: for his mercie endureth for euer. Whiche* hath made great lightes: for his mercie endureth for euer. The sonne to rule the daie: for his mercie endureth for euer. The moone and the sterres to gouerne the night: for his mercie endureth for euer. Whiche* smote Egipt with her first borne: for his mercy endureth for euer. And brought out Israell from emong them: for his mercy endureth for euer. With a mightie hand and a stretched out arme: for his mercy endureth for euer. Whiche deuided the red sea in two partes: for his mercie endureth for euer. And* made Israel to go through the middest of it: for his mercy endureth for euer. But as for Pharao & his host, he ouerthrewe them in the redde sea: for his mercy endureth for euer. Which* led his people through the wildernesse: for his mercie endureth for euer. Whiche* smote great kinges: for his mercie endureth for euer. Yea, and slewe mightie kynges: for his mercy endureth for euer. Sehon* kyng of the Amorites: For his mercie endureth for euer. And Og the kyng of Basan, for his mercie endureth for euer. And gaue awaie their land for an heritage, for his mercie endureth for euer. Euē for an heritage vnto Israel his seruaūt: for his mercy endureth for euer. Whiche remembred vs, when we were in trouble: for his mercie endureth for euer. And hath deliuered vs from our enemies: for his mercy endureth for euer. Whiche geueth foode to all flesshe, for his mercy endureth for euer. O geue thankes vnto the God of heauen: for his mercie endureth for euer. O geue thankes vnto the lorde of lordes, for his mercy endureth for euer.

¶ Super flumina. Psal. cxxxvii.

By the waters of* Babilon we sat downe. And wept, when we remembred thee O Sion. As for our Harpes we hanged them vp: vpon the trees that are therein. For they that led vs away captiue, required of vs there a song of melodie in our heuinesse: Syng vs one of the songes of Sion. How shal we syng the lordes song in a straunge land? If I forget thee, O Ierusalem, let my right hand forget her cunnyng. If I do not remember thee, let my tongue cleue to the roofe of my mouth, yea, if I prefeere not Ierusalem in my mirth. Remember the children of* Edom, O Lorde, in the daie of Ierusalem, how they said, downe with it, downe with it, euen to the ground. O daughter of Babilon, wasted with miserie, yea, happie shall he bee, that rewardeth thee as thou hast serued vs. Blessed* shall he be, that taketh thy children, and throweth them against the stones.

¶ Confitebor tibi. Psal. cxxxviii.

I Will* geue thankes vnto thee, O lorde, with my whole hart: euen before the gods wil I syng prayse vnto thee. I* wil worship toward thy holy Temple, and prayse thy name, because of thy louyng kyndnes & truth: for thou hast magnified thy name, & thy word aboue all thynges. When I called vpō thee, thou hardest me, and enduedest my soule with muche strength. All the kynges of the yearth shall prayse thee O lorde, for they haue heard the wordes of thy mouth. Yea, they shal syng in the waies of the Lorde, that greate is the glory of the Lorde. * For though the Lorde be high, yet hath he respect vnto the lowly, as for the proude, he beholdeth hym a farre of. Though I walke in the middest of trouble, yet shalte thou refreshe me, thou shalte stretche furthe thyne hand vpon the furiousnes of myne enemies, and thy right hand shal saue me. The Lorde shall make good his louyng kyndnesse towarde me: yea, thy mercie, O lorde, endureth for euer, despise not then the workes of thyne owne handes.

¶ Domine probasti me. Psal. cxxxix.

O Lorde, thou hast searched me out, and knowen me: thou knowest my downe sitting and myne vp rising, thou vnderstandest my thoughtes long before. Thou art about my path, and about my bedde: and spiest out all my waies. For lo, there is not a worde in my tongue but thou, O Lorde, knowest it all together. Thou hast fashioned me behind and before: and laied thyne hand vpon me. Such knowlege is too wonderfull and excellent for me: I cannot attain vnto it. * Whether shall I go then fro thy spirite: or whether shall I go then from thy presence. If I climbe

so helle, thou arte there also. If I take the wynges of the morynge: and remayne in the outmoste partes of the Sea. Euen there also shall thy hand lead me: and thy right hande shal hold me. If I say, paraduenture the darkenesse shall couer me, then shall my night be turned to daie. Yea, the darkenes is no darkenesse with thee, but the night is as cleare as the daie, the darkenesse and light (to thee) are bothe a like. For my reines are thyne, thou hast couered me in my mothers wombe. I will geue thankes vnto thee, for I am fearfully and wonderously made: marueilous are thy workes, and that my soule knoweth right well. My bones are not hid frō thee: though I bee made secretly, and fashioned beneth in the yearth. Thyne eyes did se my substaunce: yet beyng vnperfect, and in thy booke were all my membres written. Whiche daie by daie were fashioned, when as yet there was none of theim. How deare are thy counsailes vnto me, O God, how greate is the some of them. If I tell theim, thei are mo in nomber then the sande: when I wake vp, I am present with thee. Wilte thou not slea the wicked, O God: depart from me ye bloudthirstie men. For thei speake vnrighteously against thee, and thine enemies take thy name in vain. Hate not I them, O lorde, that hate thee, and am not I greued with those that rise vp against thee? Yea, I hate them right sore, euen as though thei were myne enemies. Trie * me, O God, and seke the ground of myne harte: proue me and examin my thoughtes. Loke well if there be any waie of wickednesse in me, and lead me in the waie euerlastyng.

C. D. M. N. Psal. xxvi. a.

Eripe me. Psal. C. xl.

Deliuer me, O Lorde, from the euill man: and preserue me from the wicked manne. Whiche imagin mischief in their hartes, and stirre vp strief all the daie long. Thei haue sharpened their tongues like a serpent: Adders poysone is vnder their lippes. Sela. Kepe me, O lorde, from the handes of the vngodly: preserue me from the wicked menne, whiche are purposed to ouerthrowe my goynges. The proude haue laied a snare for me and spred a net abrode with cordes: yea, and set trappes in my waie. Sela. I said vnto the lorde, thou art my God, heare the voyce of my prayers, O lorde. O lord God, thou strength of my health, thou hast couered my hed in the daie of battaile. Let not the vngodly haue his desire, O lorde, let not his mischeuous imagination prosper, lest thei be to proude. Sela. * Let the mischief of their owne lippes, fall vpon the hed of theim, that compasse me aboute. Let hotte burnyng coales fall vpon theim: let them be cast into the fire, and into the pitte, that thei neuer rise vp again. A man full of wordes shall not prosper vpon the

Rom. iij. a. Psal. lxix. b.

so ouerthrowe hym. Howbeit I am, that the lorde will auenge the poore: and maintein the cause of the helpelesse. The righteous also shall geue thankes vnto thy name, and the iust shal continue in thy sight.

Domine clamaui. Psal. C. xli.

LOrde, I call vpon thee, haste thee vnto me, and consider my voyce, when I crye vnto thee. Let my praier bee set furthe in thy sight, as the incense, and let the lifting vp of my handes bee an euenyng Sacrifice. Set a watche, O lorde, before my mouth, and kepe the doore of my lippes. O let not mine harte be enclined to any euill thyng, let me not bee occupied in vngodly woorkes, with the men that worke wickednesse, lest I eate of suche thynges as pleaseth theim. Let the righteous rather smite me frendly: and reproue me. But lette not their precious Balmes, breake myne hed, yea, I will praie yet against their wickednesse. Let their Iudges be ouerthrowen in stony places, that thei maie heare my woordes, for thei are swete. Our bones lye scattered before the pitte, like as when one breaketh and heweth wodde vpon the yearth. But myne eyes loke vnto thee, O lorde God: in thee is my trust. Oh cast not out my soule. Kepe me from the snare, whiche thei haue laied for me, & from the trappes of the wicked doers. Let the vngodly fall into their owne nettes together, and let me euer escape thē.

C. D. M. N. Exod. xxx. b. Eccl. xxx. 2 Iustus sol. Psal. lxxxv. a.

Voce mea ad dominum. Psal. C. xlij.

I Cried vnto the lorde with my voyce, yea euen vnto the Lorde did I make my supplication. I powred out my complaintes before hym, and shewed hym of my trouble. Whē my spirite was in heuinesse, thou knewest my my pathe, in the waie wherin I walked, haue thei priuely laied a snare for me. I loked also vpon my right hand, and se, there was no man that would knowe me. I had no place to flee vnto, and no man cared for my soule. I cried vnto thee, O Lorde, and saied: thou art my hope and my portion, in the lande of the liuyng. Consider my complaint, for I am broughte very lowe. O deliuer me from my persecutours: for thei are to strong for me. Bryng my soule out of prisone, that I maye geue thankes vnto thy name, whiche thyng if thou wilt graunt me, then shall the righteous resort vnto my company.

C. D. M. N. Psal. lxxxv. a.

Domine exaudi. Psal. C. xliij.

HEare my praier, O lorde, and consider my desire: harken vnto me for thy truthe and righteousnesse sake. And entre not into iudgement with thy seruaunt, for * in thy sight shall no man liuyng be iustified. For the enemy hath persecuted my soule, he hath smitten my life doune to the ground, he hath laied me in the darkenesse, as the men that haue been long dead. Therfore is my spirite vexed with

Job. iij. c. i. x. a. and. xxv. a. Roma. iij. c.

do I remembre the tyme paste, I muse vpon all thy woorkes: yea, I exercise my self in the woorkes of thy handes. I stretche furthe myne handes vnto thee: my soule gaspeth vnto thee as a thirstie land. Selah. Heare me O Lorde, and that soone, for my spirite waxeth fainte: hide not thy face from me, least I bee like vnto theim that go downe into the pit. O let me* heare thy louyng kyndnesse betymes in the morayng, for in thee is my trust: shewe thou me the waie that I should walke in, for I lift vp my soule vnto thee. Deliuer me, O Lorde, from myne enemies: for I flie vnto thee to hide me. Teache me to doo the thyng that pleaseth thee, for thou art my God: let thy louyng spirite leade me furthe vnto the land of righteousnesse. Quicken me O Lorde for thy names sake: and for thy righteousnesse sake bryng my soule out of trouble. And of thy goodnesse slea myne enemies: and destroye all them that vexe my soule, for I am thy seruaunt.

℣. Benedictus dominus. Psal. cxliij.

Blessed be the Lorde my strength, whiche teacheth * my handes to warre, and my fingers to fight. My hope and my fortresse, my castell, and deliuerer, my defender in whō I trust: whiche subdueth my people that is vnder me. Lord, what is man that thou hast suche respect vnto hym: or the sonne of man, that thou so regardest hym.* Man is like a thyng of naught: his tyme passeth away like a shadowe. Bowe thy heauens, O Lorde, and come downe: touche the mountaines, and they shall smoke. Cast furthe the lightenyng, and feare them: shote out thyne arrowes, and consume theim. Sende downe thyne hande from aboue: deliuer me, & take me out of the greate waters, from the hande of straunge children. Whose mouthe talketh of vanitie: and their right hande, is a right hande of wickednes. I will syng a newe song vnto thee, O God: and syng prayses vnto thee vpon a ten stringed lute. Thou that geuest victorye vnto kynges: and hast deliuered Dauid thy seruaunt, from the perill of the swearde. Saue me, and deliuer me from the hande of straunge children, whose mouth talketh of vanitie: & their right hande, is a right hande of iniquitie. That our sonnes maie growe vp as young plantes: and that our daughters maie bee as the polished corners of the Temple.* That our graners maie be full and plenteous with all maner of store: that our shepe maye bryng furthe thousandes and tenne thousandes in our streetes. That our Oxen maie bee strong to labour, that there be no decaye: no leadyng into captiuitie, and no complaynyng in our streetes. Happie are the people that bee in suche a case: yea, blessed are the people, whiche haue the Lorde for their God.

I Will magnifie thee, O God, my kyng: and I will praise thy name for euer and euer. Euery daie will I geue thankes vnto thee: and praise thy name for euer and euer. Greate is the lorde, and mercuelous worthie to be praised: there is no ende of his greatenesse. One generacion shall praise thy woorkes vnto another: and declare thy power. As for me I will be talkyng of thy worshipfull glory, thy praise, and wonderous woorkes. So that men shall speake of the might of thy mercuelous actes: and I will also tell of thy greatnesse. The memoriall of thyne abounDaunt kyndnesse shalbe shewed: and men shall sing of thy righteousnes. The* lorde is gracious and mercyful: long suffryng, & of great goodnesse. The Lorde is louyng vnto euery man: and his mercie is ouer all his woorkes. All thy woorkes praise thee, O lorde: and thy saintes geue thankes vnto thee. They shewe the glory of thy kyngdome: and talke of thy power. That the power, the glory, and mightinesse of thy kyngdome: might bee knowen vnto menne. Thy* kyngdome is an euerlastyng kyngdome: and thy dominion endureth throughout all ages. The Lorde vpholdeth all suche as fall: and lifteth vp all those that be mune. The* eyes of all waite vpon thee O Lorde: and thou geuest theim their meate in due season. Thou openest thyne hande: and fillest all thynges liuyng with plenteousnesse. The lorde is righteous in all his waies: and holy in all his woorkes. The Lorde is nigh vnto all theim * that call vpon hym: yea, all suche as call vpon hym faithfully. He will fulfill the desire of them that feare hym: he also will heare their crie, and will helpe theim. The Lorde preserueth all theim that loue hym: but scattereth abrode all the vngodly. My mouthe shall speake the praise of the lorde: and let all flesh geue thankes vnto his holy name for euer and euer.

℣. Laudа anima mea. Psal. cxlvi.

Praise the Lorde, O my soule: while I liue will I praise the lorde, yea, as long as* I haue any beyng, I will syng prayses vnto my God. O* put not your trust in princes: nor in any childe of man, for there is no helpe in theim. For when the breathe of man goeth furth: he* shall turne again to his yerth and then shall all his thoughtes perishe. Blessed is he that hath the god of Jacob for his helpe: and* whose hope is in the Lorde his God. Whiche made heauen and yerth, the sea and all that therin is: whiche kepeth his promise for euer. Whiche helpeth them to right that suffer wrong: whiche fedeth the hongrye. The Lorde looseth men out of prison, the Lorde geueth sight to the blynd. The Lorde helpeth vp them that are fallen: the lorde careth for the righteous. The lorde careth for

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and knowen me for the lorde of the vngodly, he turneth it vpside downe. The Lorde thy god, O Sion, shalbe kyng for euermore, and throughout all generacions. Hallelu.

The xxv. day morning. A. ¶ Laudate dominum. Ofal. C. xlvij.

PRaise the lorde, for it is a good thyng to syng praise vnto our God: yea, a ioyfull and pleasaunt thyng is it to be thankful. The lorde doth builde vp Ierusalem, and gather together the outcastes of Israell. He healeth those that are broken in harte: & geueth medecine to heale their sickenes. He telleth the nombre of the starres, and calleth thē all by their names. Greate is our lorde, and greate is his power: yea, his wisedom is infinite. The lorde setteth vp the meke, & bringeth the vngodly wnne to the ground. Syng vnto the lord with thākesgeuyng: syng praise vpon the harpe vnto our God. Which couereth the heauen with cloudes, and prepareth rain for the yearth, and maketh the grasse to growe vpon the mountaines, & herbe for the vse of men. Which geueth foder vnto the cattell, and feedeth the yong rauens that call vpon him. He hath no pleasure in the strength of an horse, neither delighteth he in any mānes legges. But the lordes delyte is in thē that feare him, and put their trust in his mercie. Praise the lord, O Ierusalē: praise thy God, O Sion. For he hath made fast the barres of thy gates: and hath blessed thy children within thee. He maketh peace in thy borders, & filleth thee with the floure of wheate He sendeth furthe his commaundement vpon yearth, and his worde runneth very swiftly. He geueth snowe like wull, and scatereth the hoorestone like ashes. He casteth furth his ise like morsels, who is able to abide his frost? He sendeth out his word and melteth thē, he bloweth with his wind, and the waters flow. He sheweth his worde vnto Jacob: his statutes and ordinaunces vnto Israell. He hath not dealt so with any nacion, neither haue the Heathen knowlege of his lawes. Hallelu.

Laudate dominum de Ofal. C. xlviij.

PRaise the Lorde of heauen, praise hym in the heighth. Praise hym al ye angels of his: praise hym all his hoste. Praise hym Sonne and Moone: praise hym all ye starres and lighte. Praise hym all ye heauens, and ye waters that be aboue the heauens. Let theim praise the name of the lorde: for he spake the worde, and thei were made, he commaunded, and thei were created. He hath made thē fast for euer and euer: he hath geuen them a law, which shall not be broken. Praise the lorde vpon yearth: ye dragons, and all depes. Fire and haile, snowe and vapours: winde & tēpest, fulfilling his worde. Mountaines & all hilles: fruitfull trees and all Cedres. Beastes and all cattell: worms and feathered foules.

Kings and all Iudges of the worlde. Yong men and maidens, old men and children: praise the name of the lord, for his name onely is excellent, and his praise aboue heauen and yearth. He shall exalt the horne of his people, al his saintes that praise hym: euen the children of Israell the people that serueth him. Hallelu. Cantate domino Ofal. C. xlix.

SYng vnto the lorde a newe song: let the congregacion of saintes praise him. Let Israel reioyce in him that made hym: and let the children of Syon be ioyfull in their kyng. Let them praise his name in the dance let theim syng praises vnto hym with tabret and harpe. For the lord hath pleasure in his people: and helpeth the meke harted. Let the saintes be ioyfull with glorie: let them reioyce in their beddes. Let the praises of God be in their mouthes: & a two edged swoorde in their handes. To bee auenged of the Heathen, and to rebuke the people. To bynde their kynges in chaines, and their nobles with lynkes of yron. That thei maie be auenged of them as it is writē: suche honor haue al his saintes. Hallelu. Laudate dominum Ofal. C. l.

PRaise God in his holinesse, praise hym in the firmament of his power. Praise hym in his noble actes: praise him according vnto his excellent greatnesse. Praise hym in the sounde of the Trompet, praise hym vpon the Lute and harpe. Praise hym in cymbales and daunces, praise hym vpon the stringes and pipe. Praise hym vpon the well tuned Cymbales: praise him vpon the loude cymbales. Let euery thyng that hath breth praise the lorde. Hallelu. Praise the euerlastyng.

¶ The ende of the Psalter.

¶ The Prouerbes of Salomon.

¶ The first Chapiter.

The.b. date. A. Watting.

THe Prouerbes of Salomon the sonne of Dauid kyng of Israel: to learne wisedō, and to perceiue the instruccion, and to perceiue the woordes of vnderstandyng: and thereby to receiue prudence righteousnesse, iudgement, and equitie. That the very simple might haue wit, and that the young meane might haue knowlege and true vnderstandyng. By hearyng, the wise man shall come by more wisedome, and he that is indued with vnderstandyng, shall obtain wit to perceiue a parable, and the interpretacion therof, the woordes of the wise, and their darke speches of the same. The* feare of the Lorde is the beginnyng of wisedō. But fooles despise wisedom and instruccion. My sonne, heare the instruccion of thy father, and forsake not the lawe of thy mother: for that shall be a goodly garde vnto thy heade, and chaines about thy

Iob. xxviij. b. Eccle. i. c.

if thei entise thee, and saie: come with vs, we will laie waite for bloude, and lurke priuely for the innocent, without a cause: wee * shall swalowe them vp like the helle, and deuoure thē quicke and whole, as those that go doune into the pitte. Soo shall we finde all maner of costly riches, and fill our houses with spoyle. Cast in thy lot among vs: and let vs all haue one purse. My sonne, walke not thou with them: refrain thy foote from their waie. For * their fete runn to euill: and are hastie to shed bloud. But in vain is the net laied furth, before the birdes eyes, yea, thei themselues laie waite one for anothers bloud, and one of them woulde slea another. These are the wayes of all suche as bee couetous, the one would reuenge anothers life. Wisedom * crieth without, and putteth furthe her voyce in the stretes. She calleth before the congregacion in the open gates, and sheweth her woordes, through the citee, saiyng: o ye children, how long will ye loue childishnes? How long will the scorners delight in scornyng, and the vnwise be enemies vnto knowlege? O turn you vnto my correccion: loo, I will expresse my mynd vnto you, and make you vnderstande my woordes. * I haue called, and ye refused it: I haue stretched out my hande: and no man regarded it, but all my counsailes haue ye despised, and set my correccion at naught. Therfore shall I also laugh in your destruccion, and mocke you, when that thyng that ye feare commeth vpon you: euen when the thyng that ye bee afrayed of, falleth in sodainly like a storme, and your misery like a tempest, yea, when trouble and heuines commeth vpō you. Then shall thei call vpon me, but I will not heare: thei shall seke me earely, but thei shall not finde me. And that because thei hated knowlege, and refused not the feare of the lorde: but abhorred my counsail, and despised al my correccion. Therfore shall thei eate the fruites of their awne waie and be filled with their awne inuencion, for the turnyng awaie of the vnwise shall slea them, and the prosperitie of fooles shalbe their awne destruccion. But * whoso harkeneth vnto me, shall dwell safely, and be sure from any feare of euill.

¶ The. ij. Chapiter.

My sonne, if thou wilt receiue my woordes, and kepe my commaundementes by thee, that thou wilte encline thyne eare vnto wisedom, apply thine harte then to vnderstādyng. For if thou criest after wisedome, and callest for knowlege: if thou seekest after her, as after money, and diggest for her, as for threasure, then shalte thou vnderstande the feare of the lorde, and finde the knowlege of God. For it is the lorde that geueth wisedome, out of his mouthe commeth knowlege and vnderstandyng. He bideth vp health for the righteous, and defendeth them that walke sincerely: he kepeth them in the right pathe, and preserueth the waie of suche as serue hym with godlines. Then shalt thou vnderstande righteousnesse, iudgement, and equitie, yea, and euery good path. When wisedom entreth into thyne harte, and thy soule delyteth in knowlege: then shall counsail preserue thee, and vnderstandyng shal kepe thee. That thou maiest be deliuered from the euill waie, and from the manne that speaketh frowarde thynges, from suche as leaue the high waie and walke in the wayes of darkenesse: whiche reioyce in doyng euill, and delight in wicked thynges: whose waies are croked, and thei froward in their pathes. That thou maiest be deliuered also * from the straunge woman, and from her that is not thyne awne: whiche geueth ewete woordes, forsaketh the husband of her youth, and forgetteth the couenaunt of her GOD. For her house is enclined vnto death, and her pathes vnto hell: all thei that go in vnto her, come not again, neither take thei hold of the waie of life. Therfore, walke thou in the waie of suche as be righteous, and kepe the pathes of the righteous. For the iust shall dwell in the lande, and thei that be perfecte, shall remain in it: but the vngodly shalbe rooted out of the lande, and the wicked doers shalbe rooted out of it.

¶ The. iij. Chapiter.

My sonne, * forget not thou my lawe, but let that thine harte kepe my commaundementes. For thei shall prolong the dayes and yeres of thy life, and bryng thee peace. Let mercie and faithfulnesse neuer go from thee: bynd them about thy necke, and write them in the tables of thyne harte. So shalte thou finde fauoure and good vnderstandyng, in the sight of God and men. Put thy trust in God with all thyne hart: and leane not vnto thine awne witte. In all thy waies haue respect vnto him: and he shall order thy goynges. Be * not wise in thyne awne conceipt: but feare the lorde, and departe from euill, so shall thy nauell be whole, and thy bones strong. Honour the lorde with thy substaunce: and with the firstlynges of all thyne encrease. So geue vnto the poore, so shall thy barnes be filled with plentifulnes: and thy presses shall flowe ouer with ewete wine. My sonne, despise not the chastenyng of the lorde, neither faint whē thou art rebuked of hym. For whō the lorde loueth, hym he chasteneth, and yet delighteth in hym, euē as a father in his awne sōne. Wel is hym that findeth wisedome, and obteineth vnderstandyng: for the getting of it, is better then any merchaundise of siluer, and the profite of it, is better then golde. Wisedome * is more worthe then precious stones: and al the thynges that thou canst desire, maie not be

Ps. xxxiij. a

Pro. i. b. Esai. lv. b. Ier. xlj. a.

Pro. xxxi. a.

Eccle. xxxvij. a.

Pro. xxxij. a.

Cal. xiij. a.

C.

D.

Pro. i. b. Esai. lv. b. Ier. xlj. a.

Pro. xxxij. a.

Pro. xxxij. a.

Pro. xxxij

long life, and vpon her left hande, ryches & honor. Her waies are pleasaunt waies, Gene.ij.d. and all her pathes are peaceable. She is a tree of life to them that laie hold vpō her, and blessed is he that keepeth her fast. With wisdom hath the lorde laid the foundation of the yearth: and throughe vnderstandyng, hath he stablished the heavens. Through his wisedō the depthes breake vp, and the cloudes drop downe the dewe. My sonne, let not these thinges depart from thyne eyes: but kepe my lawe and my counsaill, that thou maiest haue the pleasure of long life and vnderstandyng: for thei shalbe life vnto my soule, and grace vnto my mouthe. When thou walte thou walke safely in thy waie: and thy foote shall not stomble. If Prouer.i.d. thou slepest, thou shalt not be afraid: but shalt take thy rest, and slepe swetely. Thou nedest not to be afraied of any sodain feare, neither for the violēt ruthyng in of the vngodly, whē it commeth. For the lorde shall stande by thy side, and kepe thy foote, that thou be not taken. Withdraw no good thyng from thē that haue nede, so long as thyne hande is able to do it. Say not vnto thy neighbour: go thy waie, and come again, to morow wil I geue thee, where as thou haste now to geue hym. Entende no hurt vnto thy neighbor, seyng he dwelleth in rest by thee. Striue not lightely with any man without a cause, where as he hath doen Pro.i.a. thee no harme. Folowe not a wicked man, and chose none of his waies: for the lord abhorreth the frowarde, but his counsaill is emong the righteous. The curse of the lorde is in the house of the vngodly: but he blesseth the dwellynges of the righteous. As for the scornful doth not he laugh them to scorne: but he geueth grace vnto the lowly. The wise shall haue honor in possessiō: but shame is the promocion that fooles shall haue.

¶ The.iij. Chapiter.

Quenting.ij. HEare, o ye children, the fatherly exhortacion, and take good hede, that ye maie learne wisedome. For I haue geuen you a good doctrine, forsake not ye my lawe. For when I my selfe was my fathers dere sonne, and tenderly beloued of my mother: he taught me also, and said vnto me, Let thine hart receiue my wordes, kepe my commaundementes, & thou shalt liue. Get thee wisedom: and get the vnderstādyng, forget not the wordes of my mouth, and shunne not from them. Forsake her not, and she shall preserue thee: loue her, and she shall Deut.vi.b. & x.c.xxvj.f. kepe thee. The chief poynt of wisedome is, that thou be willyng to obtain wisedom: & for al thy goodes, to get thee vnderstāding. Make muche of her, and she shall promote thee: yea, if thou embrace her, she shall bryng thee vnto honor. She shall make thee a gracious hedde, and geue thee with a crowne of glorie. Heare my sonne, & receiue my wor- Prou.xxbi.d. des, and the yeares of thy life shalbe many. I haue learned thee, the waie of wisedome, and ledde thee into the right pathes. When thou goest therein, there shall no straightnes hinder thee, and when thou runnest, thou shalt not fal. Take fast hold of doctrine, and let her not go: kepe her, for she is thy life. Come not C. * Psal.j.a. in the pathe of the vngodly, and walke not and.xxbij.a. in the waie of the wicked. Abhorre it, and go not therein: depart aside, and passe ouer by it. For thei cannot slepe, except thei haue doen wen some mischief: neither take thei any rest except thei haue first doen some harme. For thei eate the bread of wickednesse, & drynke the wine of robbery. The pathe of the righteous is euen as the light, that euer as it goeth and brighter, vnto the perfecte daie. But the waie of the vngodly is as the darknesse, thei know not where thei fal. My sonne, marke Dent.vi.b.xi. my wordes, and encline thyne eare vnto my sayinges. Let thē not depart from thyne eyes but kepe thē euen in the middest of thyne hart. For thei are life vnto all those that find thē, and health vnto all their bodies. Kepe thine harte with all diligence, for therevpon hangeth life. Putte awaie from thee a frowarde mouthe, and let the lippes of crlaunder be far from thee. Let thyne eyes beholde the thyng that is right, and let thyne eye lidder looke straight before thee. Ponder the path of thy fete, and let all thy waies be ordered a right. Turne not aside, neither to the right hande, Deut.v.a. nor to the lefte: but withhold thy foote from and.xxbj.b. euil. For the lorde knoweth the waies, that are on the right hand. As for the waies that be on the left hande, thei be frowarde. For he shall direct thy goynges, & thy waies he shal guyde in peace.

¶ The.iv. Chapiter.

MY sonne, geue hede vnto my wisedome, Pro.bj.baie. and bowe thyne eare vnto my prudence A. Mattinat. that thou maiest regarde good counsaill, and that thy lippes maie speake knowlege. Apply not thou thy self, to the deceiptfulnesse of a woman. For * the lippes of an harlot, are Pro.v..bj.a. a droppyng honye combe, and her throte is more glitterynge then oyle. But at the last she is as bitter as wormewood, and her tongue as sharpe as a twoo edged sweard. Her fete go downe vnto death, and her steppes pearce B. through vnto hell. Therefore, thou dwellyng with her, wilt ponder the pathe of life: so vnstedfast are her waies, that thou canst not knowe them. Heare me now therefore (O my sonne) and depart not from the wordes of my mouthe. Kepe thy waie farre from her, and come not nigh the doores of her house. That thou geue not thy strength vnto other, C. and thy yeares to the cruell. That other men be not filled with thy goodes, and that thy labours come not in a straunge house. Yea, that thou mourne not at the laste (when thou haste spent thy body, and lustie grene youth)

and then entertaine, why haste I (mourne) why
did my hart despise correction? wherefore was
not I obedient vnto the voyce of my teachers,
and gaue eare not vnto the that instructed me?
I am come almoste vnto all misfortune in the
middes of the multitude and congregation.
Drinke of the water of thine awne well, yee
euen that runneth out of thine awne springes.
Let thy welles flowe out abroade, that they may
be quiet & of watter that [illegible] strites, but let thy
be onely thine awne, and not straungers with
thee. Let thy well be blest, and be glad with
the wife of thy youth. Loue
and pleasaunt as the roe, and
of another woman? for [illegible] manner wayes are open in the sight of the lorde, and he
pondereth all their goynges. The wicked-
nesse of the vngodly shall catche hymselfe, and
with the cordes of his awne synnes shall he
be trapped. He shall die without amendment, &
for his greate foolishnesse he shall go astray.

¶ The vi Chapiter.

MY sonne, * if thou bee suertie for thy
neighbour, & hast fastened thine hand vn-
to another man, thou art bound with thine awne
wordes, and taken with thyne awne speache.
Therefore my sonne do this, & thou shalt be de-
liuered: when thou art come into thy neigh-
bours daunger. Go thy waies then sone, hum-
ble thy selfe, and with thy treades entreat thy
creditoure: let not thyne eyen slepe, nor thyne
eyelidder slomber. Saue thy selfe as a Roe
from the hande of the hunter, and as a birde
from the hande of the fowler. Go to the Em-
met (thou slouggarde) consider her waies,
and learne to bee wise. She hath no guyde,
nor ouerseer, nor ruler: yet in the commer she
prouideth her meate, and gathereth her foode
together in the haruest. How * long wilt thou
slepe thou sluggishe manne? When wilt thou
arise out of thy slepe, yea, slepe a lyttle, slom-
ber a lyttle, folde thyne handes together
yet a lyttle, that thou maiest slepe: so shall po-
uertie come vnto thee, as one that trauaileth
by the waie, and necessitie like a weaponed
man. But if thou bee not slouthfull, thy har-
ueste shall come as a springyng well, and po-
uerty shall flie farre from thee. An vngod-
ly person, a wicked manne goeth with a fro-
ward mouthe, he winketh with his eyes, he
tokeneth with his fete, he poynteth with his
fingers, hath euer imaginyng mischiefe, and
frowardnes in his harte, and casteth discord.
Therefore shall his destruccion come hastily
vpon hym, sodainly shall he be all to brokken,
and not be yeelded [illegible] Sixe thynges doth
the lorde hate, yea seuen be vtterly ab-
horred: a proude looke, a lyeng tongue, han-
des that shede innocent bloude, an heart that
deuiseth wicked imaginacions, fete
that be swift in running to do mischief, a false
witnesse that bringeth vp lies, and suche one
as soweth discord emong brethren. My sonne
kepe thy fathers commaundment, and forsake
not the lawe of thy mother. Put them vp to-
gether in thyne hart, and bynd them about thy
neckes. When thei maie leade thee where thou
goest, preserue thee when thou arte in slepe
and that when thou awakest, thou maiest talke
of them. For * the commaundement is a lanterne
and the lawe a lyghtyer, chastenyng & nourture
is the waie of life, that thei maie kepe
thee from the euill woman, and from the flat-
teryng tongue of the harlot, that thou lust not
after her beautie in thyne harte, and let thou
be taken with her faire lokes. An harlot will
make a man to begge his bread, and a woman
will hunte for the pretious life. Maie a man
take fyre in his bosom, and his clothes not be
burnt? Or can one go vpon hotte coales, and
his fete not bee hurte? Euen so, whoso euer
goeth into his neighbours wife, and toucheth
her, cannot be vnguiltie. * Men do not dispise
a theif that stealeth, to satisfie his
soule when he is hungrie: but if he maie be
gotten, he restoreth again seuen tymes as
muche, or els he maketh recompence with all
the good of his house. But whoso commit-
teth adultrie with a woman, he is a foole, and
bringeth his life to destruccion. He getteth
hymselfe also shame and dishonoure, & he
shall neuer bee put out. For the ielousy and
wrathe of the man, will not be entreated: no,
though thou wouldest offer hym great giftes
to make amendes, he will not receiue them.

¶ The vij Chapiter.

MY sonne, * kepe my woordes, and laye
vp my commaundmentes by thee. Kepe
my commaundementes and my lawe, euen as
the apple of thyne eye, and thou shalte liue.
Bynde them about thy fingers, and write
them in the table of thyne harte. Saie vnto
wisedome, thou art my sister: and call vnder-
standyng thy kynswoman: * that they maye
kepe thee from the straunge woman, and from
the harlotte, whiche geueth swete woordes.
For out of the wyndowe of my house, I loo-
ked through the lattesse, and beheld the sim-
ple people: and emong other simple folkes,
I spied one young foole, goyng ouer the stre-
te, by the corner, in the waie towarde the
harlottes house, in the twilyghte of the euen-
yng, when it beganne nowe to bee nighte,
and darke. And beholde, there mette hym a
woman * with open tokens of an harlotte,
onely her harte was hidde. She was full of
loude wordes, and ready to dallye: whose fete
could not abide in the house, nowe she is
without, nowe in the stretes, and laieth a
payte in euery corner. She taught the yonge

Psal. xiij. a.
Prouer. i. a.

Deu.

Psal. cxix. d.

Prou. v. b. ij. a.

Exod. xxj. f.

Ephe. vij. Psal
ij. Matthæ.
Deu. vi. b. xi. a.

Prou. v. b. ij. a.

Eccles. ix. b.

UMI

myd lyuyng. I had a bodi of pence of thynges to pai, and this day I performyd it. Therfore came I furthe to mete the, that I might seke thy face, & so haue I found the. I haue decked my bed with coueringes & clothes of Egipt. My bed haue I made to smel of Myrre, Aloes and Cinamom. Come let vs take our pleasure tyl it be day light, we will ioy ning the pleasures of loue. For the good man is not at home, he is gone farre of. He hath take the bag of money with him, and will returne home at the appointed solempne feast. Thus with many sweete wordes, she ouercame him, and with her flattering wordes she entysed him constrayned him to folow her rashe wyll an open rede to the slaughter, and like as it were a foole that longeth whether gald to the stocke, to be punished, so long tyl the hed wounde pearce hym with her darte: lyke as a fe hyrde hasted to the snare, not knowing that the peril of his lyfe lyeth therupon. Nowe me nowe therfore o my children, and marke the wordes of my mouth. Let not thyne hart wandre in her wayes, and be not thou deceyued in her pathes. For many one hath she wounded and cast downe: yea many a strong man hath she slayne by the meanes of her. Her houses are the wayes vnto hell, dryng men down into the chambers of death.

The viij. Chapiter.

Doth not wisdome crye? doth not vnderstanding put furth her voyce? Standeth she not in the hie places of the streates and wayes? doeth she not crye before the whole Cittie, and in the gates where men go out & in? Vnto you o ye men (saith she) whom I cal, vnto (the children of men) do I lyfte vp my voice. Take hede vnto knowlege O ye ignorannt: be wise in harte O yee fooles. Geue eare, for I wil speake of greate matters: and open my lyppes to tel thinges that be right. For my throte shalbe talking of the truthe, and my lyppes abhorre vngodlynesse. All the wordes of my mouth are righteous: there is no frowardnes nor falshed therein. They are al plaine to hym that vnderstandeth, & right to them that fynde knowledge. Receyue my doctrine, and not syluer: and my knowledge rather then fine gold. For wisdome is more worth then precious stones: yea, all thinges that thou canst desyre may not be compared vnto it. I wisedome haue my dwellyng with knowlege, and prudent counsil is myne owne. The feare of the Lord abhorreth wickednes, pryde, disdayne, and the euel way: and a mouth that speaketh wicked thynges I vtterlye abhorre. I can geue counsil, and conclude thinges: I haue vnderstanding, I haue strength. Through me, kynges reygne, through me, Counsellours make iuste Lawes. Through me, rulers haue rule, and all Iudges

dyng vnto right. They that loue me, and they that seeke me early shall fynde me. Richesse, and honour are with me. Yea, excellente goodes and Righteousnesse. My fruite is better then gold and precious stones, and myne encrease more worthe then fyne syluer. I wil guide them in the way of righteousnesse and in the streete of iudgement. That I may cause prosperyte to them that loue me, and to encrease their treasure. The Lorde hym selfe had me in possession, in the beginning of his wayes, or euer he beganne hys woorkes afore time. I haue bene ordeyned from euerlasting, and from the beginning or euer the earthe was made. When I was borne there were neyther depethes nor springes of waters. Before the foundacions of the mountaynes were layed, yea before the hylles was I borne. The earth & all that is vpon the earth was not yet made, no, nor the groundes of the

* For when he made the heauens, I was present: when he sette vp the depethes in order when he hanged the cloudes above, when he fastened the springes of the deepe. When he shutte the see within his certayne bondes, that the waters should not go ouer their marke that he commaunded. When he layed the foundacions of the earthe I was with hym, ordeyning al thinges, delyting daylye, and reioycyng alwayes before hym. As for the rounde compasse of thys worlde, I make it ioyefull: for my delighte is to be among the children of men. Therfore harken vnto me, O ye children, blessed are they that kepe my wayes. O geue eare vnto nourture, be wise, and refuse it not. Blessed is the man that heareth me, watchyng daylie at my Gates, and geuing attendance at the postes of my doores. For whoso findeth me, findeth lyfe: and shal obteine fauoure of the Lorde. But who so offendeth against me, hurteth hys owne soule. All they that hate me, are the louers of death.

The ix. Chapiter.

Wisdome hath builded her house, and hewen out seuen pillers. She hath killed her beastes, powred out her wyne, & prepared her table. She hath sent forth her maydens to cry vpon the highest place of the cytye. Whoso is ignorannte let him come hether. And to the vnwise she sayeth: O come on your bare, eate my breade, and drincke my wyne which I haue powred out for you. Forsake ignorannce, and yee shal lyue: and seke after the way of vnderstanding. Whoso reproueth a scornefull person, getteth hym selfe dyshonoure, and he that rebuketh the vngodlye, catcheth hym selfe a blemyshe. Reproue not a scorner, leste he owe the: rebuke a wyse man, and he wyl loue the. Geue a discrete man, but an vnwyse man

Eccle. xxiij. b.

Sapien. xj. b.

Genesis i. a. Job. xxvi. a. and xxxviij. a. Psalm. civij. b.

Prou. ix. b. Matthæi. x.

Ecclus.xxvij.b
Psalme.cxi.b.
Prou.i.a.
Eccle.i.c.

the wilfull erreth in knowlege. The feare of the Lorde is the begynnyng of wysedome, and the knowlege of holy thynges, is vnder standyng. For through me thy dayes shalbe prolonged, and the yeares of thy life shalbe many. If thou be wyse thy wysedome shall do thyselfe good: but yf thou thynkest scorne therof, yt shalbe thyne owne payne. A folyshe testie woman full of wordes, and suche a one as hath no knowlege, sytteth at the doore of her house, and in the hygh places of the citie, to call suche as go by, and that walke streyghte in theyr wayes. Whoso is ignorant, (saythe she) let him come hether, and to the vnwyse she sayth: Stolen waters are swete: and the bread that is preuely eaten hath a good taste. And he doethe not consydre, that they are but deadde whiche bee there, and that her gestes are in the depe of hell. For he that will be ioyned vnto her, shall goo downe to hell: but he that auoydeth from her, shalbe saued.

¶ The. v. Chapitre.

Prouerbes of Salomon.

Ouerchong.ij.
Prou.xv.c.
Prou.xi.a.
Eccle.v.b.
Pſal.xxxiij.b

A wyse sonne maketh a glad father: but an vndiscrete, is an heuinesse vnto hys mother. Threasures that are wickedly gotten profyte nothyng: but righteousnesse deliuereth frō death. The lord wyl not let the soule of the righteous suffre hungre, but he taketh away the riches from the vngodly. An ydle hande maketh poore, but a quicke laborynge hande maketh riche. Whoso regardeth lerynges, kepeth the wynde: and doeth but folowe byrdes that haue taken their flyght.

B. Whoso gathereth in Sommer, is wyse: but he that is slouggysh in harueste, bringeth him selfe to confusion. Blessynges are vpon the hedde of the righteous, and the mouth of the

Pſalme.cxij.a. vngodlye kepeth myschiefe in secrete. The memorial of the iust shal haue a good reporte: but the name of the vngodlye shall stynche. A wyse man wyll receyue warnynge, but a prattynge foole shalbe punished. He that leadeth

Pſal.xxxij.a. an innocent lyfe, walketh surely: but whoso goeth a wrong way, shalbe knowen. He that wynketh with hys eye, wyll wo some payne

Eccl.xxvj.b. but hee that pathe a foolyshe mouthe shall bee beaten. The mouthe of a righteous manne is a well of lyfe: but the mouthe of the vngodly kepeth myschief in secret. Euell wyl stye-

1.Peter.iij.b 4.cor.xij.b reth vp stryf: but loue couereth the multitude of sinnes. In the lippes of him that hath vnderstandyng, a man shall fynde wysedome, but the rodde belongeth to the backe of the foolyshe. Wyse menne laye vp knowlege, but the mouthe of the foolyshe is nygh destruccion. The riche mānes goodes are his strong hold: but their owne pouerty feareth the poore. The righteous laboreth to doo good, but the vngodlye bryngeth hys encrease vnto synne. The

C. slouthfull hateth the chastysyng of wysedome, is

Ecclus.xxvij.b

foolyshe. The feare of the Lorde prolongeth dayes: but the yeares of the vngodly shalbe shortened. The hope of the righteous shall be gladnesse: but the hope of the vngodly shall perysh. The way of the lord geueth courage vnto the godlye, but it is a feare for wicked doers. The righteous shall neuer be ouerthrowen, but the vngodly shal not remayne in the lande. The mouth of the iuste wyl be talkyng of wysdom, but the tong of the frowarde shal perysh. The lippes of the righteous are occupied in acceptable thinges, but the mouthe of the vngodly taketh them to the worst.

¶ The. vi. Chapitre.

The. v. Diſ Matthi.

A falce balaunce is an abhominacion vnto the lorde: but a true weight pleaseth him. Where pryde is, there is shame also, and confusion: but where as is lowlynes, there is wysdome. The innocente dealing of the iuste shal leade them, but the wickednesse of suche as dissemble, shalbe their owne destruccion. Ryches helpe not in the day of vengeaunce, but righteousnesse delyuereth from deathe. The righteousnesse of the innocent ordreth hys way: but the vngodly shal falle in hys owne wickednesse. The righteousnesse of the iust shal delyuer them: but the wycked shalbe taken in theyr owne vngodlynes. When an vngodly man dyeth, his hope is gone: the residewe of riches shal perish. The righteous shalbe delyuered out of trouble, and the vngodly shal come in hys stede. Whoso with the mouth of the dissembler is hys neighboure destroyed but thorowe knowlege shal the iust be delyuered. When it goeth well with the righteous, the citie is merye: and when the vngodly perysshe, there is gladdnesse. When the iust are in wealthe the Cytye prospereth: but when the vngodly perysshe there is reioysyng. A false

* Prou. xvi. b and. xx. b

Prouer. x. a. Eccles. b. b

B. Sap. b. d

Prou. xiij. b

D.

vnaduysed person will discrete plenty thinges but he that is of a faythfull hart, will keepe counsayle. Where no good counsail is, there the people decayeth: but where as many are that cannne geue counsayle, there is wealthe. He that is suretye for a straunger, hurteth himselfe: and he that medleth not with suretyship is sure. A gracyous woman maynteineth honestye, as for the wicked they maintein riches. He that is mercyfull doth himselfe a benefite, but whoso hurteth his neighboure is a Tyraunte. The laboure of the vngodlye profiteth not, but he that soweth righteousnes shal receyue a sure reward. Like as righteousnes bringeth lyfe vnto a cleane bodye: euell bringeth death. The lord abhorreth them that be of a fayned harte, but hee hathe pleasure in them that are of an vndefiled conuersation. The Wycked amendeth not for plague vpon plague, but the seede of the righteous shalbe preserued. A fayre woman wyth out discrete maners, is lyke a ryng of Golde in a Swines snoute. The desyre of the righteous is acceptable: but the hope of the vngodlye is indygnatyon. Some man geueth out his goodes as if he were riche, but he is not worth a myte. Some man semeth to be poore, but he hath great substaunce. The soule of the righteous shall haue plenty, and hee that watereth shalbe watered also himselfe. Whoso withholdeth vp his Corne, shalbe cursed among the people: but blessyng shal alyght vpon his hed that geueth coorne. He that laboreth for honestye, studyeth his profyte: but whoso seeketh after mischief, it shall happen vnto him. He that trusteth in his riches, shal haue a fal: but the righteous shal florysh, as the grene leafe. Whoso maketh disquietnesse in his owne house, hee shall haue wynde for his heritage, and the foole shalbe seruaunte to the wyse. The fruict of the righteous is a tree of lyfe, and he that endeuoureth himselfe to wyn menne soules is wyse. If the righteous be recompensed vpon earth, how much more then the vngodly and the sinner.

The. 14. Chapiter.

Who so loueth instruccion loueth to be counseled: but hee that hateth to be reproued is a fole. A good man is acceptable vnto the lorde, but the wicked imaginer shal be condempned. A man cannot endure in vngodlynesse: but the roote of the righteous shal not be moued. A honest vertuous woman is a crowne vnto her husbande: but she that behaueth herselfe vnhonestly, is a corruption in his bones. The thoughtes of the righteous are righte: but the ymaginatyons of the vngodlye are deceytful. The talkyng of the vngodlye is how they may lay waite for blood but the mouth of the righteous shal deliuer them. God ouerthrowe the house of the ryghteous shal God kepe it. A man shalbe commended for his wysdome, but a foole shal be despysed. A symple man whych laboureth & worketh, is better then one that is gorgious and lacketh breed. A righteous man regardeth the life of his cattel, but the vngodly haue cruel harted. He that tilleth his land shal haue plenteousnesse of breed: but he that foloweth idelnes, is a verye foole. Whoo so hath pleasure to continue at the wyne, leueth dishonesty in his owne dwelling. The desire of the vngodlye hunteth after mischiefe: but the roote of the ryghteous bringeth fruthe vnto. The Wycked falleth into the snare, throughe the malice of his owne mouthe but the iust shal escape out of all perylle. A ryche man shal enioy good, according to the fruicte of his mouth, and after the workes of his handes shall hee be rewarded. Looke what a fole taketh in hand, he thinketh it wel done but he that is wise, wil be counsailed. A fole vttereth his wrathe in al the haste: but a discrete man couereth wrong. A iust man wil tel the truth and shew the thyng that is ryght: but a falce witnesse disceyueth. A slaunderous person pryeketh lyke a swearde, but a wyse mannes tongue is wholsome. A true mouthe is euer constaunt: but a dissemblyng tongue is soone chaunged. They that ymagine euell in their mynde, wyl disceyue: but the counsaylours of peace shall haue ioye. Solowynge therin, There shall no mysloytune happen vnto the iust, but the vngodly shalbe fylled with mischeyf. The lorde abhorreth lyeng lyppes: but they that labour for the truthe please him. He that hath vnderstandyng doth hyde wysdome: but an vnthryfte harte telleth out his foolyshnes. A dylygent hand shal beare rule: but the yle shalbe vnderthrodden. Heauines dyscouragyth the harte of manne: but a good woorde maketh it gladde agayne. The righteous excelleth his neyghbour: but the way of the vngodlye wyl deceyue them selues. The disceitfull man shal not rost, that he tooke in huntyng, but the ryches of the iust man is of great value. In the way of righteousnesse there is lyfe: and in the same way there is no death.

The. 13. Chapiter.

A Wyse sonne wil harken vnto his fathers warnyng, but hee that is scornefull wyl not heare when hee is reproued. A good man shal enioy the fruict of his mouth, but he that hath a frowarde mynd, shalbe spoiled. He that keepeth his mouth keepeth his lyfe: but whoso openeth his lyppes to ouer boldly hymselfe. The slogarde wolde fayne haue, & canne not gette his desyre: but the soule of the dylygent shall haue plenty. A righteous man abhorreth lyes, but the vngodly maketh both other and himselfe. Righteousnesse kepethe the innocente in the wage: but vn-

Eccles. 7.

Eccle. 33.

Prou. 13.

Prou. 18. and. 28.

Eccle. 33.

1. Tim. 6.

Pro. 21.

The. 31. Prouerbes.

Matthe. 12.

yche though they bake nothyng: again some men are poore, hauing great richesse. With goodnes euery man deliuereth his lyfe. a the poore will not be repraued. The light of the righteous maketh ioyfull, * but the candle of the vngodly shalbe put out. Among the proud there is euer strife: but among those that wil be thinges with aduisement, there is wisdome. Manlier gotten goodes, are soone spent, but they that be gathered together with the hand shal increase. Long tarieng for a thyng that is deferred, grieueth the harte, but when the desire cometh, it is a tree of life. Whoso despiseth anything shalbe hurt for the same: but he that feareth the commaundement, hye shall haue the reward. A deceiptful tonne shall haue no good, but a discrete seruaunt shall wel wel, and his way shal prosper. The law is a wel of life vnto the wise, that it may kepe him from the snares of deathe. Good vnderstandyng geeueth fauoure, but harde is the way of the despisers. A wyse manne doeth all thinges with discretion: but a fole wil declare his foly. An vngodly messenger falleth into mischefe: but a faithful ambassadour is wholsome. He that thirsteth scorne to be reformed commeth to pouerte and shame: but whoso regardeth correccion, shal come to honor. When a desire is brought to passe, it delighteth the soule: but fooles accompte it abhomination to departe from euell. Meethat goeth in the company of wise men, shalbe wise: but whoso is a companion of fooles shalbe hurte. Misfortune followeth vpon sinners, but the righteous shal haue a good reward. A man is vertuous, leaueth an inheritaunce vnto his childres childre: and * the riches of the sinner is layed vp for the iust. There is plenteousnes of foode in the fieldes of the poore but the field not well ordred, is without fruite. He that spareth the rodde hateth hys sonne: but whoso louyth hym chasteneth hym betymes. * The righteous eateth, & is satisfied: but the belly of the vngodly hath neuer enough.

The. xiiij. Chapitre.

Wyse women vpholde their house: but a folysshe wyfe plucketh it doune. He that walketh in the right path of the lorde feareth him: but he that turneth himself from his wayes, despiseth him. In the mouth of the foolysh is the rod of pride, but the lippes of the wyse wil preserue them. Where no Oxen are, there the cribbe is empty: but where the Oxen labour, there is muche fruict. A faithful witnes wil not dissemble, but a false record wil make a lye. A scornful body seeketh wisedome and findeth it not: but knowlege is easy to come by vnto him that will vnderstande. Go thou medle not with a foole in whom thou perceyuest no knowlege. The wisedome of him that hath vnderstanding, is to take heed vnto his waie: but the folishnes of the vnwise vexeyuche. Fooles make but a sporte of sinne, but there is fauourable loue among the righteous. The hart feleth hys own lyues bitternes, neither shal the straunger be partaker of hys ioye. The house of the vngodly shalbe ouerthrowen: but the tabernacle of the righteous shal florishe. There is a way whiche seme men thinke to be right: but the ende thereof leadeth vnto deathe. The harte is sorowe euen in laughter, and the end of mirth is heauines. A harde lodyng harte, shalbe fylled with hys owne wayes, but a good man shall lyue of his trauell. An ignorant body beleueth all thynges: but whoso hath vnderstanding loketh wel to hys goinges. A discreet soone shal haue no good: but a discrete seruaunt shal do wel: and his way shal prosper. A wise man feareth and departeth from euel, but a furious foole goeth on presumptuously. An impacient manne dealeth foolyshely, but he that is well aduised, is hated of the fole. The ignorante haue foolyshnes in possession but the wise are crowned with knowlege. The euel bowe themselues before the good: & the vngodly fall people at the dores of the righteous. The poore is hated euen of hys owne neighbours, but the rych hathe many freendes. Whoso despiseth his neyghbor with amisse, but * blessed is he that hathe pity of the poore. He that putteth his trust in the lorde, loueth to be mercyfull. Wythout wot they err that imagine wickednesse, but they that muse vpon good thinges, vnto such shall happen mercy & faithfulnes. In euery labo there is some profit. But onely bare wordes bring forth penury. Riches are as a crowne vnto the wise, but the ignorance of fooles is nery folyshnes. A faythfull witnes deliuereth soules, but a discreetful witnes bringeth forth lyes. The feare of the lord is a strong holde and hys Children are vnder a sure defence. The feare of the lorde is a well of lyfe, to auoyde the snares of death. The encrease and prosperitie of the cōmons is the kinges honour, but the decay of the people, is the confusion of the prince. He that is patient, hath muche vnderstanding, but he that is sone displeased pronoketh foolishnes. A merye hart is the life of the body: but rancour cōsumeth the bones. He that with a poore man blaspheneth his maker: but whoso to hathe pitie of the poore, doth honor vnto God. The vngodly is cast away for his iniquite but the righteous hath a good hope euen in death. Wisdom resteth in the hart of hym that hath vnderstandyng, and it shalbe knowen among them that are vnlearned. Righteousnesse exalteth the people, but the calomnies of the

Prou. xviij. c.

Iob. xxvj. c.

Eccle. xxx. a

Hebre. xi. b.

* ps. xxxvij. b.

Vnderstandyng. A

Prouer. xiij. a

Prouer. xv. b.

Wot

Prouer. xiij. a

Math. xx.

Prouer. xi.

pleasure vnto the kynge, but one that is not bouell prouoketh hym vnto wrathe.

¶ The. xv. Chapiter.

The. xi. day of Iune. A. A* Soft answere putteth downe displeasure: but frowarde wordes prouoke vnto angre. The tonge of suche as be wyse, vseth knowlege aright: as for a foliche mouthe it bableth out nothynge but folishnesse. The eyes of the Lord loke on euery place, beholdyng both the good & bad. A wholsome tong is a tree of life: but he that abuseth it, hath a broken mind. A foole despiseth his fathers correctió, but he that taketh hede when he is reproued, shal haue the more vnderstandyng. Where rightuousnesse is plentiful, there is very greate power: but the ymaginacions of the vngodly shalbe roted out. The house of the rightuous is full of richesse, but the encrease of the vngodly are nye destruction. A wyse mouth powreth oute knowlege, but the hart of the foliche doth not so. * The Lorde abhorreth the sacrifice of the vngodly, but the prayer of the rightuous is acceptable vnto him. The way of the vngodly is an abhomination vnto the Lord: but whoso followeth rightuousnesse, hym he loueth. He that forsaketh the right waye, shalbe sore punished: and whoso hateth correcion shal dye.

Prou. xv. b. Hel with her payne is knowen vnto the lord: howe moche more then the hartes of men. * A scorneful body loueth not one that rebuketh hym: neyther wyl he come vnto the wyse. ‡ A merry hart maketh a cheareful countenaunce: but an heuy hart compelleth a man to sighe. The hart of hym that hath vnderstandynge doth seke after knowlege: but the mouth of fooles is fed with folishnes. All the dayes of the poore are miserable: but a quiet hart is a continual feast. * Better is a litle with the feare of the Lord, then great treasure with sorowe. Better is a messe of pottage with loue, then a fat ore with euel will.

Prou. xv. a. An* angrie man stirreth vp strife, but he that is pacient stylleth discorde. The waye of a slouthful mā is as it were hedged with thornes: but the strete of the rightuous is well cleansed. * A wise sonne maketh a glad father, but an vndiscreat body shameth his mother. A foole reioyceth in foolish thynges, but a wyse man loketh wel to his owne goinges. Vnaduised thoughtes shal come to naughte: but where as men are that can gyue good counsayll, there is stedfastnesse a ioyful thynge it is to a man, when his counsail is folowed: & very pleasaunt is a worde spoken in due season. The waye of life leadeth vnto heauen, that a man shulde beware of hell beneth. The Lorde wyll breake downe the house of the proude, but he shal make faste the borders of the wydowe. The lorde abhorreth the ymaginacions of the wicked, but pure wordes of

vsurous man rooteth vp his owne house, but whoso hateth rewardes shal lyue. Thorow mercie and faith, are sinnes pourged, & thorow the feare of the Lord, doth euery one eschue euyll. The hart of the righteous studieth his answere afore: but the wycked mannes mouth spueth out mischief. The lord is farre from the vngodly, but he heareth the praier of the righteous. Like as the clearenesse of the eyes reioyseth the hart, so with a good name feede the bones. The eare that hearkeneth to the reformation of life shall dwell emong the wise. He that refuseth to be reformed, despiseth his awn soule: but he that submitteth hymself to correccion, is wise. The feare of the lorde is the right science of wisedome: and lowlinesse goeth before honour.

E.

¶ The. xvi. Chapiter.

A Man maye well purpose a thynge in his harte, but the answere of the tong commeth of the Lorde. * A man thynketh all his wayes to be cleane, but it is the Lorde that iudgeth the myndes. ‡ Commit thy workes vnto the Lorde, and loke what thou deuisest, it shal prospere. The Lorde doth al thinges for his owne sake: yea, and when he repeth the vngodly for the day of wrath. The Lord abhorreth all suche as be of a proude harte, his hande is against their hande, and they shal not escape as innocentes. The beggynyng of a good life is to do rightuousnesse, for that is more accepted vnto God than to offre vp sacrifices. With louyng mercy and faithfulnesse, sinnes be forgeuen, and whoso feareth the lord eschueth euil. When a mans wayes please the Lorde, he maketh his very enemyes to be his frendes. Better it is to haue a litle thynge with rightuousnesse, then great rentes wrongfully gotten. * A man deuiseth waye in his harte, but it is the lorde that ordreth his goynges. When the prophecie is in the lippes of the kyng, his mouthe shal not go wronge in iudgement. * A true measure & a true balaunce are the lordes iudgemēt, he maketh al weyghtes. It is a great abhominacion, when kynges are wycked, for a kynges seat shuld be holden vp with rightuousnesse. Rightuous lippes are pleasaunt vnto kynges: & he that speaketh the trueth, shalbe beloued. The kynges displeasure is a messenger of death, but a wise man will pacifie him. The chereful countenaunce of the kyng is life: and his louyng fauor, is as the euenyng dewe. To* haue wisedom is possession, is better then to haue golde: and to get vnderstandyng is rather to be chosen then to haue siluer. The path of the righteous is to eschewe euil, and whoso loketh well to his waies, kepeth his awne soule. Presumptuousnes goeth before destruccion, and after a proude stomake, there foloweth a fall. Better is it to be of an humble mynd with the low-

A. Euensong Prou. xvi. a. psal. xxxiii. b

‡ psal. xxxvii. a

B.

Prou. xvi. a. and. xx. b.

C.

Prou. xv. a.

D.

Prou. viii. a.

then to deuide the spoiles with the proud. He that hãdleth a matter wisely, obteineth good and* blessed is he that putteth his trust in the lorde. Whoso hath a wise vnderstandyng, shal be called to counsaill: and he that can speake faire shal haue the more learnyng. Vnderstandyng is a well of life vnto hym that hath it: but as for the chastenyng of fooles, it is but foolishnesse. A wise hart ordreth his mouth wisely, and amendeth the wayne in his lippes. Faire wordes are an hony cõbe, a refreshyng of the mynd, and helth of the bones. There is awaie that men thynke to be right, but the ende thereof leadeth vnto death. A troublous soule disquieteth her self, for her own mouth hath brought her therto. An vngodly persone stirreth vp euill, and in his lippes he is as an hotte burnyng fire. A froward body causeth strife: & he that is a blabbe of his tong maketh deuision emõg princes. A wicked mã beguileth his neighbor, & leadeth hym into the waie that is not good. The vngodly that loketh craftily with his eyes, ymagineth mischief: & when he moueth his lippes, he will ouercome harme. Age is a croune of worship, if it be found in the waie of righteousnes. A patient man is better then one strong: & he that can rule hymself, is more worth, then he that winneth a citee. The lottes are cast into the lappe, but the ordryng therof standeth all in the Lorde.

¶ The. xvj. Chapiter.

BEtter is a drie morsell with quietnesse, then a house ful of fat offryng with strife. A discrete seruaunt shal haue more rule then the sonnes that haue no wisedome, and shall haue like heritage with the brethren. Like as siluer is tried in the fire, and gold in the fornace, euen so wyth the lorde proue the hartes. A wicked body geueth audience to false lippes, and a froward persone geueth eare to a discrepitful tong. Whoso laugheth the poore to scorne, blasphemeth his maker: and he that is glad of another mannes hurt, shall not be vnpunished. Children's children are a worship vnto the aldren: and the fathers are the honor of the children. Speach of auoyditie becommeth not a foole, much lesse a lying mouth then besemeth a prince. A reward is a precious stone, vnto him that hath it: but vnto whõ soeuer it turneth, it maketh him vnwise. Who so couereth another mannes offence, seketh loue: but he that discloseth the faute, setteth the prince against himself. One reproffe only doth more good to hym that hath vnderstandyng, then a C. stripes vnto a foole. A* seditious persone seketh mischief, and therefore is a cruell messager sent against him. It were better to come against a de Beare robbed of her whelpes, then against a foole stuffyng in his folishnes. Whoso rewardeth euill for good, the plague shall not departe from his house. The beginnyng of strife is, as when a man maketh an issue for water: therefore or the meetyng be, leue of contencion. The lorde hateth as wel him that iustifieth the vngodly, as hym that condempneth the innocente. What helpeth it to geue a foole threasure in his hande, where as he hath no mynd to buy wisedom? Whoso* buildeth his house to hie, seketh destruccion: and he that exalteth to lorne, shall come into mischief. He is a fether that all ware loueth: and in aduersitie a manne shal knowe who is his brother. Whoso* pro miseth by the hand, & is surtie for his neighbor, he is a foole. He that delighteth in sinne loueth strife: and whoso setteth his doore to hie, seketh after a fall. Whoso hath a froward harte obteineth no good: and he that hath an euel thwarte tongue, shall fall into mischief. He that begetteth a foole, begetteth his sorowe, & the father of a foole can haue no ioy. A merye* hart maketh a lusty age, but a sorowfull mynd drieth vp the bones. The vngodly taketh giftes out of the bosome, to wrest the waies of iudgement. Wisedom* shineth in the face of hym that hath vnderstandyng, but the eyes of fooles wandre throughout all landes. An* vndiscrete sonne, is a griefe vnto his father, and an heuinesse vnto his mother. To punish the innocent, and to smite the princes that geue true iudgement, are bothe euill. A wise manne vseth a fewe wordes, and he is a man of vnderstandyng, that maketh muche of his spirit. Yea, a* bery fole (when he holdeth his tongue) is compted wise, and to haue vnderstandyng, when he shutteth his lippes.

¶ The. xvij. Chapiter.

HE accompanieth hymself with a stedfast and wholesome doctrine, that hath a feruent desire to it, and is sequestrate from company. A fole hath no delite in vnderstandyng, but only in those thynges wherin his harte reioyseth. When the vngodly commeth, then commeth also dispaire, and with the dishonest persone commeth shame and dishonour. The wordes of a wisemannes mouth are like depe waters, and the wel of wisedom is like a full streame. It* is not good to regarde the person of the vngodly, or to put backe the righteous in iudgement. A foles lippes are euer braylyng, and his mouth prouoketh vnto battaill. A fooles mouth is his owne destruccion, and his lippes are the snare for his owne soule. The wordes of the slanderer, are very wounds, and go through vnto the innermost partes of the body. The eare calleth downe hym that is slouthfull: and the coules of curse as line in voluptuousnesse shall hunger. Who so is slouthfull and slacke in his labour, is the brother of hym that is a waster. The name of the lorde is a strong castel, the righteous fleeth vnto it, and is in sauegard. But

Prou.xiij.d. Deut.xv.a. Esa.lv.b.

Prou.xiij.d.

Prou.xiij.a.

Prou.xiij.a.

Prou.xv.b. Eccle.xxx. & Eccle.v.c. and.vij.a.

Prou.xij.b.

Iac.i.b.ij.a.

Job.xij.a.

Prou.xxiij.

Prou.xviij.b.

Prou.xiij.d. Watting. A. Eccle.x.d.

Sap.iij.a. 1.Peter.i.b.

Prou.xiij.d. Job.xxxi.c.

1.Reg.xv.c.

Roma.xij.b. 1.Thess.v.b.

yen, he taketh them for an his wall round about him. Strife pryde commeth destruction, and honor after lowlines.* He that geueth sentence in a matter before he heare it, is a foole & worthy to be confounded. A good stomacke driueth away a manes disease: but whe the spirit is vexed, who may bide it? A wise hart laboreth for knowlege, and a prudēt eare seketh vnderstanding. Liberalitie bringeth a mā to honor and worship, and setteth him among greate menne. The righteous declareth his owne cause first him self, if his neighboure come, he shal finde him. The lot pacifieth the variaunce, and parteth the mighty in sunder. A brother though he be greued with offence, yet is he more worth then a very strong castel: and they that hold together are like the barre of a palace. A manes belly shalbe satisfied with the fruict of his own mouth & with the increase of his lippes shall he be filled. Death & life are in the instrument of the tōg and they that loue it, shal enioy the fruit therof. Whoso* findeth a [good] wife, findeth a good thing, and receiueth a wholsome benefite of the Lorde. [He that putteth away a good woman, putteth away a good thing: but he that kepeth an harlot, is a fole & vnwise.] The poore maketh supplication and praieth mekely, but the riche geueth a rough answer. A man that loueth his frendes wilbe companable with them: and some frend sticketh faster to a man then his brother.

The. xix. Chapitre.

Better* is the poore that liueth godlie: then the blasphemer that is but a foole. Where no discretiō is, there the soule is enclined to the thing that is not good, and is swift of foote, and offendeth. Folishnesse maketh a man to go out of his waie, and then is his harte vnpacient against the lord. Riches maketh many frendes: but the poore is forsaken of his neighbour.* A false witnesse shall not remaine vnpunished: and he that speaketh lies shal not escape. The multitude hangeth vpon greate men: and euery man fauoureth him that geueth rewardes. All the dayes for the poore he is hated amonges al his brethren, yea his owne frendes withdraw from him and if he ake them the cause, they disdaine to answer. He that is wise, loueth his owne soule, & keepeth vnderstanding, that hee maye prosper. A false witnes shal not remaine vnpunished, and he that speaketh lies, shall perishe. Pleasure becommeth not a fole, much more vnsemely is it, a bond man to haue the rule of Princes. A wise man can put of displeasure, & it is his honor to let some faultes passe.* The kinges displeasure is like the roring of a lion, but his frendeship is like the dew vpō the grasse. An vndiscrete sonne is like the perishe of his father,* and a brawling wife is like the dropping. House & riches are the inheritage of fathers: but a* discret woman is the gift of the lorde. Slouthfulnes bringeth sleepe, and a soule accustomed with craftie shall suffre hunger. Whoso kepeth the commaundement, kepeth his owne soule: but he that regardeth not his waie, shall die. He that hath pitie vpon the poore, lendeth vnto the lorde: and loke what he laieth out, it shalbe paied hym again. Chasten thy sonne while there is hope, but let not thy soule bee moued to slea hym. A man of greate wrath beareth a pain, & though thou once deliuer hym, thou must again do asmuche for hym. O geue eare vnto good counsaill, and be content to be reformed, that thou maiest be wise in thy latter daies. There are many deuices in a mannes harte, neuertheles, the counsaill of the lord shall stande for euer. It is a manes worship to do good, and better it is to be a poore man, then a dissembler. The feare of the lorde bringeth a manne to life, and he shall rest the whole night in plenteousnes, without visitacion of any plague. A slouthful man, hutteth his hādes into his bosome, as into a pot, and will not take pain, to put it to his mouth. If thou smitest a scornfull person, the ignorant shall take better hede, & if thou reprouest one that hath vnderstandyng, he wil be the wiser. He that hurteth his father, or hutteth out his mother, is a shamfull and vnworthy sōne. My sonne, heare no more the doctrine, that leadeth thee vnto errors, from the wordes of vnderstandyng. A false witnes laugheth iudgement to scorne, and the mouth of the vngodly eateth wickednesse. Punishmentes are ordeined for the scornfull, and stripes for fooles backes.

The. xx. Chapiter.

Wine maketh a man to be scornfull, and strong drinke, causeth a man to bee vnquiete, whoso delighteth therein, shall neuer be wise. The* kyng ought to be feared, as the roryng of a lion, who so prouoketh hym vnto anger, offendeth against his owne soule. It is a mannes honor, to kepe hymself from strief, but they that haue pleasure in brauling are foles euery one. A slouthfull body wil not go to plowe for cold of the winter, therefore shall he go a beggyng in somer, and haue nothyng. Wise counsaill in the harte of man, is like a water in the depe of the yearth, and a manne that hath vnderstandyng, bringeth it furthe. Many there be that would bee called good doctors: but where shall one finde a true faithfull manne.* Whoso leadeth a godly and an innocent life: & righteous, and happie shall his children bee, whom he leaueth behynde hym. A kyng that sitteth in the Throne of Iudgement, and looketh well about hym, driueth away all euill. Who* can

tyme? We dele with two maner of weyghtes, or two maner of measures, both there are abominable vnto the lord. A child is knowen by his conuersation, whether his workes be pure and right. The eare to heare, the eye to se: the lord hath made them both, delite thou not in sleape, lest thou come into pouerty, but open thin eyes, that thou mayst haue breade ynough. It is naught it is naught (sayeth he that byeth any thyng) but when he commeth to his owne house, then he boasteth of his peny worth. A man that hath a mouth of vnderstandyng, hath many precious stones and costly Jewels. C. Take his garment that is suretye for a straunger: and take a pledge of hym for the vnknowen mans sake. Euery man lyketh the bread that is gotten with deceyt: but at the laste his mouthe shalbe fylled with grauel. Thorowe counsel, the thynges that men deuise go forwarde: and with discretion ought warres to be taken in hande. The crafty disceyteful bewrayeth secrete counsel: and to him that custometh flatteryng lyppes ioyne not thy selfe. Whoso curseth his father and mother: his light shalbe put out in the middest of darckenes. The heritage that commeth to hastely at the firste, shall not be praysed at the ende. Say not thou: I will recompence euel: but put thy trust in the lord, and he shall defende the. The lord abhorreth two maner of weyghtes, and a false balaunce is an euel thyng. The lord ordereth euery mans goynges: howe may a man then vnderstand his owne waye? It is a snare for a man to deuoure that whiche is holy: & after the bowe to turne to thyn owne vse. the thing thou hast vowed. A wyse kynge destroyeth the vngodlye, and bringeth the whele ouer thē. The lanterne of the lorde is the breth of man, and goeth thorow all the inward partes of the body. Mercie & faithfulnesse preserue the kyng and with louyng kindnes his seate is holden vp. The strength of yong menne is their worshipp, and a gray hed is an honor vnto the aged. Wounded vyne anuie euill, and so do stripes the inward partes of the body.

The. xxi. Chapitre.

The kynges hertes is in the handes of the Lorde, like as are the ryuers of water: he maye turne it whithersoeuer he will. Euery man thynketh his owne way to be right: but the Lorde iudgeth the hartes. To do righteousnes and iudgement is more acceptable to the Lord then sacrifice. A presumptuous loke, a proude stomacke: and the plowyng of the vngodly, is sinne. The deuices of one that is diligent, bryng plenteousnes: but he that is vnaduised commeth vnto pouertie. Whoso boasteth vp riches with disceptfulnes of his tonge, he is vayne and a foole, and like vnto them that seke their owne death. The rauenousnes of the vngodly shall be their owne destruction: for they will not do the thing that is right. The wayes of the frowarde are straunge: but the workes of him that is cleane are right. It is better to dwel in a corner vnder the house toppe, then with a brawlyng woman in a wyde house. The soule of the vngodly wyssheth euel: and hath no pitie vpon his neyghbour. When the scorneful is punished, the ignorant take the better heade: and when he seeth the wyse men prospere, he will receyue the more vnderstanding. The righteous man wysely cōsidereth the house of the wycked: & for their wyckednes God ouerthroweth the vngodly. Whoso stoppeth his eares at the cryenge of the poore: he shall crye himself and not be hard: A preuy reward pacifieth displeasure and a gyft in the bosome, stilleth furiousnes. The iuste delyteth in ioynge the thyng that is right: but ouer the workers of wickednes hangeth destruction. The man that wandereth out of the way of wysdome, shal remaine in the congregacion of the dead. The that hath pleasure in banketes, shalbe a poore man. Whoso delyteth in wyne and delicates, shal not be riche. The vngodly shalbe geuen for the righteous & the wycked for the iuste. It is better to dwel in the wyldernes then with a chydynge and an angry woman. In a wyse mannes house, there is great treasure and oyle: but a foolishe body spendeth vp al. Whoso foloweth righteousnes and mercy, fyndeth both lyfe, righteousnes, and honour. A wyse man wynneth the citie of the mighty: and ouer the strength that they trust in, he bringeth it down. Whoso kepeth his mouth and his tongue, the same kepeth his soule from troubles. He that is proud & presumptuous, is called a scorneful man, whiche in wrath daze worke maliciously. The voluptuousnes of the slouthful is his owne death: for his handes wyll not labour. He coueteth & desireth all the day long, but the righteous is alwaye geuyng, and kepeth nothyng backe. The sacrifice of the vngodly is abhomination, how moche more when they offre the thynge that is gotten with wyckednes. A false witnes shal perish: but he that is a true man holdeth speaketh that he hath heard. An vngodlye man goth forth rashly: but the iuste reformeth his owne way. There is no wysdome, there is no vnderstandyng, there is no counsaill against the lorde. The horse is prepared against the daie of battaill: but the lorde geueth victorie.

The. xxi. Chapitre.

A good name is more worthe then greate riches, and louyng fauor is better then syluer and gold. The riche and poore are together, the lorde is the maker of them all. A wyse manne seeth the plague, and hideth hym

C. prou. xv. a. and. xvii. e

Exod. xx. b. Leu. xx. b.

Deu. xxvii. c ii. reg. xv. a. Matth. v. c. Rom. xii. c.

D. prou. xi. a and. xvi. b. Iere. x. d

Nota

1. Reg. xv. c.

prou. xxix. b.

The. xv. day Watting. A. iiii. Reg. i. c Wich. vi. b.

1. Esd. i. c prou. xxi. b.

D. prou. xi. b. Nota

Psal. xxxvii. b. Prou. xxiii. b. Deut.

A. Exod. xxiii. b. Eccl. xli. Eccles. b.

God. The ende of lowlinesse: and the feare of God is riches, honor, prosperitie, and helth. Thornes and snares, are in the waie of the frowarde: but he that doth kepe his soule, will flie from suche. Teache a child in his youth, what waie he should go: for he shall not leaue it, when he is old. The riche ruleth the poore and the borower is seruaunt to the lender. He that soweth wickednesse, shall reape sorowe: Eccl.xxxi.b. and the rod of his crueltie shall perishe. He
10. that hath a louyng eye shalbee blessed: for he geueth of his breade vnto the poore. Whoso geueth rewardes, shal obteine victorie and honour: but he taketh awaye the soule of suche as receiue them. Cast out the scornefull mā and so shall strife go out with hym: yea, bariaunce and slaunder shall cease. Whoso delighteth to bee of a cleane harte, and of gracious lippes, the kyng shalbe his frende. The eyes of the Lorde preserue knowlege, but as for the woordes of the spitefull, he bringeth the to naught. The slouthfull body saieth: there
C. is a Lion without, I might bee slain in the strete. The mouthe of an harlot, is a depe pit wherein he falleth, that the Lorde is angrie withall. Foolishnesse sticketh in the harte of the lad, and the rod of correction, shall driue it awaie. Whoso doth a poore man wrong, to
encrease his awne richesse, and geueth vnto the riche to please him, at the last commeth to pouertie himselfe. My sonne, bow doune thine eare, and harken vnto the woordes of wisedome, applie thy mynde vnto my doctrine: for thou shalt be excellēt, if thou kepe it in thyne harte, and practise it in thy mouthe, that thou maiest put thy trust in the Lorde. I haue shewed thee this daie the thyng that thou knowest. Haue not I warned thee very ofte with counsaill and learnyng? That I might shewe thee the truth, and that thou with the veritie
10. mightest answere them that sende vnto thee? Se that thou robbe not the poore, because he is weake, and oppresse not the simple in iudgement: for the Lorde himselfe wil defend their cause, and do violence vnto them that haue vsed violence. Make no frendship with an angrie wilfull man, and kepe no company with
Pro. xi.a. xi.b the furious: lest thou learne his waies, & receiue hurte in thy soule. Be not thou one of
and.xxvi.c. them that bynd their hand vpon promise, and are suertie for wighty causes: for if thou hast nothyng to pase, thei shal take awaie thy
Pro.xxiv.b. bed from vnder thee. Thou shalt not remoue
Deut.xxvij.c the land marke, which the fore elders haue set. Seest thou not, that thei which be diligent in their businesse, stande before kynges and not emong the simple people?

¶ The.xxiij. Chapitell.

WHen thou sittest at the table to eate with a lord, eater thy self manerly with
H. ther yuges that are set before thee. Measure thyne appetite: and if thou bee rule thyne

awne self, bee not ouer gredy of his meate, for Iere.xvij.a.
meate begileth and deceiueth. Take not ouer Eccl.xxxi.
greate trauaill and labour to be riche, beware Eccl.xxxi.
of suche a purpose. Why wilt thou set thyne i.Tim.vi.
ige vpon the thyng, whiche so vainly vanisheth awaie? For richesse make themselues winges and take their flighte like an Egle into the aire. Eate thou not with the enuious, and desire not his meate. For he doeth as a manne that prescribeth a measure too thee in his harte. He saieth vnto thee: eate and drynke, where as his harte is not with thee. Yea, the
10. morsels that thou hast eaten, shalt thou perdrake, and lose those swete woordes. Tell nothyng into the eares of a foole, for he wil despise the wisedome of thy woordes. Remoue Pro.xxiij.b.
not the olde lande marke, and come not within Deut.xxvij.c.
the field of the fatherlesse. For he that deliuered them, is mightie, euen he shall defende their cause against thee. Apply thyne harte vnto correction, and thyne eare to the woordes of knowlege. Withhold not correction Pro.xxiij.b.
from the childe, for if thou beatest hym with Eccl.xxx.a.
the rod, he shall not die thereof. If thou smite him with the rod, thou shalt deliuer his soule frō hell. My sonne, if thy harte receiue wisedome, my harte also shal reioyce: yea, my reines shalbe very glad if thy lippes speake the
Pro.xxiij.a.c thyng that is right. Let not thyne harte bee gelous to folowe synners, but kepe thee still in the feare of the lorde, all the daie long: for the ende is not yet come, and thy patient abidyng, shal not be in vain. My sonne, geue eare and be wise: and set straight thyne hart in the
C. waie of the Lorde. Kepe not company with Pro.xxi.c.
wine bibbers, and riotous eaters of flesshe: for suche as be dronkardes and riotous, shal come to pouertie, & he that is geuen to muche slepe, shall go with a ragged cote. Geue eare vnto thy father, that begat thee, and despise not thy mother, when she is olde. Labour for to get the truthe: sell it not awaie, and so doo by wisedome, nourture, and vnderstandyng: for a righteous father, is marueilous glad of a wise sonne, & he that begetteth a wise child shall haue great pleasure of hym. Be so that thy father and mother maie bee glad of thee, and that she that bare thee, maie reioyce. My sonne, geue me thine harte, and let thyne eies haue pleasure in my waies. For an whore is Pro.xxij.b.
a depe graue, and an harlot is a narowe pitte. She lurketh like a thiefe, and bringeth vnto her suche men as bee full of vice. Who hath woo? Who hath sorowe? Who hath strife? Who hath brawlyng? And who hath woundes without cause? Or who hath redyes? Euen thei that bee euer at the wine, and take
D. excesse. Looke not thou vpon the wine, how red it is, and what a colour it geueth in the glasse. It goeth downe softly, but at the laste it biteth like a serpent, and stingeth like an adder. Thy eyes shall thyne eyes loke vnto straunge

women, and thyne harte shall mute vpon cō-
ward thynges: yea, thou shalte bee as though
thou laiest in the middest of the sea, or leptest
vpon the toppe of the maste of a shippe. They
wounded me (shalte thou saie) but it hath not
hurte me: they haue all to broken me, but I felt
it not. When I am well wakened, I will go to
the drinke again.

Ouerlong.ii.

¶ The. xxiiij. Chapiter.

Pro. xxiij. b.
and. xxiiij. c.

BE not thou gelous ouer wicked men, and
desire not to be emong the. For their hart
imagineth to do hurt, and their lippes talke of
mischief. Through wisedom is an house buil-
ded, and with vnderstandyng, is it set vp. Thro
cowe discrecion shall the chambers bee filled
with all costly and pleasaunt richesse. A wise
man is euer strōg: yea, a man of vnderstanding
encreaseth of strength. For with discrecion,
must warres be taken in hande, and where as
are many, that can geue counsaill, there is the
victory. Wisedō is to high a thyng for a foole
for he dare not open his mouth in the gate. He
that imagineth mischief, maie wel be called an
vngracious persone. The thought of the foo-
lishe is sinne, and the scornfull is an abhomi-
nacion vnto men. If thou be ouerseen and ne-
glīgēt in the time of nede, then is thy strength
but small deliuer them that go vnto death, and
are led awaie to be slain, and be not negligent
therein: if thou be able to dothē good. If thou
wilt saie: I knew not of it. Thinkest thou that
he, whiche made the eares, doeth not consider
it? And that he, whiche regardeth thy soule:
seeth it not? Shall not he recompence euery
man, accordyng to his woorkes? My sonne,
thou eatest hony, and the swete hony combe, be
cause it is good and swete in thy mouth. Euē
so shall the knowlege of wisedom, be vnto thy
soule, assone as thou hast gotten it. And thou
shalte haue long daies: yea, thy hope shall not
not bee in vain. Laie no priuie waite (O wicked
psa. cxxxvij. b manne) vpon the house of the righteous, and
dispeiete not his restyng place. For * a iuste
Pro. xxij. a. man falleth seuen tymes, and riseth vp again:
but the vngodly fall, into wickednesse. * Re-
ioyce not thou at the fall of thyne enemie, and
let not thine harte be glad when he stombleth.
Lest the lorde (when he seeth it) be angry, and
C. turne his wrathe from him, vnto thee. Let not
Pro. xxiij. b. thy wrathe and gelousie moue thee, to folowe
and. xxiiij. a. the wicked and vngodly. And why? The wic-
& Iob. xxi. b. ked shall haue no posteritie, and the candle of
Pro. xiij. a. the vngodly shalbe put out. * My sonne, feare
* Pro. xx. c. thou the lorde, and the kyng, and kepe no com-
pany with them, that slide backe frō his feare
for their destruction shall come sodainly, and
who knoweth the aduersitie that maie come
from them both? These are also the sayinges
Pro. xviij. b. of the wise. * It is not good, to haue respect
of any persone in Iudgement. He that saieth
to the vngodly: thou art righteous, him shall
the people curse: yea, the commonalte shall
abhorre hym. But they that rebuke the vngod-
ly, in them vooeth God delight, and a riche
blessyng shall come vpon them. Euery manne
shall kisse his lippes, that geueth a good an-
swer. First, make vp thy woorke that is with- D.
out, and loke well vnto that whiche thou hast
in the field, and then buylde thyne house. Be
not a false witnesse against thy neighboure,
and speake no falsehod with thy lippes. Saie
not, I will handle hym euen as he hath dealt
with me, and will rewarde euery man, acco-
dyng to his dedes. I went by the field of the
slouthfull, and by the vineyard of the foolishe
man. And lo, it was all couered with nettles,
and stoode full of thistles, and the stone wall
was broken doune. * This I saw, and con- Pro. i. b.
sidered it well: I loked vpon it, and tooke it for
a warnyng. Yea, slepe on still I saie a litle,
slombre a litle, fold thy handes together yet
a litle: so shal pouertie come vnto thee, as one
that trauaileth by the way, and necessitie like
a weponed manne.

¶ The. xxv. Chapiter.

¶ These are also the parables of Salo-
mon, whiche the menne of Ezekias
kyng of Iuda copied out.

IT is the honour of God, to kepe a thyng the. xxvj. vnto
secret, but the kynges honor is to serche Mattins.
out a thyng. The heauen is heigh, the yearth A.
is depe, and the kynges hart is vnserchable.
Take the drosse from the siluer, & there shal
be a clene vessell therof. Take awaie vngod-
linesse from the kyng, and his seat shalbe sta-
blished with righteousnes. Vaunt not furth thy
self, in the presence of a kyng, and preasse not
into the place of great men. Better is it, that Luke. xiiij. b
it be said vnto thee: come vp hether, then thou
to be put lower, in the presence of the prince
whom thou seest with thyne eyes. Be not ha- Eccles. xij. b
sty to go to the law, lest happly thou do some Math. v. c.
offence, after the ende be ended, whereby thy
neighbor put thee to shame. Handle thy mat-
ter with thy neighbor hymself, and discouer
not another maanes secrete, lest when menne B.
heare therof, it turne to thy dishonor, and lest
thyne euill name doue not ceasse. Grace and
frendshippe doth deliuer, whiche se that thou
kepe for thy self, lest thou bee reproued. A
woorde spoken in due season, is like apples
of golde, in a grauen woork of Siluer. The
correccīō of the wise, is to an obedient eare a
golden chain, & a iewell of gold. Like as the
winter colde is in the haruest, so is the faith
full messenger, to them that sende hym: for
he refresheth his maisters mynd. Whoso ma-
keth greate boaste: and geueth nothyng, is
like cloudes and wynde without raine. With Pro. xv. a.
pacience is a Prince pacified, and * with a Gene. xxxij.
soft tongue is the boonesomnesse broken. If thou i. Reg. xx.
findest hony, eate so muche as is sufficient
for thee: lest thou bee ouer full, and perchaūce
it out again. Withdraw thy foote from thy

neighbours house: lest he bee wery of thee, & so abhorre thee. Whoso beareth false witnesse against his neighboure, he is a very club, a sweard, and a sharpe arrow. The hope that is put in a false manne, in tyme of neede is like a rotten toth, & a slippery foote. Who so taketh away a mannes garment in the cold wether, is like vineger vpon chalke, or like hym that syngeth songes to an heuy harte. Like as the motth hurteth a garment: and a worme a tree, so doeth the heuines of a man hurt the hart. If thyne enemie honger, fede him, if he thirst, geue hym drinke, for so shalt thou heape coales of fire vpon his hed, and the lorde shal reward thee. The northe wind driueth awaie the rain, euen so doth an earnest sober countenaunce, a backbiters tongue. It is better to sit in a corner vnder the roufe, then with a brawlyng woma, in a wide house. A good report out of a farre countree is like cold water to a thirstie soule. A righteous man, fallyng doune before the vngodly is like a troubled well, and a spryng that is destroyed. Like as it is not good to eate to muche hony, euen so to be that will serche out high thynges, it shalbe to heuie for hym. He that cannot rule hymselfe, is like a cites, whiche is broken doune, and hath no walles.

¶ The xxvi. Chapiter.

Like as snowe is not mete in sommer, nor rain in harueste, euen so is worship vnsemely for a foole. Like as the birde and the swalowe take their flight, and flie here and there, so the curse that is geuen in vain, shal not light vpon a man. Vnto the horse, belongeth a whip, to the asse a bridle, and a rod to the fooles backe. Geue not the foole an answer, after his foolishnesse, lest thou become like vnto hym, but make the foole an answer to his folishnes, lest ye be wise in his awne conceit. He is lame of his fete, yea, dronken is he in vanitie, that committeth any message to a foole. Like as in a lame man, his legges are not equall, euen so is a parable in a fooles mouthe. He that setteth a foole in high dignitie, that is euen as if a man put a stone in a slyng. A parable in a fooles mouthe, is like a thorne that pricketh a dronken man in the hand. Greate is he that hath formed al thing, he rewardeth the foole, and recompenseth the transgressors. A man of experience discerneth all thynges well, but he that puteth the foole to scilence, endeth the strife. Like* as the dogge turneth again to his vomite, euen so a foole beginneth his foolishnesse again a fresshe. If thou seest a man that is wise in his awne conceipt, there is more hope in a foole, then in hym. The* slouthfull sayeth: there is a Lion in the waie, and a Lion in the middest of the stretes. Like as the doore turneth aboute vpon the henges, euen so doeth the slouthfull walter hymselfe in his bed. The* slouthfull hydeth his hand into his bosome, and it greueth hym to put it again to his mouthe. The sluggarde thynketh hymselfe wiser, then seuen men that sitte and tearche. Whoso goeth by, and meddleth with other menner strife, he is like one that taketh a dogge by the eares. He is as a madde manne that casteth fire brandes, and shooteth deadly arrowes and dartes, euen so doth a dissembler with his neighbour. And then saith he: when he is taken, I did it but in sporte. Where no woodde is, there the fire goeth out: euen so, where the tale bearer is taken awaie, there the strife ceaseth. * Coales kyndle heate, and wodde the fire: euen so doth a brawlyng felowe three vp variaunce. A tale bearers wordes, are like men that strike with hammers, but thei pearce the inwarde parties of the body. Venemous lippes and a wicked hart, are like a potshard couered with siluer drosse. An enemie shalbee knowen by his talkyng, and in the meane season he imagineth mischief, but when he speaketh faire beleue him not: for there are. vij. abhominacions in his harte. Whoso kepeth euill wil secretly to do hurt, his malice shalbe shewed before the whole congregacio. Who so diggeth vp a pit, shall fall therin: and he that walteth a stone, shall tomble vpon it himselfe. A dissemblyng tongue, hateth one that rebuketh hym, and a flattryng mouth, worketh mischief.

¶ The xxvij. Chapiter.

Make not thy boste of to morowe * for thou knowest not, what maie happen to daie. Let another manne praise thee, and not thyne awne mouthe: yea, other folkes lippes, and not thyne. The stone is heuie, & the sand weyghtie: but a fooles wrathe, is heuier then them bothe. Wrathe is a cruel thyng, and furiousnesse is a very tempest: but who is able to abide enuie? An ope rebuke is better then a secrete loue. Faithfull are the wordes of a louer, but the kisses of an enemie are cruell. He that is full, abhorreth an hony combe but vnto hym that is hungrie, euery sower thyng is swete. He that ofte tymes sitteth, is like a bird that forsaketh her nest. Balme and swete encense, make their harte merie: so is the counsaill swete of a mannes freende, that agreeth to his purpose. Thine awn frend and thy fathers frend, forsake not: but go not into thy brothers house, in time of thy trouble. For better is a frend at hand, then a brother farre off. My sonne, be wise: and thou shalt make me a glad hart, so that I shall make an answere vnto my rebukers. A wise man seyng the plagne, will hide hymselfe, as for fooles they go on still, and suffer harme.* Take his garment that is suertie for a straunger, and take a pledge of hym for the vnknowen mannes sake. He that is to hasty to praise his neighbor aboue measure, shalbe taken as one

that geueth him an euill reporte. A brawlyng woman, and the vaute of the house droppyng in a rainie daie, maie well be compared together. He that refraineth her, refraineth the wynd, and holdeth the ople fast in his hande. Like as one yron whetteth another, so doeth one man comforte another. Whoso kepeth his Figge tree, shall enioye the fruites thereof: euen so, he that waiteth vpon his master, shal come to honor. Like as in one water, ther appeere diuerse faces, euen so diuerse men, haue diuerse hartes. Like as hell and destruccion are neuer full, euen* so the eyes of meane, can neuer bee satisfied. Siluer is tried in the mould, and golde in the fornace, and so is a man when he is openly praised to his face. The harte of a wicked man, seketh after mischief, but a true hart seketh for knowlege. Though thou shouldest braie a foole with a pestell in a morter, like frumetie corne, yet will not his foolishnes go from him. Se that thou knowe the nombre of thy catel thy self, and loke wel to thy flockes. For richesse abideth not alwaie, and the crowne endureth not for euer. The haye groweth, the grasse commeth vp, and herbes are gathered in the mountaines. The Lambes shall clothe thee, and for the Goates, thou shalte haue money to thy housholde. Thou shalt haue goates milke enough to fede thee, to vphold thy household, and to sustain thy maidens.

The. xxviij. Chapiter.

The vngodly flieth, when no man chaseth him: but the righteous standeth fast as a Lion. Because of synne, the lande doth ofte chaunge her prince: but through men of vnderstandyng and wisedome, a realme endureth long. One poore man oppressyng another by violence, is like a continuall rain, that destroyeth the fruite. They that forsake the lawe, praise the vngodly: but suche as kepe the law abhorre them. Wicked men discerne not the thyng that is righte, but they that seke after the lorde, discerne all thynges. A poore man leadyng a godly life, is better then the riche, that goeth in froward waies. Whoso kepeth the lawe, is a child of vnderstandyng: but he that is a companion of riotous men, shame eth his father. He that by vsury and vniust gaynes, gathereth richesse, he shall laie them in store, for a man that will pitie the poore. He that turneth awaie his eare, fro hearyng the lawe, his prayer shalbe abhominable. Whoso leadeth the righteous into an euill waie, shall fall into his awne pit, but the iust shall haue the good in possession. The riche man thynketh hymselfe to bee wise, but the poore that hath vnderstandyng, can perceiue hym well enough. When righteous men are in prosperitie, then doeth honour florishe, but when the vngodly come vp, the state of men chaungeth. He that hideth his sinnes, shal not prospere: but whoso knowlegeth them, and forsaketh them, shall haue mercie. Well is hym that standeth alwaye in awe, as for hym that hardneth his hart, he shall fall into mischief. Like as a roaryng lion, and an hungrie beare euen so is an vngodly prince, ouer the poore people. Where the prince is without vnderstandyng, there is greate oppression and wrong: but if he be suche a one, as hateth coueteousnesse, he shall long reigne. He* that tilleth his lande, shall haue plenteousnesse of breade: but he that followeth idlenesse, shall haue pouertie enough. A man that dealeth faithfully, shalbe filled with blessynges, and* he that maketh to muche hast, for to be riche, shal not be vnguiltie. To haue respect of persones in Iudgement, is not good. And why? A manne will do wrong: yea, euen for a piece of breade. Yet he that will bee riche all to sone, hath an euill eye: and considereth not, that pouertie shall come vpon hym. He that followyng my preceptes, rebuketh a man, shal finde more fauor at the last, then he that flattereth hym.* Whoso robbeth his father and mother, and saieth it is no synne: the same is like vnto a destroyer. He that is of a proude stomake, and without feare: stirreth vp strife, but he that putteth his trust in the lorde, shal be wel fed. He that trusteth in his awne hart is a foole: but he that dealeth wisely, shalbee safe. He* that geueth vnto the poore, shal not lacke, but he that turneth awaie his eyes fro suche as bee in necessitie, shall suffer greate pouertie hymself. When the vngodly are come vp, men are fain to hide themselues: but when thei periche, the righteous encreace.

The. xxix. Chapiter.

He that is stiffe necked, and will not bee reformed: shal sodainly be destroyed without any help. When* the righteous haue the ouer hande, the people are in prosperitie, but whe the vngodly beareth rule, there the people mourne. Whoso loueth wisedome, maketh his father a glad man: but* he that kepeth company with harlottes, spendeth awaie that he hath. With true Iudgement, the kyng setteth vp the lande, but if he be a man, that oppresseth the people with gathrynges, he turneth it vpside doune. Whoso flattereth his neighboure, laieth a net for his feete. The synne of the wicked, is his awne snare, but the righteous doeth synge and reioyce. The righteous considereth the cause of the poore: but the vngodly regardeth no vnderstandyng. Wicked people bryng a citie in decaye, but wise menne set it vp again. If a wise manne go to lawe with a foole (whether he deale with him

Ecclesi.a. Ecclesi.xliij.a and.xxvij.c.

Euenlong.a. Leui. xxvi.c.

i. Corin. 5.d.

Pro.xix.a.

Pro.xxviij.b.

Eccl.x.a. Pro.xxix.a.

Iob.xii.c. Psal. xxxvij. Esa.lvi.a.

Gene.xlix.b.

Prouer.x.b.

Prou.xii.b. Eccl.xx.b.

1. Timo.vi.b.

Pro.xxiij.a.

Psal. xxxvij.b.

Math.xv.a

1. Cor.xij.b.

Pro.xxviij.b. and.xxix.a.

The.xix.dis. a. Mattins.

Pro.xxviij.b. Eccls.x.a.

Prouer.v.a. Luke.xv.c.

Deut.xi. and.xj.b.

foundly or roughly he getteth no rest. The bloudthirstie hate the righteous, but the iust take his soule. A foole powreth out his spirite altogether, but a wise man kepeth it in till afterward. If a prince delight in lies, all his seruauntes are vngodly. The poore and the lender mete together, and the lorde lighteneth bothe their yes. The * seate of the kyng, that faithfully iudgeth the poore, shall continue fast for euermore. The rod and correction, minister wisedome, but if a childe be not looked vnto, he bringeth his mother to shame. When the vngodly come vp, wickednesse encreaseth: but the righteous shall see their fall. Instruct thy sonne with correction, and thou shalt be at rest: yea, he shall doo thee good at thyne harte. When the worde of God is not preached, the people perisshe: but well is hym that kepeth the lawe. A seruaunt will not be the better for wordes, for though he vnderstande: yet will he not regard theim. If thou seest a man, that is hastie to speake vnaduised, thou maiest trust a foole more then hym. He that delicately bringeth vp his seruaunt from a childe, shall make hym his master at length. An angrie man, stirreth vp striefe, and he that beareth euill will in his mynde, doeth muche euill. After pride, commeth a fall * but a lowly spirite, bringeth greate worshippe. Whoso kepeth company with a thief, hateth his awne soule: he heareth blasphemies, and telleth it not further. He that feareth menne, shal haue a fall: but whoso putteth his trust in the lorde, is without daunger. Many there be that seke the princes fauor, but euery mannes iudgement, commeth frō the lorde. The righteous abhorreth the vngodly, but as for thē that bee in the right waie, the wicked hate theim. [A childe that kepeth the worde, shalbe without destruction.]

The. xxx. Chapiter.

The wordes of Agur the sonne of Jakei, and the Prophecie that the same manne spake vnto Ithiel, euen vnto Ithiell, and Uchall: I am more foolishe then any man, and haue no mannes vnderstanding. I neuer learned wisedom, nor had knowlege of holy thynges. Who hath clymed vp into heauen? Who hath come doune from thence? Who hath holden the wynde fast in his hande? Who hath comprehended the waters in a garment? Who hath set all the endes of the worlde? What is his name, or his sonnes name? Can thou tell? All the wordes of god are pure and cleane, for he is a shield vnto al them, that put their trust in hym. Put thou nothyng vnto his wordes, lest he proue thee, and thou bee founde a liar. Two thynges haue I required of thee, that thou wilt not deny me, before I dye. Remoue frō me vanitie and lies: geue me neither pouertie, nor richesse, onely graunt me necessarie liuyng. Lest I be ful, I deny thee, and saie: Who is the lorde. And lest I beyng constrained through pouertie, fall vnto stealyng, and take the name of my God in vain. Accuse not a seruaunt vnto his master, lest he speake euill of thee, and thou bee hurte. There is a generacion that curseth their father, and blesseth not their mother. There is a generacion, that thynke themselues cleane, and yet is it not clensed from their filthinesse. There is a generacion that hath a proude loke, and loueth to lift vp their ye lides. There is a generacion, whose teethe are swerdes, and with their chawe bones, thei consume, and deuoure the symple of the earth, and the poore from emong menne. The horse leache hath two daughters crying: bring hether, bring hether. There be three thynges that are neuer satisfied: yea, foure thynges saieth neuer ho. The graue, a womans wōbe closed: and the yearth that hath neuer water enough. As for the fyrste it saieth neuer ho. * Who so laugheth his father to scorne, and setteth his mothers cōmaundement at naught, the rauens picke out his yes in the valley, and deuoured bee he of the yonge Egles. There bee three thynges to high for me: yea foure, that passe my knowlege. The waie of an Egle in the aire, the waie of a Serpent, ouer a stone, the waie of a Shippe in the sea, and the waie of a man with a young woman. Suche is the waye of a wife that breaketh wedlocke, which wipeth her mouthe, like as when she hath eaten, and saieth: as for me, I haue doone no harme. Through three thynges, the yearth is disquieted, and the fourthe maie it not beare: Through a seruaunt that beareth rule. Through a foole, that hath to muche bread, through a wife worthy hatred, when she is maried, and through an handmaiden, that is heire to her maistres. There bee foure thynges in the yearthe, the whiche are very litle: but in wisedō, thei excede the wise. The Emmettes are but weake people * yet gather thei their meate together in the Haruest. The Conies are but a feble folke, yet make thei their couches emong the rockes. The Grashoppers haue not a gide, yet goo thei furthe together by heapes. The Spider laboureth with her handes, and is in Kynges palaces. There be thre thynges that go fayre, yea foure are comely in goyng. A Lion which is strongest emong beastes, and geueth place to no man: a greye hounde, strong in the hinder partes. A rambe also and a kyng, against whom no manne riseth vp. If thou hast doone foolishly, when thou wart in high estate, or if thou hast taken euill counsaill: then lay thine hand vpon thy mouth. Whoso churneth milke maketh butter, and he that rubbeth his nose, maketh it bleede: euil so, he that rayseth wrath bringeth furth strife.

The. xxxi. Chapiter.

Ecclus. xx. b.

Ecclus. xxxvi. c.

Deut. xxvi. and. xxxi. c.

Iob. xxi. b

C.

Ecclus. xxx. b.

Deut. xxvi. c.

M.

Iob. xxi. d.

Ecclus. xxv. a.

Prou. vi. a.

Psal. xix. a.

Deut. xix. a. and. xx. d.

W.

The wordes of King Lamuell, and the lesson that his mother taught him.

The .xx. daie. Matthi. ii.

MY sonne, why do ye forgeton sonne of my body: O my deare beloued sonne, geue not ouer thy strength and maies vnto women, whiche are the destruccion euen of kynges. O Lamuell, it is not for kynges, it is not (I saie) for kynges to drinke wine, nor Princes strong drinke: for there is no secrete where dronkennesse reigneth, lest thei beyng dronken, forget the law, & peraduenture the iudgement of all poore menne children. Geue strong drinke vnto suche, as are condemned to deth and wine vnto those that mourne: What thei maie drinke it, and forget their misery and aduersitie. Be thou an aduocate, for the dombe, and stande in Iudgement thy self, to speake for all suche as be succourelesse, in this transitory worlde. Open thy mouthe, defende the thyng that is lawfull and right, and the cause of the poore and helpelesse. Whose findeth an honest and faithfull wome, their is muche more worth then pearles. The harte of her housbande, maie safely trust in her, so that he shall fall in no vnthrifte. She will doo hym good, and not euill, all the daies of her life. She occupieth woll and flaxe, and laboureth gladly with her handes. She is like a Merchantes shippe, that bryngeth her victuailes from a farre. She is vp in the nighte season: to prouide meate for her houshold, and foode for her maidens. She considereth lande, and buyeth it, and with the fruite of her handes, she planteth a Vineyarde. She girdeth her loynes with strength, and corrageth her armes. And of the perceiue that her housewifrie dooeth good, her candell goeth not out by nighte. She laieth her fingers to the spindle and her hand taketh hold of the distaffe. She openeth her hande to the poore, yea, she stretcheth furthe her handes, to suche as haue nede. She feareth not, that the colde of winter shall hurte her house, for all her houshold folkes are clothed with skarlet. She maketh her self faire ornamentes, her clothyng is white Silke and purple. Her housebande is muche set by in the gates, when he sitteth emōg the rulers of the land. She maketh cloth of silke: and selleth it, and deliuereth girdels vnto the merchaunt. Strength and honor is her clothyng, and in the latter daie she shall reioyce. She openeth her mouth with wisedom, & in her tongue is the law of grace. She loketh wel to the waies of her houshold: & eateth not her bread with idlenes. Her children shall arise, & cal her blessed: and her husband shall make muche of her. Many daughters there be, that gather riches together: but thou geuest aboue them all. For fauour is deceiptfull, and beautie is a vaine thyng: but a woman that feareth the Lorde, she shalbe praised. Geue her of the fruite of her handes, & let her owne workes praise her in the gates of the citie.

The booke of the Preacher otherwise called Ecclesiastes.

The first Chapiter.

THese are the wordes of the Preacher, the sonne of Dauid, King of Ieruzalē. All is but meere vanitie (saith the preacher) all is meere vanitie. For what eie hath a man, of all the labor that he taketh vnder the sonne? One generacio passeth awaie, another commeth: but the yeeth abideth stil. The sōne ariseth, the sonne goeth downe, and returneth to his place, that he may there rise vp again. The wynd goeth toward the South, and turneth vnto the North, it cōpasseth his compasse, wheeleth about, & goeth furth, and his rightes returneth again to his owne. All floudes run into the sea, and yet is the sea it self not filled: for vnto what place the waters run, thence thei come to flowe again. All thynges are so hard to be knowen, that no man can expresse them. The eie is not satisfied with sight: therein is not filled with hearyng eare with hearyng. That thyng that hath been, cōmeth to passe again: and the thyng that hath been doen, shalbe doen again: ther is no new thing vnder the sonne. Is there any thyng wherof it maie be saied: Lo this is newe? For it was long ago, in the tymes that haue been before vs. The thyng that is past, is out of remembraunce: euen so the thynges that are for to come, shall no more be thought vpon emōg them that come after. I my self the preacher was kyng of Israel at Ieruzalem, and did apply my mynd to seke out, and serche for knowlege of al thynges, that are doen vnder heauen. Suche trauail and labor, hath God geuen vnto the children of men, to exercise themselues therein. Thus haue I considered all the thynges, that come to passe vnder the sonne: and lo, thei are all but vanitie, and vexacion of mind. The croked cānot be made streight, nor the thing that is vnperfect, cannot be accōpted with thynges that are perfect. I commoned with myne awne harte, saiyng: lo, I am come to a greate estate, and haue gotten more wisedō, then al thei that haue been before me in Ieruzalem. Yea, my hart had greate experience of wisedom and knowlege. For therunto I applied my mynd, that I might know what wer wisedome and vnderstandyng, what were errour and foolishnesse: and I perceiued, that this was also, but a vexacion of mynde: for where muche wisedom is, there is also greate trauail and disquietnes: and the more knowlege a man hath, the more is his care.

A. Ouerlong Eccles. xii. b.

B. Iob. xxii. b. Psa. xvii. c. Eccl. xiii. d. Eccl. iii. b.

C.

D.

¶ The .i. Chapiter.

The .xxi. daie of Marche. A. THen saied I thus in my harte: now go to I will take myne ease, & haue good daies. But lo, that is vanitie also: in so muche that I saied vnto the man geuen to laughter: thou art mad, and to mirthe, what deceiuest thou? B. So I thought in my hart, to geue my flesh vnto wine and again, to applie my mynde vnto wisedome, and to comprehende folishnes, vntill the time that among all the thynges, which are vnder the Sonne I might se what were best for men to do, so long as thei liue vnder heauen. C. I made gorgeous faire workes, I buylded me houses, and plated vineyardes. I made me orchardes, and gardens of pleasure, and planted trees in them, of all maner tewines. D. I made pooles of water, to water the grene frutefull trees with all. E. I bought seruauntes and maidens: and had a great houshold. F. For so had I cattell and shepe, I had more substaunce of them, then all they that were before me in Jerusalem. I gathered siluer and golde together, euen a treasure of kynges & countries. I prouided me syngers and women, which could play on instrumentes, to make men mirth and pastyme. I got me psalteries and songes of musicke. And I was greater, and in more worship, then all my predecessors in Jerusalem. For wisedom remained with me: and lo, whatsoeuer myne eyes desired, I let them haue: and withheld not from them any ioye wherein myne hart delighted, or had any pleasure I withheld it not from it. For thus my hart reioyced in all that I did: and this was my portion of all my trauaill. G. But when I considered all the workes that my handes had wrought, and all the labour that I had taken therein: lo, all was but vanitie, and vexation of mind, and nothyng of any value vnder the Sonne. Then turned I me to consider wisedome, errors and folishnesse. (For what is a man, that might be compared to me, the kyng of suche workes?) and I saw that wisedome excelleth folishnes, as far as light doth darknes. For a wise man hath his eyes in his hed, but the foole goeth in the darknes. I perceiued also, that thei both had one ende. Then thought I in my mynd. If it happe I but as the foole, as it doth to me, what auaileth me then to labor any more for wisedom? So I communed with my hart, that this also was but vanitie. For the wise are euer as litle in remembraunce, as the foolishe, for the time that come, when all shalbe forgotten: yea, the wise man dieth as well as the foole. Thus began I to be weary of my life, in so muche, that I could awaie with nothyng that is doone vnder the Sonne, for all was but vanitie, and vexation of mynd: yea, I was weary of al my labor, which I had taken vnder the Sonne, because I should lee fain to leaue them vnto another man, that commeth after me: and who knoweth whether he shalbe a wise man or a foole? And yet shall he be lord of all my labour, which I with suche wisedome haue taken vnder the Sonne. This is also a vaine thyng. H. So I turned me, to restrain my mynde, from all suche trauaill, as I toke vnder the Sonne: for so muche as a man should worke truely with wisedom, with vnderstandyng, and oportunitie, and yet lee fain to leaue his labours vnto another, that neuer swette for them. This is also a vaine thyng, and a greate misery. For what getteth a man of all the labour and trauaill of his mynde, that he taketh vnder the Sonne, but heuinesse, sorowe, and disquietnesse all the daies of his life? In so muche, that his harte cannot rest in the night: this is also a vaine thyng. I. Is it not better then, for a man to eate and drinke, and his soule to be merry in his labor? Yea, I saw that this also was a gifte of God. For who will eate or go more iustely to his worke then I? And why? God geueth to the man, that is good before hym, wisedom vnderstandyng and gladnesse: but vnto the sinner he geueth werinesse and superfluous care, that he maie gather, and heape together the thyng that afterward shalbe geuen vnto hym, whom it pleaseth God. This is now a vaine thyng: yea, a very disquietnesse and vexacion of mynd.

Eccle. b. d.

¶ The .ij. Chapiter.

1. Euerlong. EVery thyng hath a tyme: yea, all that is vnder the heauen hath his conuenient season. There is a tyme to be borne, and a tyme to dye. There is a tyme to plante, and a tyme to plucke vp the thing that is planted. A time to slea, and a tyme to make whole. A tyme to breake downe, & a tyme to buyld vp. A tyme to wepe, and a tyme to laugh. A tyme to mourne and a tyme to daunce. A tyme to caste awaye stones, and a tyme to gather stones together. A tyme to embrace, and a tyme to refrain fro embracyng. A tyme to winne, and a tyme to lose. A tyme to spare, and a tyme to spende. A tyme to cutte in peeces, and a tyme to sowe together. A tyme to kepe silence, and a tyme to speake. A tyme to loue, and a tyme to hate. A tyme to warre, and a tyme of peace. B. What hath a manne clas (that doeth any thyng) but werienesse and labours? For as touchyng the trauaill and carefulnesse, which God hath geuen vnto menne, I see that he hath geuen it them, to bee exercised in it. All this hath he ordeined marueilously goodly, to euery thyng his due tyme. C. He hath planted ignorance also in the hartes of menne, that they should not comprehende the grounde of his workes, which he doeth from the beginnyng, to the ende. So I perceiued, that in these thynges there is nothyng better for a manne then to be merry and to do well, so long as he liueth. For all that a man eateth and drinketh, yea, whatsoeuer a man enioyeth of all his labor, that same is the gift of God (excepte

Eccle. ij. a. iiij. b. v. b.

also, that whatsoeuer God doth, it continueth for euer. And that nothyng can be put vnto it, nor taken from it, and that God doeth it to the intent, that men should feare hym. The thyng that hath been, is now: and the thyng that is for to come, hath been alore tyme, for god requireth again the thyng that was paste. Moreouer, I sawe vnder the Sonne wickednesse, in the stede of iudgement, and iniquitie in stede of righteousnes. Then thought I in my mynde: God shall separate the righteous, and the vngodly, and then shalbe the tyme and iudgement, of all counsailes and woorkes. I commoned with myne awne hart also, concernyng the children of men: how god hath chosen them, & yet letteth the appere as though thei were beastes: for it happeneth vnto men, as it doeth vnto beastes: and as the one dieth, so dieth the other: yea, thei haue bothe one maner of breth, so that in this a manne hath no preeminence aboue a beast, but all are subiect vnto vanitie. Thei go all vnto one place for as thei be all of dust, so shall thei all turne vnto dust again. Who knoweth the spirite of man, that goeth vpward, and the breath of the beast, that goeth downe to the yearth? Wherfore I perceiue that there is nothyng better for a man, then to be ioyfull in his labor: for that is his portion. But who will bryng him to se the thyng, that shal come after him?

¶ The iij. Chapiter.

SO I turned me, and considered all the violent wrong, that is dooen vnder the Sonne: and beholde, the teares of suche as wer oppressed: and there was no man to comfort them, or that would deliuer and defende them, from the violence of their oppressors. Wherefore I iudged those that are ded, to be more happy, then those that be aliue: yea, him that is yet vnborne, to be better at ease, then thei bothe, because he seeth not the miserable woorkes, that are dooen vnder the Sonne. Againe, I sawe that all trauail and diligence of labor, that euery man taketh in hand, was dooen of enuie against his neighbor. This is also a vain thing, and a vexacio of mind. The foole foldeth his handes togeither, & eateth vp his awne flesh. One handfull (saieth he) is better with rest, then both the handes full with labor, and trauaill of mynde. Moreouer, I turned me, and beheld yet another vanitie vnder the Sonne. There is one man, no mo but hymselfe alone, hauyng neither child nor brother: yet is there no ende of his carefull trauaill: his eyes cannot bee satisfied with riches, & yet doeth he not remember hymselfe, and saie: for whom doo I take suche trauaill? For whose pleasure doo I thus consume awaie my life? This is also a vaine and miserable thyng. Wherefore two are better then one: for they maie well enioye the profite of their labour. For if one of them fall, his companion helpeth hym vp again: but woe is hym that is alone, for if he fall, he hath not another to helpe hym vp again. Then two lye togeither, thei are warme: but how can a body bee warme alone? One maie bee ouercome, but two maie make vefi faunce. A threefold cable is not lightly broken. A poore child beyng wise, is better then an old kyng that doteth, and cannot beware in tyme to come. Some one commeth out of prisone, and is made a Kyng: and another whiche is borne in the kyngdom, commeth into pouertie. And I perceiued, that all meane liuyng banes the Sonne, go with the seconde childe, that shall stande vp in the stede of the other. As for the people that haue been before hym, and that come after hym, shal not reioyce of him. This is also a vain thyng, and vexacion of mynde. When thou commest into the house of God, kepe thy foote, & draw nigh, that God which is at hand maie heare: that thou geue not the offeryngs of fooles: for thei knowe nought but to do euill.

D.
Wene. xli. b.
1. Reg. xvi. c.
16. Reg. xiii.
6. pa. xxxiii.
iij. re. xxxv. a

¶ The. iiij. Chapiter.

BE not hastie with thy mouthe, and let not thyne harte speake any thyng rashly, before God. For God is in heauen, and thou vpon yearth, therefore let thy woordes bee fewe. For where muche carefulnes is, there are many dreames: and where many woordes are, there menne maie heare fooles. When thou make a vowe vnto God, be not slacke to performe it. As for foolishe vowes, he hath no pleasure in them. It is better it is that thou make no vowe, then that thou shouldest promise, and not paie. Suffre not thy mouthe to make the flesshe for to synne, neither saie thou before the Angell: that it is thy ignorance. For then God will bee angrie at thy voice, and destroy all the woorkes of thyne handes. And why? Where as are many dreames, and many woordes, there are also diuerse vanities: but loke that thou feare God. If thou seest the poore to be oppressed, and wrongfully dealte withall, so that equitie and right of the lawe is wrested in the lande, maruaill not thou at suche a thyng, for one guestie man hath to doe with another, and the moste mone are in authoritie ouer the poore. Moreouer of the yearth vpholdeth all things: yea, the kyng hymselfe is maintained by husbandrie. He that loueth money, will neuer be satisfied with money: and whoso delighteth in riches, shall haue no profite thereof. This is also a vain thyng. Where as muche riches is, there are many also that spende them awaie. And what pleasure more hath he that possesseth them, sauyng that he maie loke vpon the with his eyes? A labouryng man eateth sweetely, whether it be little or much that he eateth, but the aboundance of the riche, will not suffer

D.
Wene. xli. b.
1. Reg. xvi. c.
16. Reg. xiii.
6. pa. xxxiii.
iij. re. xxxv. a

A. Quenton.

Went. xxii. a
Baruch. iii.

D.
Eccli. iij. d
Abacuc. i. a

plaine sore sickenes and foule plage, which I have seen vnder the sonne, (namely) that they kept vnto the hurt of him that hath the in possession. For often times there goeth with his great misery & trouble: and ye he haue a childe in getteth nothing. Like as he came naked out of his mothers wombe, so goeth he thether agayne, and taketh nothing away with hym of al his labour. This is a miserable plage that he shal go away euen as he came. What is he lpeth it him that he hathe laboured in the wynde? All the dayes of his lyfe also he eateth in the darke, with great carefulnes, sickenes, and sorow. Therefore mee thincketh that a better and a fairer thinge is mans to eate and to be merie of that he hath labored in the sonne, that he taketh vnder the sonne all the dayes of his life whiche god geueth him, for this is his portion. For vnto whosoeuer god geueth riches, goodes and power, he geueth it him to enioye, to take it for his portion, and to be merie of his labour: this is the gyft of god. For he thinketh not much howe long he shall liue, so a man be as godfilleth his hart with gladnes.

The vi. Chapter.

THere is yet a plage vnder the sonne, and that is a general thyng amonge men. When God geueth a man riches, goodes, all honour, so that he wanteth nothyng of all that his hart can desire, and yet god geueth him not leaue to enioye the same, but an other man spendeth them. This is a dayne thing and a miserable plage. Yf a man begett an hundred children, and liue many yeres, so that his dayes are many in number, and yet cannot enioy his good, neyther be buried, as for him I say that vntimely byrth is better then he. For he commeth to naught and spendeth his time in darkenes, and his name is forgotten. Moreouer, he seeth not the sonne, and knoweth not of it: & yet hath he more rest then the other. Yea, though he lyued two thousande yeares, yet hath he no good life. Come not all to one place? All the labour that a manne taketh is for himselfe, and yet his desire is neuer filled after his minde. For what hath the wise more then the fole? What helpeth it the poore that he knoweth, to walke with fooles before the liuing? The sight of the eyes is better then that the soule should walke after desires of the lust. Moreouer, this is also a vaine thing, and a disquietnesse of mind. What thing that hath ben is named already, & knowen that it shal man himselfe, neither may he go to law with him that is mightier then he. Many thynges there be that encrease vanitie, and what hath a man the more? For who knoweth what is good for man liuing, in the dayes of his vayne life, whiche is but a shadow? Or who telleth a man what shal happen after him vnder the sonne.

The vii. Chapter.

A good name is more worth then precious ointement, and the day of death is better then the day of birth. It is better to goe into an house of mourning then into a banqueting house. For there is the ende of all men, and he that is liuing taketh it to harte. Sorowfulnes is better then to laugh: for when the countenaunce is heauy, the hart is better men. The heaute of the wise is in the mourning house, but the hart of the foolyshe is in the house of mirth. It is better to geue eare to the chastening of a wiseman, then to heare the song of fooles. For the laughing of fooles is like the crackyng of thornes vnder a potte. And this is but a vayne thing. The wyse man hateth wrong dealing: and abhoreth the harte that ruseth rewarde. Better it is to stidde the end of a thing the the beginning. The patient of spirit is better then the hie minded. Be not hastelye angry in thy minde, for wrathe resteth in the bosome of fooles. Say not thou, What is the cause, that the dayes of the olde tyme were better then they be now? For that were no wyse question. Wysedome with enheritaunce is good: yet better is it to the them that without care may behold the sonne. For wysedome defendeth as well as money, and the excellent knowlege and wysdome geueth life to him that hath it in possession. Consider the workes of god, how that no man can make the thing straight that he hath made crooked. In the time of prosperitie, and take the time of misfortune: for God maketh the one by the other to that a man can finde nothing els. All thynges haue I considered in the time of my vanitie: that the iuste man perisheth for his righteousnes sake, & the vngodly liueth in his wickednes. Be thou not ouer to righteous, nor ouer wise: that thou perish not. Be not ouer wicked, neyther be thou foolish, lest thou dye before thy time. It is good for thee to take holde of this, & not let the go out of thy hande. For he that feareth god commeth forth with them all. Wysedome geueth more courage vnto the wise then ten mighty men of the citie. For there is not one iust person vpon earth that doeth good, & sinneth not. Take no hede vnto euery word that is spoken, lest thou heare thy seruaunt curse the: for thine owne hart knoweth that thou thy selfe also hast other times cursed other. All this haue I proued by wisedome. I thought to be wyse: but the matter further from me then it was before, and to deepe that I might not finde the bottom. I applied my minde also vnto it, to search and to seke out wisedome, and the reason of things, to know the wickednesse of the vngodly, and the errours of the foolishe. And I found, that a woman is more bitter then death. For she hath rule ouer her harte

of a wet that man (for his hands) hides are
changed: whosoe pleaseth god shall escape
from her: but the sinner shall be taken with her.
Beholde (sayeth the preacher) this have I di-
ligently searched out and proved. One thing
will bee considered with an other, that a man
may come by knowledge, which as yet I seke
and finde not. Among a thousand men I have
found one, but not one woman among all. Lo,
this only have I founde, that god made man
iust and right, but they sought many inuencio-
ons.

The. viii. Chapiter.

WHo is wyse, and parte knowledge to
make an answere? A mannes wysedome
maketh his face too shyne: but bashamefast-
nesse putteth it out of fauour. I counsell the kepe the
kinges commaundement, & the othe which I
have made vnto god. Be not hasty to goout of
his sight, & se thou continue in no euel thing
for whatsoeuer it pleaseth him that doeth he
lyke as when a kinge geueth a charge, his
commaundement is mighty: & who is to say vnto him, what wilte thou? Whoso
keepeth the commaundement, shall fele no har-
me, but a wise mans hart discerneth the tyme
and iudgement. For euery thing will have
his ordre, time and iudgement, and this is
the thing that maketh men full of carefulnes
and sorowe. And whye? A manne knoweth not
what is for to come: for who will tell him?
Neyther is there any man that hath power o-
ver the spirite, too kepe the spirite, nor to
have any power in the time of death, is it not
he also that can make an ende of the battaile
neyther may vngodlynesse deliver them that
vse it. All these thinges have I considered, & applyed my minde vnto euery mans
worke, that is vnder the sunne: howe one man hathe
lordship vpon an other to his awne harme.
For I have ben often thingedes brought in
their graues: & yet they have returned again
and came from the place of holye menne,
which in the citie were growen out of me-
mory, as vnto them: also that is vayne thing
is also a vayne thing: because now that euell
workes are not hastily punished, the harte of
man giueth him selfe ouer vnto wickednes. Yea
though an euel mayster offende an hundreth ti-
mes, and god deferre geuing him longe leyer:
yet am I sure, that it shal go wel with them
that feare god: because they have ben before
their eies. Againe, as for the vngodly, it shal
not be well with him, neyther shal he prolong
his dayes, but cut as a shadow: for that he dre-
eth not god before his eies. There is a vanite vpon
yearth: I here be iust men, vnto whome it hap-
peneth, as though they had the workes of
the vngodly. Againe there bee vngodlye,
vnto whome it goeth as though they had
the workes of the righteous. Thys have I
called also a vayne thing. Therfore I com-
mende gladnes, bycause a man hath no bet-
ter thing vnder the sunne, but to eate & drinke
& to be merye. And so I applied my
minde to knowe wysedome, and to knowe the
trauaile that is in the worlde: and that of such
a fashion, that I suffer not myne eies to sleape
neyther day nor night. I understode of all the
workes of God, but it is not possible for a
man to attaine vnto the workes that are done
vnder the sunne: and though he bestow pyn
labour to seke them out, yet can he not reache
vnto them, yea though a wise man wold vnder-
take to knowe them, yet shall he not reache
them.

The. ix. Chapiter.

FOR all these thinges purposed I in my
mynde to seke oute. The righteous and
wyse men, and their ouerwarkes also, are in
the hande of GOD: and there is no man that
knoweth either loue or hate, but all thynges
are before them. It happeneth vnto one as
vnto another: it goeth with the righteous as
with the vngodly: with the good and cleane,
as with the vncleane: with him that offe-
reth as with him that offereth not, like as it
goeth with the vertuous, so goeth it also with
the sinner: & it happeneth vnto the swerer
to happeneth it also to him that is afrayed to
be forsworne. Among all thinges that come to
passe vnder the sunne: this is a misery that
it happeneth vnto all lyke. Yeuen the cause
also that the hartes of men are full of wicked-
nesse, and mad folyshnesse is in their hartes
as longe as they lyue, but yll they dye. And
whye? as long as a man liueth, he hath an hope:
for a quicke rogge (say they) is better then a
dead lyon. For the that be liuing, know that
they shall die, but the that be dead know no-
thyng: neyther receyue they any more
for their memorial is forgotte, so that they
be neyther louede, hated, nor enuied: neyther
have they any more part in ther worlde in all
that is done vnder the sunne. Go thou thy
way then, eate thy bread with ioye, and drinke
thy wyne with a glade harte, for thy worke
pleaseth GOD. Let thy garmentes be
alwayes white. And lette thy heade lacke
no ointement. Lyue thy lyfe ioyfully
with the wife whome thou louest, all the
dayes of the lyfe, which he hath geuen thee
GOD geueth the vnder the sunne. All the
dayes of thy vanitie, for that is thy portion
in this lyfe, & of all thy labours and tra-
uayle that thou hast taken vnder the sunne.
Lyke as that thou takeste in hande to doe,
that doe with all thy power, for in the grae-
ue that thou goeste vnto, there is neyther
worcke, counsell, wysedome nor lyfe
dome. And I turned me vnto the other thing
that was vnder the sunne, and I sawe that in
runnyng, it helpeth not to bee swifte: in bat-
tayle it helpeth not to be stronge, to fighte,
it helpeth not to bee wyse: to wyche, it
helpeth not to be subtyle: to be hadde in

wyll, whereupon not the leest cumpany: But
all all ye them in tyme and Fortune. * For a
man knowethe not hys tyme, but lyke as the
fyshe are taken wyth the Angle, and as the
Byrdes are caught wythe the Snare. Euen soo
are men taken in the perelloue tyme, when it
commeth sodenly vpon them. Thys wyfedome
have I also vnder the Sunne, and me thought it a greate thynge. There was a
little Cyte, and a fewe menne within it: to the
whiche there came a great kyng & besieged it, & made great
bulwarkes against it, and in the Cytie there
was found a poore manne (but he was wyse)
wyche wyche hys Wyfedome delyuered the
Cytie: Yet was there no bodye that had any
respecte to suche a symple man. Then sayd I
Wyfedome is better then Strengthe. Neuertheles, a symple manne: Wyfedome is dec-
spited, and his wordes are not heard. A wyse
manne counsayle that is followed in Secy-
lence, is lyke vnto the crynge of a Capy-
tayne among fooles. * For wisedome is bet-
ter then harnesse: but one vnthryfte alone de-
stroyeth much good.

¶ The. x. Chapitre.

A Deade flye doth corrupt swete oyntement
and maketh it to stinke. Euen so oft times
ye that is made of, for wysdome & honoure is
abhorred because of a lytle foolysnesse. A
wyse mannes harte is vpon the rycht hande,
but a fooles vpon the left. A foole wyl shewe
hym selfe when hee goeth by the waye: Yet
thynketh hee that every man doeth as fool-
yshely as hymselfe. If a principal Spirytte
be geuen thee to beare Rule, * Be not negli-
gent then in thyne Office: for by cause that canne
take rest of hymselfe auoydeth greate offen-
ces. In other plague there is, whyche I have
seene vnder the Sunne: namely, the ignorau-
ce, that is, com vnolye among Potentates: in
that, that the sole sytt in great dygnitie, & the
ryche are set down lowthely. I have seene Ser-
uantes ryde vpon horses, and princes goyng
vpon their feete, as it were Seruauntes. *
But he that diggeth vp a pitte shal fal therin,
hym selfe: and whoso breaketh downe the
hedge the serpente shall byte hym. Whoso re-
mooueth the stones, shal have trauayle inthall,
and he that heweth wod, shalbe hurt therwith.
When an yron is blonte, and the poincte not
sharpened, it muste be whette agayne, and that
with myght: Euen so doeth wyfedome folow
diligence. A babbler of hys tonge is no bet-
ter then a Serpente that stingeth wythoute
hissyng. The wordes that come out of a wise
mannes mouth are gracious: but the lippes
of a foole wyl destroy hymselfe. The begyn-
nyng of hys talking is folishnes, and the last
wordes of hys mouth is starke madnesse. A
foole is full of wordes, and a manne cannot
tel what shal come to passe, who will warne
hym, of it that shal folowe after hym? The la-
bour of the fole hurteth yemens vnderstandyng, whyche
they knowe not how to go into the cytie. Wo
be vnto the (O thou land) whose kyng is but
a chylde, and whose princes are vp early at
their Banquettes. But wel is thee (O thou
land) whose kyng is comen of Nobles, and
whose princes eate in due season, for necessi-
tie and not for lust. Through slouthfulnesse
the house falleth downe, and through yele
handes it rayneth in at the house. Meate ma-
keth men to laughe, and * Wyne maketh the mery, but vnto money are all thinges obedient. Eccles. xiij. d.
Curse the kyng no euel in thy thoughte, and
speake no hurt of the ryche in thy preuy ch-
bre: for a Byrde of the ayre shall betraye thy
voyce, and with her feethers shal he betraye
thy wordes.

¶ The. xi. Chapitre.

Caste thy breade vpon wete places, and so-
shalte thou finde them after many dayes. A. Quentyn
Geue part vnto seuen, and also vnto eyght,
for thou knowest not what myscry shall come
vpon the yearth. When the Clowdes are full
they poure out rayne vpon the yearthe. And
when the tree falleth (whyther it be towarde
the south or North) in what place soeuer it
falleth, there it lyeth. He that regardeth the
wynde, shall not sowe: and hee that hath re-
spect vnto the cloudes, shal not reape. Lo. Lo.
lyke as thou knowest not the waye of the
spirit how it entreth into the litle body, be-
yng yet in the mothers wombe: Euen so thou
knowest not the workes of God, whiche is
the worke master of al. Cease not thou there-
fore wyth thy handes to sow thy seede, whe-
ther it be in the morning or in the euenyng
for thou knowest not whether thys or that
shal prosper, and if they bothe take, it is the
better. The lyght is swete, and a pleasaunte Ec.
thyng it is, for the eies to loke vpon the sun.
* If a manne live many yeares, and be glad
in them all, lette him remembre the dayes of
Darckenesse, whyche shalbee many, and that
all thynges bee but vanitie. Bee glad then
(O thou youngue manne in thy youthe, and
let thy harte bee merye in thy young dayes:)
follow the wayes of thine owne hart, and the
lust of thyne eies, but bethen sure, that God
shall bryng the into iudgemente for all these
thynges.

¶ The. xii. Chapitre.

Put away vnpleasure out of thyne harte Tho. xxbi. Ioh.
and remoue euel from thy body: for child- Of virgin. B.
hode and youth is but vanite. Remembre thy
maker the rather in thy Youthe, ere euel the
dayes of aduersitie came, and or the yeares
drawe nye, when thou shalte saye: I have no
pleasure in them: before the sonne, the lyghte
the mone & sterres be darkened, & or the clou-
des turne againe after the rain: whe the kepers
of the house shal tremble, & whe the stronge men
shal bowe themselues, whe the millers stand
styl because they be so fewe, & whe the ouer- Ec.
of the windowes shal waxe dimme, when the

UMI

doores in the streetes shalbe shut, when the voice of the miller shalbe layed downe: when men shal ryse vp at the voice of the byrd, and when all the daughters of Musique shalbe brought low: when men shall feare in the places, and bee afraied on the wayes, when the almond tree shal florish, and he laden with the grashopper, and when al lustes shall passe: because man goeth to his longe home, and the mourners go about the streates: Or ever the siluer lampe be taken away, and or ever the golden vial be broken. Or the pot be broken at the well, or the wheele vpon the cesterne, and that the dust be turned againe into yearth, as it was: and the spirite shal returne vnto god which gaue it. All is but vanitie (saith the preacher) all is but vanitie. The preacher was yet more wise, & taught the people knowledge: he gaue good heede, sought out the ground, & set forth many parables: his diligence was to set out acceptable wordes: eight scripture, & the words of the truth: for the wordes of the wise are like prickes & nailes, that go thorow, wherewith the shepe gathered is holden vp: for they are geuen of one shepeherde onely. Therefore beware (my sonne) of that warne that is beside this: for to make many bookes is an endlesse worke and to loude crying wereth the body. Let vs heare the conclusion of all thinges: Feare god, and keepe his commandementes: For that toucheth al men. For god shal iudge al workes, and secret things, whether they be good or euel.

The ende of the boke of the preacher, otherwyse called Ecclesiastes.

The Ballade of Ballades

of Salomon: called in Latin, Canticum Canticorum.

The. i. Chapitre.

Let him kysse me with the kysses of his mouthe: for thy loue is more pleasaunt then wine: and that because of the good and pleasaunte sauoure of thy most precious balmes. Thy name is as sweete smelling oyntement when it is powred forth, therefore do the maydens loue thee. Draw thou me vnto thee: we will runne after thee. The king hath brought me into his secret chambers. We will be glad & reioyce in thee, & make more of thy loue then of wine. Right iustly do they loue thee. I am black (o ye daughters of Ierusalem) like as the tentes of the Cedarenes, and as the hangynges of Salomon, but yet am I fayre, and beautifull withal. Marueil not at me, that I am so black, for why the sonne hath shined vpon me. My mother children were displeased with me, they made me keper of the vineyardes, but mine owne vineyarde haue I not kept. Tell me o thou whom my soule loueth, where thou feedest, where thou makest them rest at the noone day: for why shal I be like him that goeth astray about the flockes of thy companions? If thou know not thy selfe o thou fayrest among women) then go thy way further after the foote steppes of the sheepe, & feed thy goates beside the shepeheardes tentes, vnto the hall of Pharao's charioteer haue I compared thee, o my loue. Thy cheekes & thy neck is beautifull as the turtles, & hanged with chaynes & goodly iewels, a necklace of gold will we make thee with siluer buttons. Whyle the king sitteth at the table he shal smel my spikenard, a bondle of myrre is my loue vnto me: he will lye betwixte my breestes. Is cluster of Camphire is the vine yardes of Engaddi is my loue vnto me. O howe fayre art thou my loue, o how fayre art thou? thou hast doues eyes, o how faire art thou my beloued, how well fauoured art thou? our bed is decked with floures, the cielinges of our house are of Cedre tree, and our crosse ioynges of Cipresse. The. ii. Chapitre.

I am the lily of the fielde, and Rose of the valleys, as the rose among the thornes, so is my loue among the daughters. Like as the apple tree among the trees of the wood, so is my beloued among the sonnes. My delite is to sit vnder his shadow, for his fruit is sweete vnto my throte, he bringeth me into his wine celler, his banner spred ouer me is my loue, set about me cups of wine, cherish me with apples, for I am sick of loue. His left hande is vnder my hed, and his right hande shall embrace me. I charge you o ye daughters of Ierusalem by the Roes & hyndes of the feelde, that ye awake not vp my loue, nor touch her til she be content herselfe. Hearken, where the voice of my beloued is there cometh he hopping vpon the mountaines, & leaping ouer the litle hilles. My beloued is like a roe or a yong hart. Beholde he standeth behinde our wal, he looketh in at the windowes, and espeth through the grate. My beloued answered, and said vnto me. Stand vp my loue, my beautiful, & go to thine owne, for lo the winter is now paste, the rayne is away and gone. The floures appeare in the feelde, the time of birdes singing is come, & the voice of the turtle doue is heard in our land. The figtree bringeth forth her figges, & the vines beare blossomes, and geue a good smel. Vp vp (my loue) come my loue my beautiful, & come. For lo my doue (houte of the caues of the rocke, out of the hole of the wal, & let me se thy countenance, & heare thy voice, for sweete is thy voice, & faire is thy countenance. Take vs the foxes, yea the litle foxes, that marre the vines, for our vines beare blossomes. My loue is mine, & I am his which feedeth among the lilies, vntil the

Eccle. j. a.

Eccle. xij. b.

Exod. xiij.

Cant. iij. a.

Cant. ij. b.

Cant. ij. b.

Cant. ij. b.

Cant. ij. b.

he was be gone. Come again (O my beloued) and be lyke as a Roe, or a yong harte vpon the hilly mountaynes.

¶ The. iii. Chapiter.

By nyght in my bedde I sought hym, whō my soule loueth: yea diligently sought I him, but I could him not. I wil get vp (thought I) and go about the cytie, in the wayes, in all the stretes, wil I seke him whome my soule loueth: but whē I sought him I could him not. The watchemen also that goe about the cytie found me. Saw ye not him whom my soule loueth? So when I was a litle passe, then I founde hym whome my soule loueth. I haue gotten holde vpon him, and wil not let him go vntil I bring hym into my mothers house, and into her chābre that bare me. * I charge you O ye daughters of Jerusalem, by the Roes & Hindes of the fyldes, that ye wake not vp my loue, nor touche her til sh. be content herselfe. Who is this that cōmeth vp out of the wildernesse like vapours of smoke, as it were a smell of myrre, frankencence, & all maner of spyces of the apotecary? Behold about Salomons bedstede there stand threscore valiaunt men of the most mighty in Israel. They hold swerdes euery one, & are expert in warre. Euery man also hath his sweard vpō his thigh because of feare in the nyght. King Salomon had made himselfe a palace of the woodde of Lybanus, the pilliers are of Siluer, the couering of golde, the seate of purple, the ground is pleasauntly paued with loue, for the daughters of Jerusalem. Go forthe, (O ye daughters of Syon) and beholde: King Salomon in the Croune, wherewith his mother crouned him in the day of his mariage, and in the day of the gladnes of his hart.

¶ The. iiii. Chapiter.

Behold faire art thou my loue, behold faire arte thou: thou hast doues eyen, besydes that whiche lyeth hidde within. Thy heris lockes are like the wool of a flocke of goten that be shorne vpon mount Gilead. Thi teeth are like shepe of the same bignes, which went vp from the washing place: where euery one beareth twoo twinnes, and not one vnfruitful among them. Thy lippes are like a rose coloured rybande: thy wordes are louely, thy cheekes are lyke a peece of a pomegranate within thyne heares. Thy necke is lyke the tower of Dauid builded with costlye stones, where out on the sides, whereupon there hang a.m. shieldes: yea al the weapons of the Gyauntes. * Thy .ij. breastes are like .ij. twinnes of yong Roes, which fede among Roses. O that I might go to the mountein of mirre, & to the hil of frankencence: til the day breke, & til the shadowes be past away. Thou art al faire (o my loue) and no spotte is in thee. Come to mee from Lybanus, (O my Spouse) come to me from Lybanus, looke from the toppe of Amana, from the toppe of Sanir, and Hermon, from the Lions dennes, and from the Mountaynes of the Leopardes. Thou hast with loue bewitched my heart, O my sister, my spouse: thou hast bewitched my hart with one of thine eies, and with one cheyne of thy necke. O howe fayre are thy breastes, my sister, my spouse. Thy breastes are more pleasaunt then wyne, and the smell of thyne ointementes passeth al spices. Thy lippes, O my spouse, droppe as the hony combe: yea milke and honye is vnder thy tongue, and the smel of thy garmentes is lyke the smel of Libanus. A gardeine well locked is my Sister, my spouse: a garden well locked, and a sealed wel. The frutes that are planted in the, are lyke a very paradise of pomegranates, with swete frutes: as Camphire, Nardus, & Safron, Calamus, Sinamō, with al swete smelling trees: Myrre, Aloes, and all the best spices. A wel of Gardeines, a wel of liuing waters, which ye runne doune from Libanus. Vp thou northwinde, come thou southwinde, and blow vpon my gardein, that the swell therof may be caried on euery side, yea, that my beloued may come into his gardeine, and eate of the swete frutes that grow therin.

¶ The. v. Chapiter.

I am come into my gardein. O my Sister, my spouse: I haue gathered my Mirre, with my spice. I haue eaten hony with my hony combe. I haue dronke my wine with my milke. Eate o ye frendes, drinke and be merye o ye beloued. As I am a slepe, and my hart is waking: I here the voice of my beloued, who he knocketh. Open, to me o my sister, my loue my doue, my dearling, for my hed is ful of dew and the lockes of my heare are full of the night droppes. I haue put of my cote how can I do it on then again? I haue washed my fete, how shal I file them againe? My loue put in his hande at the hole, and my hart was moued within me. I rose vp to open vnto my beloued, and my handes dropped with Mirre, & the Mirre ranne downe my fingres vpon the locke. I opened vnto my beloued, but hee was departed and gone his way. Alowe when hee spake my harte was gone, I sought him, but I coulde not finde him: I cried vpon him, neuertheles, hee gaue me no answere. So the watchemen that wente about the cytie, founde me: smote me, and wounded me: Yea they that kept the walles, toke away my kercheef fro me. I charge you therefore, O yee daughters of Jerusalem, yf ye spade my beloued, that ye tell him how that I am sicke for loue. What manner of man is thy loue aboue other louers? O thou fayreste among women? What manner thy loue doo more then other louers, that thou chargest vs so straightlye? My loue, my loue, hee is Whyte, and Ruddye coloured, a goodly man among ten thou-

sande, hys heade is as the moste fyne golde
his lockes of his heare are bushie, & blacke
as a crowe, his eies are as the eies of doues
by the water brookes, as thoughe they were
washed with milke, and are set like peeces in
golde. His cheekes are like a garden of bedde
wherein the Apothecaries plante all maner
of swete thynges. / His lippes are lyke vn-
to lilies that droppe swete smelling Myrre. His
handes are lyke golde ringes, hauing enclo-
sed the precious Stone of Tharsis. / His
body is as the pure yuorye, decte ouer with
Saphires. His legges are as the pillers of
Marble, set vpon Sockettes of Golde. His
face is as Libanus, and as the beauty of the
Cedre trees. The wordes of his mouth are
swete, yea he is altogether louely. Such one
is my loue. O ye daughters of Ierusalē surely
a one is my loue.

¶ The. vi. Chapiter.

WHether is thy loue gone then (O thou
fairest among wemen) whether is thy
loue departed? Wee will seeke hym with the.
My loue is gone downe into his garden, vn-
to the swete smelling bedde, that he may re-
creede hymselfe in the gardeine, and gather lo-
tes. My loue is mine and I am his, whyche
feedeth among the roses. Thou art beautifull
O my loue, as is the place of Thirza, thou
art fayre as Ierusalem, feareful as an army
of men with their banners. Turne away thine
eyes from me for they haue fette me on fire.
Thy heary lockes are lyke a flocke of Goa-
tes, growne vpon the mount Gilead. Thy teth
are lyke a flocke of shorne shepe, whyche go
oute of the washing place: where euery one
beareth twinnes, & not one barreiteful among
them. Thy cheekes are lyke a pece of a pome
granate. Within thy Volupers. There are
thre score Quenes, foure score Wyues, and
damselles without numbre. One is my doue,
one is my dearlyng. She is the only beloued
of her Mother, and deare vnto her that bare
her. When the daughters saw her, they fayre
she was blessed. Yea the Quienes, and wy-
nes praysed her. What is thee this that loo-
keth furthe as the Morninge? fayre as the
Moone, cleare as the Sonne, and fearefull
as an Armie of menne with their Banners.
I went downe into the nutte Gardeine to see
what grew by the brookes, and to loke if the
vineyarde flourished, or if the pome granates
were yet furth. I knew not that my soul had
made me the chariot of the people that be vn-
der Tribute. Turne agayne turne againe. O
thou perfect one, turne againe, turne againe
and we will loke vpon the. What will ye see in
the Sulamite? Shee is lyke menne of warre
singing in a company.

¶ The. vij. Chapiter.

HOw pleasaunt are thy treadinges with
thy shoes thou prince doughter? Thy

thyghes are like a fayre Iewell, whyche is
wrought by a cunning workes mayster. Thy
nauel is lyke a rounde Goblet, whyche is ne-
uer without drynke. Thy wombe is lyke a
heape of wheate, that is set about with roses.
Thy two breastes are lyke the two twinnes
of young Roes. Thy necke is as it were a
towre of yuorie, thyne eyes also are lyke the
water pooles that are in Hesebon, beside the
porte of Bathrabim, thy nose is lyke the to-
wer of Libanus, whiche loketh towarde Da-
mascus. That heade that standeth vpon the,
is lyke Carmell, and the heare of thy heade,
is lyke purple, and lyke a kyng goyng furthe
with his Garde about hym. O howe fayre
and louely art thou my derling in pleasures?
Thy stature is lyke a Palme tree, and thy
breastes lyke the grapes. I sayd I wil clymbe
vp into the palme tree, and take holde of hys
hye braunches. Thy breastes also shalbe as
the wyne clustres, the smell of thy nose thy-
nes lyke as the smell of Appples, and thy la-
wes lyke the best wyne. Whyche goeth strei-
ght vnto my beloued, and bryngeth the furthe by
the lippes of the auncyent eldres. Then will
I turne mee vnto my loue, and hee shall turne
hym vnto mee. O come on my loue, wee will
go furth into the felde, and take our lodgyng
in the villages. In the morning will wee go
see the vineyard, wee will seye the vine bee
sprong furthe, if the grapes bee growen, and
if the Pome granates be flotte oute. There
will I geue the my breastes. The Mandrago-
ras geue their swete smell, and beside our do-
res, are all maner of pleasaunt fruytes, both
newe and olde whiche I haue kept for the, O
my beloued.

¶ The. viij. Chapiter.

O That I myghte fynde the without, and
kysse thee, whome I loue as my brother
whyche sowkt my mothers breastes: and that
thou shalt not bee despised, I will leade thee
and bryngе thee into my mothers house that
thou mightest teache me, and that I might
geue thee drincke of spyced wyne, and of the
swete iuyce of my pome granates. His lefte
hande shalbe vnder my hedde, and hys ryghte
hande shal embrace me. I charge you, O ye
daughters of Ierusalem that ye wake not vp
my loue, nor touche her til he be content her
selfe. What is he thys, that commeth vp fro
the wilderneis: and leaneth vpon her loue? I
awaked the vppe among the Apple Trees:
where thy mother conceyued thee, where thy
mother (I saye) brought the into the worlde.
O set me as a seale vpon thine hart, and as a
seale vpon thyne arme: for loue is as myg-
ty as the death, and ielousy as the Hell. Her
coales are of fyre, and a verye flambe of the
Lorde: so that many waters are not able too
quenche loue, neythee may the streames drow-
ne it. yea if a man wold geue all the good of hys
house for loue, he wold cleane nothing. Our

syster is but yonge, and hath no brestes, what shall we do for our Syster, when she shalbe spoken for? If she be a wal, we shal buylde a syluer bulwarck therupon: If she be an open dore, we shal fasten her with bordes of Cedre tre. I am a wal, & my brestes like towres, thē was I as one that hath founde fauour in hys eyes. Salomon hathe a vineyarde at Baali Hamon, and this vineyarde deliuered he vnto the kepers: that euery one for the fruicte therof, should geue him a .M. peces of syluer. My vineyarde is in my syght: thou O Salomon must haue a thousande, and the kepers .ii. hundreth with the fruicte. Thou that dwellest in the gardeines, O let mee heare thy voyce, that my companions may harken to the same. O get the away, my lone, and be as a Roo, or a yong harte vpon the sweete smelling mountaynes.

Thend of the Ballade of Ballades of Salomon, called in Latin. Canticum Canticorum.

The boke of the Pro-phete Esay.

The .i. Chapitre.

The vision of Esaye the sonne of Amos, whiche he saw vpon Juda and Jerusalem: in the dayes of Uzia, and Joathan. Ahaz, and Jehezekiah kynges of Juda. Heare O heauen, and harken O earth. For the lord hath spoken, I haue norysshed & broughte vp children, but thei haue wone wickednes against me. The Oxe hathe knowen hys owner, and the Asse his masters cribbe: but Israel hath receaued no knowelege, my people hathe no vnderstanding. Alas for thys sinfull nacion, a people of greate iniquite: a frowarde generacion vnnaturall children. They haue forsaken the lorde thei haue prouoked the holye one of Israell vnto anger, and are gone backewarde. Whereby shold ye be plaged any more? For ye are euer falling away. The whole hedde is sicke and the harte is heauy. From the sole of the fote vnto the heade, there is no whole parte in all your body, but al are wounds, botches, sores & stripes which cā neuer be helped, bound vp mollified, nor eased with any ointment. Your landis lyeth waste, your cities are brent vp, your enemies deuoure your land, & ye must be faine to stand & loke vpon it, & it is desolate, as it were with enemies in a battaile. Moreouer, the daughter of Sion is left alone like a cotage in a vineyard, like a lodge in a gardeine of cucumbres, like a besieged citie, & except the lord of hostes, had left vnto vs a litle, we shold haue bene as Sodoma, & like vnto Gomorre. Heare the worde of the lorde ye lordes of Sodoma: and harken vnto the law of oure God, thou people of Gomorre. Why offre ye so many sacrifices vnto me? I am full of the offringes of wethers, & of the fatnes of fed beastes. I haue no pleasure in the blonde of bullockes, lambes, & goates. Whē ye appeare before me, who requireth you to treade with in my porches? Offre me no mo oblacions, for it is but lost labour. Encense is an abhominable thing vnto me. I may not away with your new monethes, your Sabothes & solempne dayes. Your fastinges are also in vayne. I hate your new holy dayes and fastinges, euen fro my very hart. Thei make me weery, I cānot abide them. When you hold out your handes, I wil turne mine eies from you. And though ye make many prayers, yet wil I heare nothing at al, seing your handes are ful of blond, wash you, make you cleane, putte awaye youre euell thoughtes out of my sight, cease from wyng of euell. Learne to do right, aply your selues to equitie, deliuer the oppressed, help the fatherlesse to his right, let the wimmes complaint come before you. Now go to saith the lord, let vs talke together. Though your sinnes be as red as scarlet, they shalbe as white as snow. And though they were like purple, they shalbe as white as wol. Yf ye be louing & obedient ye shal enioye the beste thing that groweth in the land. But if ye be obstinate & rebellious, ye shalbe deuoured with the swerd for thus the Lorde hathe promised with his own mouth. How happeneth it thē, that the righteous citie (whiche was ful of equitie) is become vnfaithful as an whore? righteousnes dwelte in it but now mutherers. Thy siluer is turned to drosse, & thy wine myxt with watre. Thy Princes are wicked & companions of theues. They loue giftes altogether, and gape for rewardes. As for the fatherles thei help him not to his right, neyther will they let the widowes causes come before them. Therfore sayth the Lord God of hostes, the mighty one of Israel: Ah, I must ease me of mine enemies, and auenge me of myne aduersaries. I shal lay my hande vpon the, & burne out thy drosse from the sinne & purelie, & put out al thy tinne, and set thy iudges again as they were sometime and thy Senatours as they were from the beginning. Then shalte thou be called the righteous citie, the faithful citie. Sion shalbe redemed with equitie, and they that turne again vnto her in righteousnes. For the transgressours & vngodly & such as are becom vnfaithful vnto the lord must altogether bee vtterly destroyed, & except ye be ashamed of the okes trees wherin ye haue so delited, and of the gardeines that ye haue chosen, ye shalbe as an Oke whose leaues are fallen away: and as a garde that hath no moisture. As for the glorie of these thinges it shalbe turned into dry strawe and hee that made them into a sparke. And they shall bothe burne together, so that no man shalbe able to quenche them.

Vnnatong

THis is the worde that was opened vnto Esay the sonne of Amoz, vpon Juda & Jerusalem. Je withe also in the last day, that the hill, where the house of the Lorde is buylded shalbe chief among hilles, and exalted aboue all litle hilles. And al nations shal preache vnto him, and the multitude of peoples shal go speaking thus one to another: vp let vs go to the hill of the lorde and to the house of the god of Jacob: that hee may shewe vs his waie, and that wee may walke in his pathes. For the law shal come out of Sion, and the worde of the Lorde from Jerusalem, and shall geue sentence among the heathen, and shall reproue me the multitude of people: their shal breake their swerdes also into mattockes, and their speares to make sithes. And one people shal not lift a weapon against another, neyther shal they learne to fight from thence furth. Come yet (O house of Jacob) let vs walke in the light of the Lorde. But thou hast forsaken thy people the house of Jacob because they go farre beyonde their fathers in sorceries (whom they haue as the philistines had) and in straunge children, their thinke themselues to haue enoughe. Their lande is ful of siluer and golde, neyther is there any ende of theire threasure. Their lande is also full of horses, and no ende is there of their charretes. Their lande also is full of vaine goddes, and before the worke of their owne handes haue they bowed them selues, yea, euen before the thinge that their owne fingers haue made. There kneleth the man, there falleth the man doune before them so that thou canste not bring him awaye from thence. And therfore get the into some rock, & hide the in the ground, for feare of the lord & for the glory of his maiesty. Whiche casteth downe the high lokes of the presumpteous personnes, and bringeth lowe the pride of man, and the Lorde onely shalbe exalted in that day. For the day of the lorde of hostes shal go ouer all prine & presumption vpon all the that exalt theselues, & shal bring them al munne: vpō al the high & stout cedre trees of Libanus, & vpon all the okes of Basa, vpō al high hilles, and vpon al stout mountaines, vpon al costly toures, & vpon al strong walles, vpon al shipes of the sea, & vpon euery thyng that is glorious and pleasaunte to looke vpon. And it shall brynge doune the pride of manne and lay mannes presumpteousnes full lowe and the Lord shal only haue the byctorie in that day. But the Idolles shall vtterly bee rooted oute. Menne shall criepe into holes of stone, and into caues of the yearth, for feare of the Lorde, and for the glorye of his Maiestye, what time as hee shall awake him vp to condempne the yearth. Then shall man caste awaye his Goddes of syluer, and his Goddes of golde (the which they haue made, to honour them) vnto moules & batts. And they shal criepe into the caues and rockes, and into the clifftes of harde stones, for feare of god, and for the glory of his maiesty when he ariseth to condempne the earth. Feare not yet then any man, whose breathe is in his nosthrilles. For what is he of reputacion?

FOr lo the lorde god of hostes doth take away from Jerusalem and Juda al possessions and power, all meate and drynche, the capitayne, and the souldier, the iudge, and the prophete, the wise & the aged man, the prince of fifty yeare olde, & the honorable: the Senatours and men of diuers landing: the maysters of crafftes and orators. And I shal geue them children to be their princes, and babes shall haue the rule of you. The people also shal be pilled, and polled, and one shal euer be doing violence and wronge to another. The boye shall presume against the elder, and the vile persone against the honourable. Yea, one shall take a kreede of his owne kiared by the bosome, and say: thou hast clothing thou shalt be our heed, for thou maiest kepe vs from this fal and perill. Then shal hee sweare and saye: I cannot helpe you, Moreouer there is neyther meate nor clothyng in my house, make me no ruler of the people. For Jerusalem, and Juda must decay, because that both their wordes and counsailes are against the Lord, to prouoke the presence of his maiesty vnto anger. The chaunging of their countenance bewraieth them, yea they declare their owne synnes them selues, as the Sodomites, and hyde them not. Wo be vnto their soules, for they haue rewarded euel vnto themselues, bid the righteous do wel, for they shal enioye the fruictes of their labores. But wo be to the vngodly and vnrighteous, for they shall bee rewarded after their workes. Children are extorcioners of my people, and women haue rule of them. O my people, the leaders deceiue the, and deprawe the wape of thy fote steppes. The lord is here to common of the matter, and standeth to geue iudgement of the people: The lord shal come furth to reach with the Senatours and princes of hys people. Ye is ye that haue burnte vp my vyneyarde, thoppressio of the poore is in your houses. Wherfore doye oppresse my people, & mar the faces of the poore (saith the lord, god of Hostes) Moreouer, thus saieth the Lorde (cause the Daughters of Syon are become to proude, and come in with kreatched oute neckes and with vayne wantonne eyes: synge they come in tripping to allcure with theyr feete. Therefore shall the Lorde make the headdes of the Daughters of Syon, and shal discouer their shame. In that day shal the lorde

The.xxij. Watting.

take away the gorgeousnesse of their apparel and chaynes, partelets, and collers, bracelettes, and bones, the goodly bounced, wyde and browded raiment, brooches, and headbandes, tinges and garlandes, holy day clothes and veiles, kercheles and pynnes, glasses and cypresses, lonets and taches. And in stead of good smel, there shalbe stinke among them. and for their girdles there shal be loose bandes. And for well set heare there shalbe baldnes. In stede of a stomacher, a sackecloth, and for their bewty witherednes and sonne burnyng. Your houshandes and mighty men shall perish with the swearde in battaile. At that tyme shal their gates mourne and complaine, and thei shall sit as desolate folke vpon the yearth.

¶ The.iij. Chapiter.

Esaye.ij. FOr then shal seuen wyues take holde of one man: and say, we will laye al our meat and clothyng together in commen: onely that we may be called thy wyues, and that thy shame ful reproche maie be taken from vs. After that tyme shal the braunche of the Lorde be bewtiful and mighty, and the frute of the yearth shalbe faire and pleasaunt for those Israelites that shal escape therof. Then shall the remnaunte in Syon, and the remnaunt at Jerusalem be called holy: Namely all suche as are written among the lyuyng at Jerusalem:

D. What tyme the Lorde shall wesshe awaye the filthynesse of the daughters of Syon, & purge the bloude out frō Jerusalem with the wynde of his iudgement, & with fyre. Moreouer, vpon all the dwellynges of the hille of Syon and vpon their whole congregation, shal the Lorde prouide a cloude and smoke by day, and the shynyng of a flambyng fyre by nyghte for all their glory shalbe preserued. And Jerusalem shalbee a tabernacle for a shadowe, because of heate in the day tyme: a place and refuge where a man may kepe hym from wether and raine.

¶ The.v. Chapiter.

The.xxx.day Mattyns. ij. NOwe will I synge my beloued frendes a songe of my frendes, because of his vineyarde. My beloued frend hath a vineyarde in a very fruteful plenteous grounde. This he hedged, this he walled rounde about, and planted it with goodly grapes. In the middest of it builte he a towre, and made a wynepresse therin: And afterward, when he loked that it should bryng hym grapes: it brought forth thornes. Now therfore O ye citezens of Jerusalem and whole Juda: Judge I pray you betwixt me, and my vineyarde. What more couldst haue been doen, for it that I haue not doen? Wherefore then hath it geuen thornes: where I loked to haue had grapes of vite. Wel now I wil tell you howe I will doo with my vineyarde. I will take the hedge from it, that it may perishe, and breake downe the wall, that it may be troden vnder fote. I will lay it waste, that it shal neither be digged nor cut, but beare thornes & briares. I will also forbidde the cloudes that they shall not raine vpon it. For the vineyarde of the Lorde of hostes: it is the house of Israel, and whole Juda is faire plantyng. Of these he loked for equitie, but see there is wrong: for righteousnes. Loo, it is but mysery. Woo vnto them that ioyne one C. house to another, and bryng one lande so nyghe vnto another, that the poore can get no more grounde, and that ye may dwell vpon the yearth alone. These thynges are in the eares of the Lorde of hostes. Shal not many greater, and more gorgeous houses bee so wast, that no man shal dwell in them? And ten aketes of vynes shall geue but a quarte, and thy thy bushels of seade shal geue but an Epha. Woo be vnto them, that ryse vpearely to folowe dronckennes and to them that continue so vntil nighte, and til thei be set on fyre with wyne. In those companies are harpes and lutes, tabrettes and pypes, and wyne.

But thei regarde not the worke of the lord D. and considre not the operation of his handes. Therefore commeth my folke also into captiuitie, because thei haue no vnderstandyng. Their glorie is famished with hunger, and their pride is marred for thirste. Therfore gapeth hel, and openeth her mouth marueilous wyde: that their pryde, boostyng and welth, with such as reioyse therin, may descende into it. Thus hath man a fall, and is broughte lowe, and the highe looke of the proude shalbe laied downe. But the Lorde of hoastes shalbe exalted in iudgement, & God that is holie, is praised in righteousnesse: Then shal the shepe eat in ordre, and the riche mens fieldes that wer laied waste, shal straungers deuoure. Woo be vnto them, that drawe wickednesse vnto them with cordes of vanitie and synne, as it ware with a cart rope.

Whiche vse to speake on this maner: let E. hym make hast nowe, and go forth with his worke, that we maie se it. Let the counsell of the holy one of Israel come, and drawe nye, that we maie knowe it. Woo be vnto them that cal euel good, and good euel, which make darkenesse light, and light darkenesse, that make sowre swete, and swete sowre. Woo be vnto them that are wyse in their owne sight, and thynke them selues to haue vnderstandyng. Woo be vnto them that are strōg to suppe out wyne, and expert men to set vp dronckennes. These geue sentences with the vngodly for rewardes, but condempne the inste cause of the righteous. Therefore lyke as fyre lyeketh vp the straw & as the flambe consumeth the stubble: Euen to their roote shalbee as corruption: and their blossome shal vanish awaie lyke dust. For thei haue cast awaie the

lawe of the Lorde of hoostes, and blaspheme the worde of the holy maner of Israell.

F. Therfore is the wrath of the Lord kyndled also against his people, & he hath his hande at them: yea, he hath smitten so that the hilles did tremble. And their karcases did lye in the open stretes, lyke mire. And in all this the wrath of God hath not ceassed, but his hand is stretched out still. And he shal geue a token vnto a straung people: and cal vnto them in a farre countre: and behold, they shal come hastely with spede. There shal not be one faynte nor feeble among theim, no not a slomgshe nor slepy persoone. There shall not one of theim put of the gyrdle from his loynes, nor lowse the latchet of his shoe. his arowes are sharpe, and al his bowes bent. His hoofe hoowes are lyke flynt. & his carte wheles lyke a stormy wynde. His crye is as it were of a Lyon, and he roareth lyke Lyons whelpes. They shall roare, and snatche vp the praie, and noman shal recouer it, or gette it from them. In that day they shalbe so fearce vpon them, as the Sea. And if we looke vnto the land, behold, it shalbe al darkeneſſe and sorowe. Yea we take towarde heauen, beholde, it shalbe darcke.

¶ The. vi. Chapiter.

Quenfang. a. In the same yeare that kyng Vziah died I sawe the Lorde sitting vpon an hyghe, and glorious seate, and his traine filled the temple. And about hym stode Seraphins, whereof euery one had sixe wynges. With twaine eche couered his face, with twaine his fete, and with twaine did he flye. They cried also eche one to an other on this maner: holy, holy, holy is the Lorde of hostes. The whole worlde is ful of his glorie. Yea, the inyelles, and doores chekes moued at his crying, & the house was ful of smoke. Then I said, O wo is me, For I am lost: in as muche as I am a man of vncleane lippes B. and dwell among people that haue vncleane lippes also: for mine eyes haue sene the king and Lord of hostes. Then flewe one of the Seraphins vnto me hauyng a coole in his hande, which he hath taken from the aulter with the tongues and touched my mouth: and said, lo: this hath touched thy lippes, & thyne vnrighteouſneſſe is taken away, and thy synne forgeuen. Also I heard the voice of the Lorde, saying on this maner: Whome shal I sende, and who wil be our messengere? Then I said: here am I: sende me. And he C. said, go, and tel this people: Ye shall heare in deede, but ye shal not vnderstande: ye shall plainly se and not perceiue. Harden the hart of this people, stoppe their eares, and shut their eyes, that they se not with their eyes, heare not with their eares, & vnderstande not with their harte, & conuerte: and be healed. Then spake I: Lord, how long? He answe-

Mat. iij. b.
Mar. iiij. b.
Luk. viij. b.
Actes. xxviij. c
Ihon. xij. c.
Roma. xi. b.

redde vntil the cities bee vtterly wasted without inhabitours, and the houses without men, til the land be also desolate, and lie vnbuilded. For the Lord shal take the men farre away, so that the lande shal lye waste a longe season: yet in it shal succeue ten kynges, & the lande shal retourne and bee laied waste. And as the Terebint tree and oke, in winter caste their leaues, & yet haue their stappe in them: so shal the holy seede continue in their substaunce.

¶ The. vij. Chapiter.

It happened in the time of Ahaz the sonne of Iotham, whiche was the sonne of Vzias kyng of Iuda: that Razin the kyng of Syria, and Pechah the sonne of Romelias kyng of Israel, went vp toward Ierusalem to besege it, but Razin was not able to wynne it. Nowe when the house of Dauid (that is Ahaz) hearde woorde thereof, that Syria and Ephraim were confederate together his harte quaked (yea and the hartes also of his people) lyke as when a tree in the felde is moued with the wynde. Then said God vnto Esay: go mete Ahaz (thou and thy sonne Sear Iasub) at the heade of the ouerpole, in the foote path by the fullers grounde, and say vnto hym, take hede to thy selfe and be still, but feare not, neither be faint harted, for these .ij. tailes: that is for these .ij. smokyng firebrandes the wrath and furiousnes of Razin the Syrian, and Romelies sonne because that the kyng of Syria Ephraim, & Romelyes sonne haue wickedly conspired against the, saiyng: Wee will goo vp against Iuda, vexe them, and brynge them vnder vs, & set a kyng there, euen the sonne of Tabeel.

For thus saieth the Lorde God thereto: It B. shal not go forth, neither to come to passe, for the heade Citie of the Syrians is Damascus, but the heade of Damascus is Razyn. And after fiue & three score yeare, shal Ephraim be nomore a people. and the chief citie of Ephraim is Samaria, but the head of Samaria is Romelies sonne. Ye ye beleue not, it commeth of this: that ye are vnfaithfull to god. Moreouer, god spake once again vnto Ahaz, saiyng, requyre a token of the Lord thy God, whether it be towarde the depth beneth or towarde the heigth above. Then saied Ahaz: I wil require none, neither will I tempte the Lord. The Lord answered: then heareke C. to, ye of the house of Dauid: is it not enough for you that ye bee greuous vnto men, but ye must greue my God also? And therefore the Lorde shal geue you a token: Beholde, a virgin shal conceiue and beare a sonne, & (thou his mother) shalte call his name Emanuel. Butter, and hony shall he eate, that he may knowe to refuse the euel, & chose the good. For ere euer the child come to knowlege to refuse the euel, and chose the good, the lande (that thou so abhorrest) shalbee desolate of

The. f. day A. Mattins. Proper ouer Christ nas day at Euensong. iij. Re. xvi. a. ij. Pa. xxxij.

both her kynges. The Lorde also shall set a tyme vpon the, vpon thy people, and vpon thy fathers house (such as neuer came sence the tyme that Ephraim departed from Iuda) thorowe the kyng of the Assyrians. For at the same tyme shal the Lord whistle for the flies that are aboute the water of Egypte, and for the Birs in the Assyrians lande. These shal come and shal light al in the desolate valleis in the holes of stones: vpon all thorny and
D. bushy places. And the same tyme: shall the Lord shaue the heare of the head, and the fete and the beard cleane of, with the rasure that he shall hire beyonde the water: namely, with the kyng of the Assyrians. At the same tyme shal a man kepe with a coowe and two sheepe. Then because of the aboundaunce of milke, he shal make butter & eate it. So that euery one whiche remaineth in the land, shal eate butter and hony. At the same tyme al vineyardes (though there be a thousand vines in one and ware solde for a thousande syluer kynges) shalbee turned to briars and thornes. Lyke as thei shall come into the lande with arowes and bowes, so shall all the lande become briars and thornes. And as for all hilles that are hewen downe, there shall not come vpō them any feare of briars and thornes. But the cattel shalbe driuen thether, and the sheepe shal fede there.

¶ The.viij. Chapiter.

Painting. M. Moreouer, the Lorde said vnto me: Take the a great lefe, and write in it, as men do with a penne, make hast spede to robbe, and haste to the spoile. And I called vnto me faithfull witnesse to record. Uriah the Priest, and Zacharias the sonne of Barechiah. After that went I vnto the Prophetisse, that had conceiued and borne a sonne. Then said the Lorde to me: Cause him this name: a spedie robber: an hasty spoiler. For why, or euer the childe shall haue knowledge to crye father, and mother: shall the riches of Damascus, and the substaunce of Samaria be taken away by the spoiler, before the
M. kyng of the Assyrians. ¶ The Lorde spake also vnto me, saying: for so much as this people refuseth the stil renning water of Syloe, & putteth their delyte in Razyn & Romelies sonne: Beholde, the Lorde shal bring mighty and greate floudes of water vpon them: namely, the kyng of the Assyrians with all his power: Whiche shall clymbe vp vpon all his floudes, and renne ouer all their bankes. And shall breake in vpon Iuda, flowyng and encreasyng in power, till he gette hym by the necke. He shall fill also the wydenes of thy lande with his broade wynges. O Emanuell. Breake downe (O ye people of Assur) and ye shalbe broken downe, herken to al ye of farre countries. Muster you, and ye shalbe broken downe, prepare you to battel, and you shal be ouer in peces: take your counsel together, yet must your counsell come to naught, go in hand withal, yet shal it not prosper: for God is with vs. For the Lorde spake thus to me in the powre of his hande and warned me, saying vnto me: that I shoulde not walke in the way of this people. He said moreouer,
D. rounde with none of them whosoeuer saie, yōder people are bound together: feare them not, neither be afraied of them, but sanctifie the Lorde of hostes, let hym bee your feare & dread. For he shalbe the holy place to flye to and stone to stomble at, the rocke to fal vpon a snare and net to both the houses of Israel, and the enhabitours of Ierusalem. And many shal stomble, fal, and be broken vpon hym: yea, thei shalbe snared and taken. Now laye the witnesse together, & seale the lawe with my disciples. ¶ Thus will I waite vpon the Lord that hath turned his face frō the house of Iacob, and I will loke for him. But lo, as for me: and the children which the Lorde hath geuen me: wee are a token and a wonder in Israel, for the Lord of hostes sake, which dwelleth vpon the hil of Sion. And ye thei say vnto you: aske counsell at the Soothsayers, Witches, charmers, & coniurers, then make them this answere. Is there a people any where, that asketh not counsel at his God?
Luk. xvij. a. * Shoulde men runne vnto the deade for the liuyng? Yf any man want light, let hym loke vpon the lawe, and the testimonie, whether thei speake not after this meanyng. If he do not this, he stumbleth and suffreth hunger. And if he suffre hunger he is out of patience, and blaspheme th his kyng and his God. Then loketh he vpwarde and downeward to the yearth, and beholde: there is trouble and darkenes, vexacion is rounde aboute hym, and the cloute of errour. And out of such aduersitie shall he not escape. Euen lyke as in tyme paste: it hath been well seene, that the lande of Zebulon, and the lande of Nephtali (where thorowe the Sea waye goeth ouer Iordane into the lande of Galilee) was at the firste in litle trouble: but afterwarde sore vexed.

¶ The.ix. Chapiter.

The people that walke in darkenes, The.v. daie
haue seen a greate light. As for them S. Mattyus.
that dwel in the land of the shadowe of death, vpon them hath the light shyned. Thou hast multiplied the people, and not enriched their ioye. * Thei reioyce before the, Psal. xxix. e.
euen as menne make merye in harueste, and as menne that haue gotten the victorie, when thei deale the spoyle. For thou hast broken the yoke of the people burthen: the staffe of his shoulder, and the rodde of his oppressioure, as in the daye of Madian. Isaie.
For truely euery battaile that the warriour accomplisheth, is done with confused noyse,

and defyle their garmentes with bloude.

B. But this batail shalbe with burnyng and consumyng of fyre. For vnto vs a childe is borne, & vnto vs a sonne is geuen. Vpon his shoulder doeth the kyngdome lye, and he is called with his owne name woonderful. The geuer of counsel, the mighty God, the euerlastyng father, the Prynce of peace, he shall make no ende to encrease the kyngdome and peace, and shall sit vpon the seate of Dauid, and in his kyngdome, to sette vp the same, and to stablishe it with equitie and righteousnes, frō hence forth euermore. This shall the zelousy of the Lorde of Hoastes bryng to passe. The Lorde sent a word into Iacob, the same is come into Israell. And all the people of Ephraim shall know, and they that C. dwel in Samaria, that can saye with prydē & pryde the stomakes, on this maner. The tyle woorke is fallen downe, but wee wil builde it with squared stoones. The mozebery tymber is broke, but we shal sette it vp againe with cedre. Neuertheles, the Lorde shall prepare Rezyn the enemy against them, and so ozdre their aduersaries, that the Syrians shal lay holde vpon them before, and the Philistines behynde, and so deuoure Israell with open mouth. After all this is not the wrath of the Lorde ceased, but yet is his hande stretched out still. For the people turneth not vnto hym that chastiseth them, neither do they seke the Lorde of hostes. Therefore hath the Lorde rooted out of Israel both head & taile, braunche and twygge in one day. By the heade is vnderstande the Senatoure, and honourable man, and by the taile the Prophet that preacheth lyes: For all they which enfourme the people: that they be in a right case, suche be disceiuers. Suche as men thynke also to be perfect among these, are but caste awayes.

D. Therefore shalthe Lorde haue no pleasure in their young men, neither fauour their fatherlesse and widowes. For they are all together ypocrites and wicked, and all their mouthes speak folly. After al this, is not the Lordes wrath ceassed: but yet his hande is stretched out still. For vngodlynes burneth, as a fyre in the bryers and thornes. And as it wer out of a fyre in a woode roza riede bush, so ascendeth the smooke of their pryde. For by cause of the wrath of the Lorde of Hoastes, is the lande full of darkenesse, and the people be consumed, as it ware with fyre, no man doeth spare his brother, but he robbeth on the right hande: and doeth famishe, he eateth on the left hande, and he shal not haue enough. Euery man shal eate the fleshe of his owne arme. Manasses shall eate Ephraim, and Ephraim Manasses, and they both shall eate Iuda. After all this is not the Lordes wrath ceassed, but yet is his hande stretched out still.

The. 10. Chapiter.

WO be vnto them that make vnrighteous A. Enemonge
lawes, and deuise thynges: whiche bee to harde for to kepe: where thorow the poore are oppressed on euery syde, and the innocentes of my people robbed of iudgement: that widdowes may be their praie, and that they may robbe the fatherlesse. What wil you doo in tyme of the visitation, and when destruction shall come from farre? To whome will ye runne for helpe? and to whom wil ye geue your honour, that he may kepe it? that when I withdraawe my hande, ye come not among the prysonners, or lye among the dead? After al this doth not the wrath of the Lord ceasse but yet is his hande stretched out still. Wo B.
be also vnto Assur, whiche is a staffe of my wrath, in whose hand is the rodde of my punishement. I shal sende hym among those hypocritishe people, among the people that haue deserued my displeasure shall I sende hym, that he may vtterly robbe them, spoyle them, and treade them down, lyke the myre in the strete. Howe beit, his meanyng is not so, neither thynketh his harte on this fashion. But he ymagineth onlye, how he may roote out and destroye muche people, for he saieth: are not Prynces all Kynges? Is not Calno as easy to wynne as Charchamis? Is it harder to conquere Hamath then Arphad? Or is it lighter to ouercome Damascus, then Samaria? As who saieth: I wer able to wynne the kyngdome of the adolaters, and their goddes: but not Ierusalem and Samaria. Shall I not doo vnto Ierusalem, and their ymages, as I did vnto Samaria, and their idolles? Wherefore the Lorde saith: C.
Allone as I haue performed my hole woorke vpon the hill of Syon and Ierusalem, then will I visit the noble and stoute harte of the kyng of Assyria with his proud lookes. For he standeth thus in his owne conceit: This do I thorow the power of mine owne hande, and thorow my wysedome: For I am wyse: I am he that remoue the landes of the people, I robbe their treasures: and lyke one of the worthies, I dryue them from their hye seates. My hande hath founde out the strength of the people, as it ware a nest. And lyke as egges that ware layed here & there, are gathered togither: so do I gather al countries. And there is noman that dare be so bolde, as to touche a fether, that dare open his mouthe or once whisper. Shal the axe bosste it self D.
against him that heweth therwith? or doeth the sawe make any braggyng against hym that ruleth it? That wer euen lyke, as if the rod did exalte it selfe against hym that beareth it? or as though the staffe shoulde magnifie it self, as who saieth: it wer no wood. Therefore shall the Lorde of Hoastes sende him among his fat lyuynges, leanesse, and burne

vp his glory, as it were with a fyre. But the light of Israel shalbe that fyre, and his sanctuary shalbe the flambe, and it shall kyndle & burne vp his thornes and breers in one daye yea, all the glory of his woodes and feldes shalbe consumed with body and soule: And thei shalbe as an hoste of men, whose standerd bearer faileth. The trees also of his felde, which remaine, shalbe of such a nombre, that a child may tel them. After that day shall the remnaunt of Israel and suche as are escaped out of the house of Jacob, seke nomore comfort at hym that smote them, but with faithfulnesse and trueth shall thei truste vnto the Lorde, the holy one of Israel. The remnaunt euen the posteritie of Jacob shall conuerte vnto God the mighty one. For though thy people (O Israel) be as the sande of the sea, yet shal the remnaunt of them conuert in him. Perfect is the iudgement of him that floweth in righteousnesse, and therfore the Lorde of hostes shal perfectly fulfil the thyng that he hath determined in the middest of the whole worlde. Therfore, thus sayth the Lord God of hostes: Thou my people, that dwellest in Syon, be not afraied for the kyng of the Assyrians: He shal smite the with a rod, & shall wagge his staffe at the, as the Egiptians did some time: But soone after shall my wrath and myne indignation be fulfilled in the destruction of them. Moreouer, the Lorde of hostes shal prepare a scourge for him, lyke as was the slaughter of Madian vpon the rocke of Oreb. And he shal lift vp his rod ouer the Sea, as he did sometime ouer the Egyptians. Then shall his burthen be taken from thy shoulders, and his yoke from thy necke: yea, the same yoke shalbe corrupt for very fatnesse. He shall come to Aiah, and goo thorow towarde Migron: at Michmas shal he lay vp his harnesse, & go ouer the foorde. Gibea shalbe their resting place: Ramath shalbe afraied: Gibea Saule shal flye away. The voice of the noyse of thy hostes (O daughter Gallim) shalbe heard vnto Lays, and to Anathoth, whiche also shalbe in trouble. Madmena shal tremble for feare, but the Citezyns of Gabim are manly, yet shal he remaine at Nob that daye. After that shall he lift vp his hande against the mounte of the daughter Syon, the hil of Jerusalem. But lo the Lorde God of hostes shall take away the proude from thence with feare. He shal pewe downe the proude, & fel the hye mynded. The bushes also of the wood shall he roote out with yron, & Libanus shal haue a mighty fal.

¶ The. xi. Chapiter.

The.ij.day Matyns. I.

AND there shall come a rod forth of the stocke of Jesse, and a blossom shal growe out of his rote. The spirite of the Lord shal light vpon him: the spirite of wisdom and vnderstanding, the spirite of counsell and strength, the spirite of knowlege, and of the feare of the Lorde: and shal make hym perfite in the feare of god. For he shal not geue sentence, after the thyng that shalbe brought before his eyes, neither reproue a matter at the firste hearyng, but with righteousnesse shal he iudge the poore, and with holynesse shall he reproue me the simple of the worlde. He shall smyte the worlde with the rodde of his mouth, and with the breath of his mouth shall he slae the vngodly. Righteousnesse shalbee the girdle of his loynes: truth and faithfulnesse, the gyrdyng vp of his reines. The woulfe shall dwel with the lambe: & the Leoparde shal lye downe by the goate. Bullockes, Lions, and Catel shal kepe company together, so that a litle child shall rule them. The cowe and the beare shal fede together, and their young ones shal lye together. The Lyon shal eat straw like the oxe or the cowe. The childe whyle the sucketh, shall haue a delyte to the serpentes nest, and when he is weaned, he shall put his hande into the cocatrice denne. No man shall do euel vnto an other, no man shal destroy another, in all the hyll of my holynesse. For the yearth shalbe full of the knowlege of the Lorde, euen as the Sea floweth ouer with water. And in that day shall the Gentiles enquire after the roote of Jesse, which shalbe set vp for a token vnto the people, and his dwellyng shalbe glorious. At the same tyme shal the Lorde take in hande again, to conquere the remnaut of his people (which shalbe left alyue) from the Assyrians, Egiptians, Arabians, Mozians, Elamites, Caldees, Antiochians: and from the Ilandes of the Sea. And he shal set vp a token among the Gentiles, and gather together the dispersed of Israel: yea, and the outcastes of Juda from the foure corners of the worlde. The hatred of Ephraim also and enemies of Juda shalbe cleane rooted out. Ephraim shal beare none euil wil to Juda, and Juda shall not hate Ephraim: but thei both together shall flye vpon the shoulders of the Philistines toward the West, and spoile the together that dwel towarde the East. The Idumites and the Moabites shall let their handes fall, and the Ammonites shalbe obedient vnto them. The Lorde also shall cleane the tongues of the Egyptians Sea, and with a mightie winde shal he lift vp his hande ouer Eufrates, & shal smite his seuen streames, and make men go ouer drie shodde. And thus shall there be a waye for his people that remaineth from the Assyrians, lyke as it happened to the Israelites what tyme thei departed out of the lande of Egypte.

¶ The. xii. Chapiter.

AND that then thou shalt say: O Lorde, I wil thanke the, for thou wast displeased at me: but refraine thou from thy wrath, and

A. Euensong.

tentyst me. Beholde, God is my saluacion, in whom I will trust, and not bee afraied. For the Lorde God is my strength and my song, he also is become my saluacion. Therefore with ioye shall ye drawe water out of the welles of the sauiour, and then shall ye saye: Geue thankes vnto the Lorde, call vpon his name, declare his counsailes among the people, kepe them in remembraunce, for his name is excellent. Syng praises vnto the Lord, for he hath doen greate thynges, as it is knowen in al the worlde. Crye out, and sing thou that dwellest in Syon: for great is the holy one of Israel in the middest of the.

¶ The. xiij. Chapiter.

The.xiij.day Mattyn. A. THis is the heauy burthen of Babylon, which Esay the sonne of Amos did see. Lifte vp the baner vpon the hye hil, cal vnto them, holde vp your hande, that the princes may goo in at the doore. I haue sent for my deputies and my graunters (saith the Lorde) which shal execute wrath: I wil cal for such as triumphe in my glory. There is a noyse of a multitude in the mountaines, lyke as of a greate people, rushynge as though the kyngdomes of the nacions came together. (And the Lorde of hostes musthereth his armie to battaile.) They come out of a farre country, from the ende of heauen: Euen the Lorde himselfe with the ministers of his wrath, to destroy the whole land. Mourne ye for the daye of the Lorde is at hande, and B. shal come as a destroyer from the almighty. Therefore shal al handes be letten down and al mens hartes shal melt away, they shal stand in feare, carefulnesse and sorow shal come vpon them, and they shall haue paine, as a woman that trauaileth with child. One shalbe abashed of another, and their faces shal burne lyke the flambe of fyre. Behold, the day of the Lorde shal come terribly, and ful of indignacion, furoure, and wrath, to make the lande waste, and to root out the synners therof. For the starres and planetes of heauen shall not geue their lighte, the Sunne shalbee darkened in the rysyng, and the Moone shall not shyne with his light. And I will punishe the wickednesse of the worlde, and the synnes of C. the vngodly, saith the Lorde. The hye stomackes of the proude will I take away, and wil laie downe the boastyng of tyraunes. I wil make a man dearer then fyne golde, and a man to bee more worth then a golden wedge of Ophir. Therfore I wil shake the heauen, and the yearth shal remoue out of her place: in the wrath of the Lorde of hostes, and in the day of his fearful indignacion. And Babilon shalbe as an hunted or chased doe, and as a sheepe that noman taketh vp. Euery man shall turne to his owne people, and flye eche one into his owne lande. Whoso is founde alone, shalbe shot thorow. And whoso gather together shalbe destroyed with the swearde. Their children shalbe slaine before their eyes, their houses spoiled, & their wyues rauished. For loo, I wal stirre vp the Medes against them, which shal not regarde siluer, nor be desyrous of golde. With bowes shall they destroy the young children, and haue no pitye vpon women with childe, and their eyes shal not spare the children. And Babilon (the glory of kyngdomes and beautie of the Caldees honoure) shalbe destroyed euen as God destroyed * Sodom and Gomor. It shal not endure for euer, neither shal there be any more dwellyng there, from generacion to generacion. The Arabians shal pitche no tentes there, neither shall the shepeherdes make their folde there any more: but fearful wilde beastes shal lye there, & the houses shalbe full of greate owles. Ostriches shall dwel there, and apes shal daunce there, wilde cattes shal crye in the palaces, and dragons shalbe in the pleasaunte houses. And as for Babilons tyme it is at hande, and her dayes shal not be prolonged.

pr. cxxxvij. D.

Gene. xix. a

¶ The. xiiij. Chapiter.

BVT the Lorde wilbe merciful vnto Iacob, and wil yet chose Israel againe, and set them in their owne land. Straungers shall cleaue vnto them, and get them to the house of Iacob. The people shall take them and carie them home to their owne lande. And make them to enherite the house of Israell in the lande of the Lord, that they may be seruauntes and handemaidens of the Lord. They shal take those prysoners, whose captiues they had been afore, and rule those that hadde oppressed them. When the Lord now shal bring the to rest from thy trauaile, feare, and harde bondage, that thou wart laden withall: then shalt thou vse this mockage vpon the kyng of Babilon, and say: Howe happeneth it that the oppressour leaueth of? Is the golden tribute come to an ende? The Lorde hath broken the sceptre of the vngodly, and the rod of the lordly. Whiche when he is wroth smiteth the people with continuall stroke, and tyrannously reigneth ouer the Heathen, whom he persecuted without compassion. And therefore the whole worlde is nowe at rest, and quietnesse: and men synge for ioye.

E. Euentyg

B.

C.

Yea, euen the Firre trees, and Cedres of Lybanus, reioyce at thy fall, saiyng: Nowe that thou art laied downe, there come no mo vp to hewe downe vs. Hel also beneth trembleth to mete the at thy cómyng, and for thy sake hath raised his deades, and all mighty men and princes of the yearth. All kynges of the yearth stand vp from their seates, that they maye all answere and speake vnto the. Art thou become weake also as we? Art thou become lyke vnto vs? Thy pompe and thy pryde is layed downe into the pitte, and so is

C.

the melody of thy instrumentes. Wormes shal be layed vnder the, & wormes be thy coueryng.

D. How art thou fallen from heauen (O Lucifer) thou faire morning childe? how hast thou gotten a fal euen to the grounde, and art become weaker then the people? For thou saidest in thyne harte: I will clyme vp into heauen, and exalte my throne aboue, beside the starres of God. I will sit also vpon the holy mount towarde the North. I will clyme vp aboue the cloudes, and wilbe lyke the hyghest of al. Yet thou shalt be brought downe to the depe of hell. Thei that see the shall narowly loke vpon the, and thynke in themselues, saieng: Is this the man that brought all landes in feare, and made the kyngdomes afraid? Is this he that made the worlde in a maner waste, and layd the Cities to the grounde, whiche let not his prysonners go

E. out? The Kynges of the nacions lye euery one in his owne house with worshippe, and thou art cast out of the graue lyke a filthie abominable braunche: like as dead mens rayment that are shot thorowe with the swearde, and go downe to the stones of the depe: as a deade corpse that is troden vnder fete: and art not buried with them. Euen because that thou hast wasted thy lande, and destroyed thy people. The generation of the wicked shalbe without honour for euer. Let there a way be sought to destroy their children, that bee in their fathers wickednesse that thei come not vp againe to possesse the lande, and fyll

F. the worlde full of enemies. I will stande vp against them (saieth the Lorde of hostes) and roote out the name and remnaunt, sonne, and sonnes sonne of Babilon (saith the Lord) & wil geue it to the Otters, & wil make water pooles of it. And I wil swepe them out with the besome of destruction, saith the Lorde of hoastes. The Lord of hostes hath sworn an othe, saying: It shal come to passe as I haue determined: & shalbe fulfilled as I haue deuised. So that Assyria shal I destroy in my lande, and vpon my mountaines wil I treade hym vnder fote. Wherethrowe his yoke shall come from them, and his burthen shalbe taken from their shoulder. This deuise hath God taken thorow the whole worlde: & this is his hande stretched out ouer all people. For if the Lord of hostes determine a thing: who is able to disanull it? And if he stretche forthe his hande, who may holde it a-

G. gain. The same yeare that kyng Ahas died, God threatened on this maner: Reioyse not (thou whole Palestina) because the rodde of him that beateth the is broken: for out of the serpentes root there shal come an adder, and the frute shalbe a fyrie flying worme. But the first borne of the poore shalbe feede, and the symple shal dwel in safetie. Thy rote also wil I destroie with hungre, and it shall slay thy remnaunt. Mourne thou port, wepe thou Citie, for (O whole lande of Palestina) thou art laied waste, for there shall come from the North a smoke that not one alone may abyde in his place. Who shall then answere the Messengers of the Gentiles? For the Lorde hath stablished Syon, and the poore of his people that be therein, do putte their trust in hym.

The. xv. Chapiter.

THis is the heauy burthen vpon Moab, The.v.rale
A. Wattyns
Ar of Moab was destroyed, and ouerthrowen in the night season. Kyr also in Moab was destroied, & perished in the night. Thei went vppe to the ydols house euen to Dibon, to the hye places to wepe for Nebo and Moab did mourne for Medba: All their heades ware balde, and all their berdes shauen. In their stretes are thei girded about B. with sackcloth. In all the toppes of their houses and stretes shalbe nothyng but mournyng and weppyng. Hesebon and Eleale shall cry, that their voice shalbee heard vnto Jahaz. The worthies also of Moab shal bleate out, and crye for very sorow of their minde: Wo shal my harte be for Moabs sake. Thei shal flye vnto the Citie of Zoar which is lyke a faire young bullock of three yere old, for thei shall all go vnto Luith weppyng. Euen so by the waye towarde Horonaym thei shall C. make lamentacion together bitter destruction For the waters of Nymrym shalbe dryed vp, by reason whereof the grasse is withered, the herbes destroyed, & the grene thynges gone. For the residue that he hath doen thei are sory. As for their substaunce, the enemies haue caried them to the brooke of the willowes. For the crye went euer the whole lande of Moab: vnto Eglaim and vnto Ber Elim, was there nothyng but mournyng, because the waters of Dymon wer full of bloude, for I the Lorde shall sende more bloude vpon Dimon, and Lyons vpon the remnaunte of the lande, and on them that are escaped from Moab.

The. xvi. Chapiter.

A. Euensong.

SEnde the Lorde of the worlde a lambe from the rocke that lyeth towarde the desert, vnto the hill of the daughter Syon. For as for the daughters of Moab, they shalbe as a trembling byrde that is put out of harueste, for thei shal cary the vnto Arnon: gather your counsail, come together in iudgement, couer vs with your shadowe in the midday, as the night doeth hyde the chased, and bewray not them that are fled, lette my persecuted people dwell among you, Moab, be thou their refuge against the destroyer: for the aduersary is brought to nought, the robber is vndone, the tyraunt is wasted out of B. the land. And in mercy shall the seat be prepared, & he shal sit vpon it in the truth in the

tabernacle of Dauid, iudgyng & seekyng iudgement, & makyng hast vnto righteousnesse.
We haue heard of the pride of Moab, he is very proude, presumpteous, arrogant, & full of indignacion, & vaine are his lyes. Therefore shal Moab make lamentacion because of the Moabites (that shalbe slaine) yea, they
C. shal waile altogether. Because of the foundacions of the Citie that is made of bricke, shal ye cõplaine: euen ye lame people that are left onely behynde. For the vynes of Hesbon are cut downe: & for the vyne of Sibna, the Lordes of the Heathen haue broken downe her principall braunches: they are come euen vnto Jazer, they went on wandring vnto the wildernes. Her goodly braunches were throwen down as they went ouer the Sea. Therfore wil I mourne for Jazer and for the vyne of Sibna. I will powre my teares vpon the, O Hesbon and Eleale, for the crye of thyne enemies is fallen vpon thy summer frutes, and vpon thy harueste. The mirth & chere is taken away out of the plentiful felde, and in the vineyardes, there shalbe
D. no ioye nor gladnesse. The treader shall treade out no wyne in the presses, the fauge of their mery chere haue I laied downe.
Wherefore, my bowels shall romble lyke an harpe for Moabs sake, & myne inwarde partes, for the cities sake that is made of brick. And it shal come to passe, that when it is seene that Moab shalbe made wery of his hil chapels, he shal come to his temple to praie, but he shal not be able. so then, this is the saiyng that the lord hath spoke concernyng Moab syns that tyme. But now the Lord hath spoken, saiyng: In thre yeres, which shalbe as the yeres of an hyred seruaunt, shal the glory of Moab be turned into confusion, thorow out al his multitude, which is very greate. And that which remaineth, shalbe very smal and feble.

Euensong. A.

¶ The. xvij. Chapiter.

THis is the heauy burthen vpon Damascus: beholde, Damascus is taken away to bee nomore a Citie, but shalbe a heape of broken stones. The wast cities of Aroer shal be foldes for cattel, which shal lye there, and there shalbe none to fraie them awaie: Ephraim also shal nomore be strong, and Damascus shal nomore be a kyngdome, and the remnaunt of Syria shalbe as the glory of the children of Israel, saith the Lord of hostes. And in that day it shall come to passe, that Jacob shalbe made very poore, and the fatnes of his flesshe shal waxe leane. And he shal be as one that gathereth vp corne in harueste euen lyke hym whose arme reapeth the eares of corne. He shalbe also lyke hym that gathereth eares of corne in the valley of Raphaim. Some gatheryng in diede shall there be left in it, euen as in the shakyng of an olyue tree, there remaine two or thre berries in the toppe of the out most bough, and four of fyue in the brode fruteful braunches thereof, saith the Lord God of Israel. Then
7. shal man turne againe to his maker, and his eyes shall haue respect to the holy one of Israel. As for the aulters which are his owne
8. handworcke, he shall not regarde them, and the thynges that his fyngers haue made (as groues and ymages) those shall he not caste his eye vnto. In that day shall their stronge cities be as the forsaken bushes & braunches, whiche they left, because of the children of Israel: and the lande shalbe desolate. Because thou hast forgotten God thy saluacion, and hast not been myndefull of thy stronge rock: therfore shalt thou set pleasaunt plantes, and shalt graffe the braunche of another mannes vyne. In that day shalte thou make thy plant to growe & early in the morenyng shalte thou make thy seade to florisshe. The harueste shalbe gone in the day of enheritaunce and there shalbe sorow without hope and
10. comfort. Wo shalbe to the multitude of much
C. people, whiche shall make a sounde lyke the noyse of the Sea. And the violence of the nacions, which shal rage lyke the rushyng in of many waters: Euē lyke many waters shal the people rage. God shall rebuke hym, and he shall flye farre of. He shalbe chased away lyke as dust is strawe vpon the mountaines before the winde: and lyke a thyng that turneth before the tyme at euen, beholde, there is trouble: and ere euer it bee morenyng: Lo, he is gone. This is the portion of theim that oppresse vs, and the lot of theim that robbe vs.

¶ The. xviij. Chapiter.

The. vi. day A. Mattyns.

WHat lande that trusteth vnder the shadowe of wynges, that lande which is beyonde the waters of Ethiopia. Sendyng messaungers by the sea, euen in vesselles of rieden ouer the water. Get ye hence (ye spedie messengers) to a nacion that is scattered abrode, and robbed of that they had, a fearful people from their beginnyng hytherto: a nacion troden down by litle and litle, whose lãdes the floudes haue spoiled. All ye enhabitoures of the worlde and indwellers of the yearth, loke vp when he setteth a token in the mountaines, & herken when he bloweth with the trompe. For so the Lorde saied vnto me: as for me, I wil take my rest, and loke vpon the matter in my habitacion, lyke a fayer heat after the raine, and lyke a cloude of dewe in the heat of harueste. For afore the harueste
5. when the braunche is growē, there shal come ripe frute out of the floure: and he shall cut downe the entreate with sythes, and the braunches shall he take awaie with hookes.
6. Thus shall they bee lefte together vnto the foules of the mountaines, and to the beastes

of the yearth, for in dommer the byrdes shall remayne vpon it, and euery beaste of the land shall be vpon it in the wynter. In that tyme shall there a presente be brought vnto the Lorde of hoastes, euen a people that is scattered abroade, and robbed of that they hadde: that same people whyche haue bene fearfull from their beggynnyng hetherto, a nation troden downe by lytle and lytle, whose lande the flouddes haue spoyled, to the place of the name of the Lord of hoastes, euen to the mount Syon.

¶ The. xix. Chapiter.

Esaiong. A. THE heuy burthen of Egypte: Beholde, the Lorde rydeth vpon a swyft cloude, & shall come into Egypte and the Idols of Egypte shall tremble at the presence of hym, & the harte of Egipte shall quake in the myddest of her. And I wyll set the Egiptians one agaynst another, so that one brother shal fyght agaynst another, and one neyghbour a gaynste an other, Cytie agaynste Cytie, and Realme againste Realme. The mynde also of Egipte shalbe cleane without counsell with in it selfe, and the deuice that they take wyll I destroye, so that they shall seke councell at Idols, and at sorcerers, at wozkers with spirites and sothsayers. And the Egipciās wil I geue ouer into the hande of a marueilous cruell lozde, and a mightie kyng shal haue dominion ouer them, sayeth the Lozde God of hoastes: the waters of the sea shal fayle and the ryuer shall decrease, and be dryed vp. The waters shalbe drawen out: the ryuers of Egypte shalbe emptied and dried vp, the riedes B. and flagges shalbe cut downe. The gresse in the ryuer and by the ryuers bancke & all that groweth by the ryuer shall wyther away, and be brought to nought. The fyshers also shal mourne, and all they that cast angle into the water, shall make lamentacion, and they that laye forth their net beside the waters shalbe voted out. Moreouer, they that wozke in flax and make fyne wozkes, shalbe confounded, & so shal they that weue ope wozkes. For their open wozkes shalbe euen destroyed, and all they that make pondes & slues for fyshe shall come to naught. But ye foolyshe princes of Zoan, ye wyse counsaylers of Pharao, whose witt is turned to foolishnes, howe saye ye vn C. to Pharao. I am come of wyse men, and of auncient kynges? Where are nowe the wyse men? Let them tell the (if they can) what the Lozde of hoastes hath deuysed vpon Egipt. The princes of Zoan are become fooles, the princes of Noph are dysceyued, they haue dysceyued Egipte, euen they that were taken for the chefe kynred therof. In the myddest of it hath the lozd poured the spirite of wickednesse, and they haue disceiued Egipte in euery wozke therof, euen as a dronken man stacketh in his vomyte. Neyther shall the

heade or tayle, the braunche or rede be able to do any wozke in Egypt. In that day shall Egypt be lyke vnto women, it shalbe afrayed and fande in feare at the motion of the hande of the Lozde of hoastes, whyche he maketh ouer it. And Egypt shalbe afrayed therat because of the counsayll of the Lozde of hoastes whyche he deuised for it. In that daye shal fyue cities in the land of Egypt speake the language of Canaan, and sweare by the Lozde of hoastes, the cite of destruction, shal be called one of them. In that daye shall the aultar of the lozd be in the middes of the land of Egypt, and this tytle beside it, vnto the Lozde. And it shalbe a token and a wytnesse vnto the Lozde of hoastes in the lande of Egipte. For they shall crye vnto the lozde, because of suche as trouble them, and he shall sende them a sauiour and a greate man to deliuer them. And the lord shalbe knowen in E- D. gypt, and the Egipcians shal knowe the lord in that daie and do sacrifice & oblacion: yea, they shall bowe a bowe vnto the Lozde, and performe it. The lozde also shall smyte Egypt sore, and heale them agayne, & they shall be conuerted vnto the Lozd, and he shalbe entreated of them, and shall heale them. In that daye shal there be a comen waie out of Egipt into Assiria, and Assiria shall come into Egypt, and Egypt into Assiria, so that the Egipcians and the Assirians shall serue the Lozde together. In that dase shall the nacion of Israel be the thyrd with Egypt and Assiria, and they shalbe blessed in the myddes of the lande whyche the Lozde of hoastes hath blessed, saiyng: blessed is my people of Egipt: Assur also is the wozke of myne handes, and Israell is myne enheritaunce.

¶ The. xx. Chapiter.

IN the yeare that Thartha came vnto The. bi. daye A. Asdod (when Sargon the kyng of Assiria had sent hym) and had fought against Asdod, and taken it. At the same tyme spake the lozde by the hande of Esaye the sonne of Amos, saiyng: go, and take of the sackecloth from thy loynes, and put of thy shone from thy foote. And he dyd so, walkyng naked and barefoote. And the lozde sayde: lyke as my seruaunte Esaye hath walked naked and barefoote for a sygne and wonder thre yeares vpon Egypte. And Ethyopia: Euen so shall the kyng of Assiria take away out of Egypte and out of Ethyopia, chyldren and olde men, naked and barefoote, with their laynes vncouered, to the great shame of Egipt. Thei shal B. be brought in feare also, and ashamed one of another. Ethyopia of Egipt, and Egipt of Ethyopia, considering what glory they were in afore. And they that dwell in the same Ile, shall saie in that daye: Beholde, thus are we regarded. Whyther shall we flye for helpe, that we maye be deliuered from the kyng of

affiria. And howe shall he be strewed

¶ The xxi. Chapiter.

Isa. xl. THe burthen of the wylde sea. But as the stormie wether that passeth thorowe at the nose daye, so come from the wildernesse, from that horrible lande. A grevous vision was shewed vnto me: Let one disceitful offer hys come against another, and one destroyer against another. Up Elam, laye seege thou of Media, all their grevyage have I layde downe. Therefore are my loynes filled with sorowe, heavynes hath taken holde vpō me as the panges of a woman that is travaylyng. It made me stoupe when I hearde it, and it vexed me when I sawe it. My harte panted, fearfulnes came vpō me. The nyght of my vo lupteousnesse hath he turned agayust me into feare. B. Whyle they garnyshed the table, the watcheman loked, and whyle he was eatyng and drynkyng (it was sayde) vp ye Capitaines take you to youre shylde. For thus hath the Lorde sayd vnto me, go, and set a watcheman, to tell what he seeth. And he sawe a charet whyche two horsemen sat vpon, with the cariage of an asse, and the cariage of a Camel: So he loked & toke very diligent hede. And the Lyon cried, Lorde, I stande waytyng all the hole day, and am appoynted to kepe my watche euery nyght. And behold, here cometh a charet of men, with two horsemen. And he C. answered and sayde: Babylon is fallen, it is fallen, and the ymages of her goddes hath he smytten downe vnto the grounde. Thou arte he whome I must threshe, and thou belongest to my corne floze. This that I harde of the Lorde of hoastes the God of Israell have I shewed vnto you. The burthen of Duma: he calleth vnto me out of Seyr. Watcheman what haste thou espied by nyght? The watcheman sayde: the mornyng cometh, and so doth the nyght. If ye wyl aske any question, then aske it, returne and come agayne. The burthen cōcernyng Arabia: In that pleasaunt grounte of Arabia shal ye tary al nyght, euen in the strates of Dedanim. The inhabitours of the lād of Thema brought vnto the water to him that was thyrsty, they preuented hym with theyr bread that was fled awaye. For because of sweardes are they become fugitiue, euen for the drawen sweard, and for the bent bowe and because of the grevousnes of warre. For thus hath the Lorde sayde vnto me. There is yet a yeare accordyng to the yeares of an hyred seruaunt and all the glory of Cedar shall faile. And the nombre of them that shal escape from the bowes, shalbe punyshed by the mighty chyldren of Cedar, for so the Lorde God of Israell hath spoken.

¶ The xxii. Chapiter.

Isa. xxii. THe burthen of the valey of the vision. What hast thou to do here, that thou climest vnto the house toppes? Thou that arte full of occupiyng, thou tedicous and pleasaunte citie: thy slayne men are neyther put to death with sweard, nor dede in battayle. All thy capitaynes are fugytiue together, the archers have taken them prysoners. All they that are founde in the, are in captiuite together, because they fled farre of. Therefore sayde I: let me alone, and * I wyll make lamentacion. Ye shall not be able to comfort me, Luke. xix. c. Jerem. xv. a. because of the destruction of the daughter of my people. For this is a daye of trouble, of ruyne, and the destruction that the Lorde wyll brynge to passe in the valley of vysion, breakyng downe the Citie, and crying vnto the mountaynes. Elam bare the quyuer with a D. charet of fotemen, and of horsemen, & the cytie of Kyr shewed the shylde open. Thy chefe valley also was full of charettes, and the horsemen set their faces directly toward the gate. And in that daye dyd the enemie take awaye the hewtie of Juda, and then dyddest thou loke towarde the armoure of the house of the forest. Ye have sene also the broken places of the citie of Dauid howe that they are many, and ye gathered together the waters of the lower poole. As for the houses of Jerusalem, ye have nombred them, and the houses have ye broken downe to make the wall strong. A pyt also have ye made betwene the twoo walles, for the waters of the olde poole and haue not regarded the maker therof neyther had respecte vnto hym that fore it in hande. And in that day dyd the Lord God E. of hoastes call men vnto weepyng and mournyng, to baldnesse and gyrdyng about with sackecloth. And beholde, they haue ioye and gladnesse, slayng Oxen, and killing Shepe, eatyng flesshe, and drynkyng wyne. * Let vs 1. Cor. xv. a. eate and drynke, for to morowe we shal die. Sap. ii. b. And it came to the eares of the Lord of hoastes. This iniquitie shall not be pourged fro you tyll ye dye, sayeth the Lorde God of hoastes. Thus sayeth the lorde God of hoastes: Go, gette the vnto yonder treasurer, euen vnto * Sebna whiche is the ruler of the house. Esai. xxxvi. What hast thou to do here? and whome haste thou here? that thou shouldest hewe the out a sepulchre as it were one that heweth hym out a sepulchre on hygh, or that graueth an habitacion for hym selfe in an harde rocke. Beholde, O thou man, the Lorde shall carye the awaye into captiuitie, and shal surely co- F. uer the with confusion. The Lord shal turne the ouer lyke a bal with his handes, and shal sende the into a farre countrey, there shalte thou dye, and therein shalt the charettes of thy pompe) shall the house of thy lorde haue confusion: I wyll dryue the from thy place, and out of thy dwellyng shall he ouerthrowe the. And in that daye shall I call my seruaunt Eliakym the sonne of Helkya. And with thy garmentes wyll I clothe hym, and

with thy girdle will I strengthe hym: thy power also will I committe into his hande, and he shalbe a father of suche as dwell in Jerusalem, and in the house of Juda. *And the keye of the house of Dauid will I laye vpon his shoulder, so that he shall open and no man shall shut. He shall shut, and no man shall open. And I will fasten hym as a nayle in a sure place, and he shalbe the glorious seate of his fathers house. Moreouer, all generations & posteritie shall hange vpon him all the glory of their fathers house, all vesselles bothe great and small, and all instrumentes of measure and musyke. In that day (sayeth the lord of hoastes) shall the nayle that is fastened in the sure place, departe be broken, and fal, and the burthen that was vpon it, shall be pluckt away: for so the Lorde hath spoken.

Iohn. xii. b. Apoc. iii. b.

¶ The. xxiii. Chapiter.

Esaiæ. xl. Ezec. xxvi. a.

THe burthen of *Tyre: Mourne ye shippes of Thartis, for there cometh suche destruction, that ye shall not haue an house to entre into. Out of al the lande of Citym haue they knowledge of this plague. Be stil ye that dwell in the Ile, the marchauntes of Zidon, and suche as passe ouer the sea, haue made the plenteous. The corne that groweth by the great waters of Nilus, & the fruites of the ryuer were her victuales, so that it became a comon marte of the nations. Be ashamed thou Zidon, for the sea (euen the strength of the sea) hath spoke, saying: I haue not trauayled nor brought forth children, nor nourished vp yong men or brought vp virgyns. When tydynges cometh to the Egipcians, they shalbe sory for the rumoure that goeth of Tire. Get you to Thartis, mourne ye that dwell in the Ile. Is not this that glorious Citie of yours, whiche hath bene of olde antiquitie? Her own feete shall carry her forth to be a sojourner in to a farre countrey. Who hath deuysed this a gainst Tire (that geueth garlandes vnto other cities) whose marchauntes are princes, and whose capitaines are honourable in the worlde. Euen the Lorde of hoastes hath deuised this, to put downe the pryde of al such as be glorious, and to mynyshe all them that be proude vpon yearthe. Get the out of thy lande vnto the daughter of Thartis: seyng thou hast nomore strength. He that smote the kyngdomes together, holdeth out his hande ouer the sea, euen the Lorde hymselfe hath geuen a commaundement against the same commen place of marchaundise, that they shal vtterly destroye the myght therof. And he saith. Make nomore thy bost (O virgin thou daughter Zidon) thou shalt be brought downe. Vp, get the ouer vnto Citim: where neuertheles thou shalt haue no rest. Behold this people come not of the Caldees, but Assur made the strong with great shippes. They set vp the strong holdes thereof, and destroyed his places, and he brought it in decaye. Mourne ye shippes of Thartis, for youre strength is brought downe. And in that daie shall Tyre be forgotte seuenty yeares (accordyng to the yeares of one kyng) and after the ende of the seuenty yeares shall Tyre synge, as doth an harlot. Take an harpe, and go about the citie (thou harlot that hast bene forgotten) make swete melody, synge mo songes that thou mayest be had in remembraunce. And after the ende of the seuenty yeares shall the Lorde vyset Tyre and she shall conuerte vnto her rewarde, and shall committe fornication with all the kyngdomes of the yearthe that are in the worlde. Their occupying also and their rewarde shalbe holy vnto the Lorde. Their gaynes shal not be laide vp nor kept in store, but it shalbe theirs that dwell before the lorde, that they may eate enough, and haue clothyng sufficient.

B.

C.

¶ The. xxiiii. Chapiter.

The. xx. day. S. Wattans.

BEholde, the Lorde maketh the yearthe wast and empty: he turneth it vpside down and scatereth abroade the inhabitours therof. And the Preest shalbe as the people, and the Maister as the Seruaunte, the maistresse lyke the mayde, the Seller lyke the Byer. He that lendeth vpon vsury, lyke hym that borroweth vpon vsury, the creditoure as the detter. The worlde shalbe cleane wasted and vtterly spoyled, for so the Lorde hath spoken. The yearth is sorye, and consumeth away, the worlde is feble and perysheth, the proude people of the yearthe are come to naughte. The yearth also is become vnprofitable vnder the enhabitours therof, whiche haue transgressed the lawes, changed the ordynaunce, broken the euerlastyng couenaunte.

D.

Therefore hath the curse consumed the yearth and they that dwell therein, are fallen into trespasse. Wherefore the enhabytours of the yearth are perysshed with drought, and fewe men are lefte behynde. The wyne sayleth, the vyne hathe no myght, all they that haue bene merry of harte are come to mourning. The myrthe of Tabrettes is layde downe, the noyse of suche as haue made merry, is ceassed, the ioye of the Harpe is at an ende. They shall dryncke no more wyne with myrthe, strong drynke shalbe bytter to them that dryncke it. The cytie of vanitie is brooken downe, euery house is shut vp, that no man may come in. In the stretes is there a cryynge because of wyne, all chere is vanyshed awaye, the myrthe of the worlde is gone, in the cytie is lefte desolacion, and the gate is smytten with destruction. For in the myddes of the worlde, euen among the people, it shall come to passe, as at the shakyng of Olyues, and as the grapes are whē the wine harueste is done. They shal lyft vp their voice, and make a merry noyse, and in magnifying

E.

F.

of the Lorde, shall they crye out of the west, wherfore praise ye the lorde in the valleis, eue the name of the Lorde God of Israell, in the Iles of the sea. From the outemoste parte of the earth haue we heard prayses & myrth, because of the ryghteous. And I sayde: I knowe a thyng in secrete, wo is me, the transgressours haue offended: the transgressours haue greuously offended. Fearefulnes, the pyt, and the snare are vpon the, O thou that dwellest on the yearth. It shall come to passe that whosoeuer escapeth the fearefull noyse shall fall into the pyt. And he that cometh vp out of the pit, shalbe take with the snare. For
W. the windowes from on hyghe are open, & the foundacions of the yearth are moued. The yearth is vtterly broken downe, the yearth hath a sore ruyne, the yearth quaketh exceadyngly. The yearthe shall riele to and fro, lyke a dronkarde, and shalbe remoued lyke a tent of one nyght: and the iniquite therof shal be heauy vpon it. It shall fall and not ryse vp agayne. And in that daye shall the lorde vysett the hoaste aboue that is on hye, and the kynges of the worlde that are vpon the yearthe. And they shalbe gathered together, as they that be in prysone: and they shalbe shut vp inwarde, and after many dayes shall they be vysyted. * The Moone shalbe abashed, and the Sunne ashamed when the Lorde of hoastes shall raygne in mounte Syon and in Jerusalē with worshyppe, and in the syght of such as shalbe of his counsaill.

Luke. xxi. c.

¶ The. xxv. Chapitre.

Cultong. II. THou arte the Lorde my God, I wyll magnifie the, I will geue thankes vnto thy name. For thou hast brought wonderful thynges to passe, accordyng to thyne owne counsayls truly and faythfully. * Thou hast made of a citie an heape of stones, and brought a strong toune into decay. The habitacion of straungers hast thou made to be no citie, neither shall it be buylded any more. Therefore shall the myghtie people geue glory vnto the, the citie of the valeaunt Heathen shall feare the. For thou hast bene a strength vnto the poore, and a succour for the nedy in his trouble. A refuge agaynst euill wether, a shadowe against the heate. For the blast of raggyng
W. men is lyke a storme that casteth downe a wall. Lyke as thou bryngest heate down out of a dry place, so shalt thou suppresse the noyse of aliantes. The heate is in the shadow of the cloude, the braunche of the myghtie shal be brought lowe. And in this mountayne shal
Luke. xiii. d. * the Lorde of hoastes make vnto all people a feast of pleuteous and delicate thynges, euen of moste pleasaunt & delitie lykes. And in this mountayne shall the Lorde destroye the couering, that all the people are wrapped in, & the hangyng that is spred vpon all nacions.
Osee. xiii. c. Apoca. xii. c. & for death he hath destroyed it for euer.

* And the lorde God shall wype away teares from all faces, & the rebuke of his people shal he take away out of al the yearth. For so the lorde hath sayde. And in that daie it shalbe sayde: Lo, this is our God, we haue waited for hym, * and he shall saue vs. This is the Lorde in whome we haue hoped, we wyll be mery and reioyce in the saluacio that cometh of hym. For in this mountayn shall the hande of the Lorde ceasse and Moab shalbe threshed vnder hym, euen as straw is threshed vpon the grounde. And he shal stretche out his hande in the myddes of the (as he that swymmeth, casteth out his handes to swymme) and wyth the strengthe of his handes shall he bryng downe their prayde. The strong holde also and defence of thy walles hath he ouerthrowen and cast downe and brought them to the grounde, euen vnto dust.

1. Cor. xv. c. and. xvi. c. C. Ephe. ii. g.

¶ The. xxvi. Chapitre.

The. x. dayes. A. Watting. Prou. xviii. c. Zacha. ii. a. Psal. cxviii. b. IN that day shall this song be song in the lande of Juda. * We haue a strong Citie. Saluacion shal GOD appoynte in stede of walles and bulwarkes. * Open ye the gates that ryghteous People whiche kepe the truthe may entre in. There mynde is set vpon the, because thou preseruest them * in peace, yea, euen in peace: because thei put their trust in the. Put ye your trust alwaye in the Lord, for in the Lorde God there is strength for euermore. * For he hath brought downe the hye mynded cytezeins. As for the proude citie he hathe brought it lowe, euen vnto the grounde shall he cast it downe and bryngeit vnto dust. The foote, euen the foote of the poore, and the steppes of suche as be in necessite shal treade it downe. The path of iuste wilt thou graunte vnto the iuste, O thou moste ryghteous, * thou shalt order the path of hym that is ryghteous. Yea, in the way of thy iudgementes, O Lorde, haue we put oure trust in the. Thy name also and the remembraunce of thee is the thyng that oure soule longeth for. * My soule hath longed for the all the nyght, and with my spirite (whiche is within me) will I seke the early in the morning. For when thy iudgementes are in the yearth, the inhabytours of the worlde shall learne ryghteousnes. Shal the vngodly man be fauoured, whiche hath not learned ryghteousnes but doth wickedly in the yearth, where nothyng ought to be done, but that whiche is ryghteous? He shall not se the glory of the Lorde when thy hande is lyfte vp to stryke, they se it not: but they shall se it, and be confounded with the zele of the people, and the fyer that consumeth thine enemies shall deuoure them. Lorde vnto vs thou shalt prounde peace: * for thou also hast wrought all oure workes in vs. O Lorde our God, other lordes beside thee haue rulled vs, but we wyll be myndfull onely of thee and thy name. The

Esai. xxv. a. B. Prou. xvi. b. Jere. ix. d. Psalm. lxiii. and. cxliii. a. C. Phil. ii. a.

dead wyll not lyue, and they that be out of life wyll not ryse agayne, therfore hast thou vysited and rooted them out, and destroyed all the memory of them. Thou hast encreased the people (O LORDE) thou hast encreased the people, and thou art praysed, thou hast sent them farre of, vnto all the coastes of the yearth. * Lorde in trouble haue they vysited the, they powred out their prayer when thy chastenyng was vpon them. * Lyke as a woman with chylde that drawe the nye towarde her trauail, is sory, and crieth in her paynes, euen so haue we bene in thy syght, O Lord. * We haue bene with chylde & suffred paine, as though we had brought forth winde. For there is no saluation in the yearth, neyther dothe inhabitours of the worlde submit them selues. * Thy dead men shall lyue, euen with my body shall they ryse agayne. Awake and syngе ye that dwell in dust. For thy dewe is euen as the dewe of herbes, and the yearthe shall cast out them that be vnder her. Come my people, * entre thou into thy chambers, & shutte thy doores about the: * hyde thy self for a litle whyle, vntyll the indignacion be ouer past. * For lo the Lorde is comming out of his place, to vysite the wickednesse of suche as dwel vpon earth. The earth also shal disclose her owne bloude, and shall nomore hyde them that are slayne in her.

¶ The. xxvii. Chapiter.

In that day, the lord with his sore great and myghtie swearde shall visite * Leuiathan the fugitiue serpent, euē Leuiathan that croked serpent, and he shall slaye the dragon that is in the sea. In that day, se that ye syng of the congregacion which is the vineyarde that bryngeth forth the beste wyne. Euen I the Lorde do kepe it. In due seasons shall I water it, and least the enemy do it any harme, I wyll both nyght & day preserue it. There is no displeasure in me els (whē the vineyard bryngeth me forth breers & thornes) I wold go thorowe it by warre, and burne it vp together. Let it take holde of my strength, and so shalbe at one with me, euen at one shall it be with me. The daies are comming that Iacob shall take roote. Israel shalbe grene and flowrysshe, and the worlde shalbe fylled with fruite. Hath he smytten hym as sore as he dyd the other that smote hym? Or is he slayne with so sore a slaughter as they had that slewe hym? In measure doth he smyte hym whyle he sendeth vnto hym suche thynges, wherby he cometh to his mynde agayne. For in the daye that the east wynde bloweth sore it taketh away the fruites. Thus therefore shall the iniquitie of Iacob be reconcyled, & here is all the fruyte of the taking away of his synne, if he make all the stones of the aultar of Israel, as chalke stones that are beate in sunder, that their groues and Images rise not vp agayne. Else shall the strong citie be desolate, and the habitacion forsaken and left lyke a wyldernesse. There shall the calfe feede, and there shall he lie, and eate vp the grasse thereof. When the braunches of it are dryе, they are broken of, and the women come, and set them on fyre. * For it is a people of no vnderstandyng, and therfore he that made the shall not fauoure them, and he that created the shall gene them no grace. And in that daie shall the Lorde make a threshyng fro the middes of the ryuer Euphrates vnto the ryuer of Egypte, and ye chyldren of Israel shalbe gathered together one to another. In that daye shall the great trōpet be blowen, so that they whiche were lost in the lande of Assiria, and they that were banished into the lande of Egipte, shall come and worshyppe the Lord in the holy mounte at Jerusalem.

C.

Deut. xxxii. b

¶ The. xxviii. Chapiter.

The. xi. day. A. Mattins. Dcc. iii. a.

Wo be vnto the crowne of pryde euen * to the dronken people of Ephraim, whose great pōpe is as a flour that fadeth away vpō the head of the valley of such as be in welth, and are ouerladē with wyne. Beholde, * there cometh a vehemente and a sore daye from the Lorde lyke an vnmesurable hayle and perylous tempest, euen lyke the force of myghtye and horryble waters, that violently beareth downe all thinges. The croune of the pryde of the dronken Ephraimites shalbe troden vnder foote, * so that the flour of his fayrenesse and bewtie, whiche is in the head of the valley of fatnesse, shall fade away, as doth an vntymely rype fygge afore haruest. Whiche whan a mā spieth he loketh vpō it, and while it is yet in his hande, he eateth it vp. In that daie shall the Lorde of hoastes be the croune of glory, and diademe of bewtie vnto the residue of his people. He wylbe also a spirite of perfecte knowledge to hym that sytteth in iudgement and strength vnto them that turne away the battayll to the gate of the enemies. But these are out of the way by reason of wine yea, farre out of the waye are they thorowe strong drynke. * The priest also and the prophet are gone astray by the meanes of strong drynacke, they are dronken with wyne, they go amysse thorowe strong drynke, they fayle in prophecyng, and stomble in iudgement. For tables are so full of vomyte and fylthynesse that no place is cleane. Whome then shal suche one teache knowledge? and whom shal he make to vnderstande the thinges that he heareth? For they are as ignorante as yong chyldren, that are taken frō the milke, and are weaned. For they that be suche, must haue after one lesson, another lesson: * after one commaundement an other cōmaundemēt, after one rule another rule, after one instruction an other instruction, there a litle & there a litle. For he that speaketh vnto this peo-

Esai. xl. a.

B.

Esaie iii. c.

C.

Esay. x. a. Math. xiii. a.

Esay. xxviii. a. Deut. xxxii. b. Psal. xxxi. g. Ion. xxi. c. Psal. xxxi. g. Ion. xxi. c. Psal. xxxi. g. Esay. xxvi. c. Psal. xxxi. g. Esay. xxvi. c. Psal. xxxi. g. Esay. xxv

prople, is euen as one that vseth rudenes of
speche, and a straunge language. If any man
saye vnto them: lo, this is the rest wherewith
ye maye ease hym that is weary, this is the
refreshyng, they will not herken. * Where-
fore, the worde of the Lorde (lesson vpon les-
son, commaundement vpon commaundement,
rule vpon rule, instruction vpon instruction,
there a lytle and there a lytle) shalbe vnto the
an occasion of stombling that they may gone
and fall backewarde, be vexed, tangled and
snared. Wherefore, heare the woorde of the
Lorde, ye mockers, ye that haue rule of this
people, which is at Jerusalem. Because ye
haue sayde: we haue made a couenaunt wyth
death, and with hell are we at agremente. And
though there go forth a sore plague, it shall
not come vnto vs. For we haue made falshode
oure refuge, and vnder vanite are we hyd.
Therefore sayeth the Lorde God: Beholde,
I laye in Syon for a foundacion a stone, e-
uen a tried stone, a precious corner stone, a
sure foundacion. Whoso beleueth, let hym not
be to hastie. Judgements also will I laye to
the rule and rygh teousnesse to the balaunce,
so that the hayle shall take away youre vayne
confidence as a broome, and the preuy place
of youre refuge shall the waters renne ouer.
And thus the couenaunte that ye made with
death, shalbe dysanulled, and youre agremente
that ye made with hell, shall not stande. Yea,
when the sore plage goeth forth, ye shalbe
troden downe vnder it. From the tyme that
it goeth forth it shall take you awaye. For
early in the morenyng euery daye: yea, bothe
daye and nyght, shall it go thorowe: and when
the noyse thereof is perceyued, it shall gren-
dre vexacion. For the bed is narrowe, and
not large, and the couerynge so small that a
man cannot wynde hymselfe vnder it. * For
the Lorde shall stande as in mounte Perazim,
and shalbe wrath lyke as in the valley
* Gybeon: that he may do his straunge woo-
rke, and bryng to passe hys ace, hys straunge
ace. Nowe therefore se that ye be no mo-
kers, lest your punyshment encrease, for I
haue heard of the Lorde of hoostes, that there
shal come a shorte ende vpō the whole earth.
Heare ye then, and herken vnto my voyce, con-
syder and ponder my speache. Doth not the
husbandman plowe all the daye, and openeth
and breaketh the clottes of his ground that
he maye sowe? when he hath made it plaine
wyll he not sprede abrode the fetches, and
sowe cumyn, and cast in wheate, by measure, &
the appoynted barley and rye in their places?
God wil enstruce him to haue discretiō euen
his god wel teache him. For fetches shal not
be threshed with an harowe, neyther shall a
carte whele be brought thorowe the cumyn,
but the fetches are beaten out with a staffe,
and cumyn with a rodde. But the sede that
breade is made of is threshen, thoughe it be
not alwaie a threshyng. And the carte wheele
muste be brought ouer it, least he grynde it
with his tieth. This also cometh of the
Lorde of hoostes, which e worketh with won
derful wyscdome, and bringeth excellēt wor-
kes to passe.

The. xxix. Chapiter.

WO vnto the, O Ariell thou cytie that
Dauid dwelt in. Go on from yeare to
yeare, and let the lambes be slayne. I will
laye sege vnto Ariell, so that there shalbe he-
uynes and sorowe in it, and it shalbe vnto me
euen as an aultar of slaughter. I will be-
sege the rounde about, and sycght against the
thorowe a bulwarke, and will reare vp dyt-
ches against the. Thou shalt be brought
lowne, and shalt speake out of the grounde, &
thy speche shal go lowe out of the dust. Thy
voyce also shall come out of the ground lyke
the voyce of a wytche, and thy talkyng shall
whysper out of the dust. Moreouer, the noyse
of thy straunge enemies shalbe lyke thynne
dust, and the multitude of tiraunes shalbe
* as dye straw that cannot tary, euen so
sodeinly and in haste shal their blasse go. Thou
shalt be visyted of the Lorde of hoostes with
thondre earthquake, and with a great noyse
with storme and tempest, and with the flambe
of consumyng fire. And the multitude of al na
cions that sycght against Ariel, shalbe as a
dreame sene by nyght, * euen so shall all they
be, that make warre against it, and strō holdes
to ouercome it, and that laye any sege vn
to it. In conclusion, it shalbe euen as when
an hongry man dreameth that he is eatynge,
and whē he awaketh, his soule is empty. Or
as when a thirsty man dreameth that he is
drynkyng, and when he awaketh, he is yet
faynte and his soule hath appetite. Euen so
shall the multitude of all nacions that sycght
against Syon. Wonder these thynges once
in your mindes, & wonder. * Wynded are thei
them selues and the blynd gydes of other.
They are dronken, but not with wine, thei are
vnstable but not thorowe strong drinke. For
the Lorde hath couered you with a slombryng
spirite, and hath closed your eyes. Your pro-
pheetes also and rulers that shulde se, thē hath
he couered. * And the vision of all the prophe-
tes is become vnto you, as the woordes of a
boke that is sealed vp, which men deliuer to
one that is learned, saying: Reade thou in it.
And he saieth: I cannot, for it is sealed. And
the boke is geuen vnto him that is not learn-
ed, saying: Reade thou in it, and he sayth: I
am not learned. Therfore thus hath the Lorde
sayde. * For so muche as this people when
they be in trouble, do honoure me with their
mouth and with their lippes, but their hart is
far fro me, and the feare which e they haue vn
to me, proceedeth of a commaundement that is
taught of men. Therfore wil I do marueiles

R. Enfrons
ii. Reg. v. b.

Psalm. i. di
v.

Esai. xxvii.

C.
Matth. xv. b

Esai. vi. b

Matth. xv.
Marke. vii.

Esay. xxviii. c
xii. Reg. v. b.

* Josu. x. b.
Esai. par. xiii. d.

E.

F.

among this people, euen miruelous thynges (I say) and a wonder. * For the wisdome of their wyse men shall perysshe, & the vnderstandyng of their wytty men shall hyde it selfe. Wo vnto them that hope to secrete their thoughtes, to hyde their councell from the lorde and do their workes in darkenesse, sayyng: * who seeth vs? who knoweth vs? O rudes, your destruction is (in my handes) in reputacion as the potters clay. And doth the worke say of him that made it, he made not me? And doth an earthen vessell say of him that fashioned it, he had no vnderstandyng? Is it not harde at hande, that Libanus shalbe turned into a lowe feelde, and that the lowe feelde shalbe taken as the wood? And in that daye shall deafe menne heare the wordes of the booke, and the eyes of the blynde shall se euen out of the cloude & out of darckenes. The meke spirite also shalbe mery in the Lorde, and the poore among the that be lowly, shall reioyce in the holy one of Israel. For he that did violence, is brought to naught, and the scorneful man is consumed, and they are rooted out that were hasty to saue to vnryghteousnes, makyng a man to synne in the worde, and that take him in a snare, which reproued them in the open place, and thei that haue turned the cause of the ryghteous to naught. Therfore thus saieth the lorde vnto the house of Jacob, euē thus saith he that redemed Abraham. * Jacob shal not now be confounded, nor his face pale. But whē he seeth his children the worke of my hādes in the middes of him, thei shal sanctifie my name, & praise the holy lord of Jacob, & feare the God of Israel. They also that haue bene of an erroneous spirite shall come to vnderstandyng, & they that haue bene scorneful, shall learne doctrine.

The xxx. Chapiter.

WAe, for those disobedient children (saith the Lorde) * that they will take counsayll without me. Alas, that they wil take a secret aduice, and not out of my spirite, and therfore adde they synne vnto synne. Euen they that walke to go downe into Egypt, and haue asked no question at my mouth, but take strength in the might of Pharao, and trust in the shadowe of Egipte. Therfore shall the strength of Pharao be your confusion, and the trust in the shadowe of Egypte your shame. For his capitaines were at Zoan, and his Ambassadours came vnto Hanes. * They were all ashamed of the people that could doe them no good, and that myght not helpe them, nor be vse them any profite, but were their confusion and rebuke. The heuy burthen of the beastes of the South in a lande of trouble and anguyshe, from whence shall come the young and olde Lyon, the byper and fyry serpent that flyeth against them that vpon colts beare their ryches, and vpon Camels their treasures to a people that can do them no good. For vayne and nothyng worth shall the helpe of the Egipcians be. Therefore haue I cried vnto Jerusalem. They shal haue strength enough, if thei wil ceasle their vnrodes in quietnes. * Nowe therefore, go thy waye, and write this before them in a table, and note it in a booke that it may finally remayne and be kepte styl for euer. For this is an obstinate people, * and disobeying children that refuse to heare the lawe of the lord. For they say vnto the seers: Se not, & to them that be cleare of iudgement, loke not out ryghtthynges for vs, but speake fayre wordes vnto vs, loke out errours, get you out of this waye, departe out of thys path, and turne the holye one of Israell from vs. Wherfore thus sayeth the holy one of Israel. Because youre harte ryse agaynst this worde, and because ye trusse in wrong dealyng and peruerse iudgement, and put youre confydence therein. Therfore shall ye haue thys mischiefe for youre destruction and fall, lyke as an hye wall that falleth, because of some rifte or blaste, whose breakyng cometh sodenly. * And the hurte thereof is lyke an earthen vessell, whiche breaketh without helpe: so that in the burstyng of it, there is not founde one sheerd to fetche fyre in, or to take water withall out of the pyt. For thus sayeth the Lorde God, euen the holy one of Israell. In repentaunce and in rest shall ye be saue, in quietnes and sure confidence shalbe youre strength. But ye haue had no lust thereto, for ye haue sayde: No, but we wyll escape thorowe horses. Therfore shall ye flye and we wyll gette vs vp vpon swyfte beastes. And therfore shall youre persecutours be swyfter. * A thousande shall flye at the rebuke of one, and at the rebuke of fyue shall ye all flye, tyll ye be left as a flyppe maste vpon the top of a mountaine, and as a beaken vpō an hille. Therfore doth the lord cause you to waite that he maye haue mercy vpon you, to the entent, that he may haue the preeminence, when he is gracious vnto you. For the Lorde is the God of iudgement. Blessed are all they that hope in hym. If the people remayne in Syon, and at Jerusalem, thou shalt not be in heuines, but at the voyce of thy complaynt shall he haue mercy vpon the. And when he heareth it he shall geue the an answere. And though the lord geue you the bread of trouble and the water of aduersitie, thy rayne shalbe nomore to crāt, but thine eyes shal se thy rayne. yea, & thine eare shall heare the talking of him that doth speake behynde the. * This is the waye, walke ye in it. Turne not aside neither to the ryght hand nor to the left. Ye shall destroye also the couerynge of youre grauen ymages, and the decking of your golde vessell. Euen as filthynes shall ye put them away, and thou shalt saye vnto it, Gette the peace.

Esa. viii. b.

Esa. i. b.

C.

Psal. ii. b.

D.

Exo. xiiii. c. 1. Par. xx. c.

Leui. xxvi. a. Iosu. xxiii. c.

Mom. ii. a.

Ge.

When that GOD gene rayne vnto thy seede,
that thou shalt sowe the grounde withal, and
breade of the encreace of the yearthe, whiche
shalbe fat and very plenteous. In that daye
also, shall thy cattell be fed in large pastures.
The Oxen lykewyse and the younge Asses,
that eate the grounde shall eate cleane pro-
F. uendre, whiche is pourged with the wynde
and the fanne. Finally, vpon euery hye moun
ii. Pet. iii. b. tayne and hyll shal there be ryuers and strea-
mes of waters, * in the day of the great slaugh-
ter, when the towers fall. Moreouer, the
lyght of the moone shalbe as the light of the
sunne, and the sunne lyght shall be seuenfold,
and haue as muche lyght as in seuen daies be
fore, when the Lorde bindeth vp the sore of
his people, and healeth the strooke of their
wounde. Beholde, the name of the Lorde co-
meth from farre, and his presence is to hote,
that no man is able to abyde. His lyppes are
full of indignacion, and his tongue is as a cō
sumyng fyre. His breth is as a boyssaunte
flood of water that reacheth vp to the neck.
That he may syft awaye the Heathen in the
fyne of vanitie. And his breth is as a bridle
G. of errour in the chawes of the people. And
ye shall syng, lyke as in the nyght, when the
holy solempnitie begynneth. And ye shall ha-
ue gladnes of harte, like as when one cometh
with a pype vnto the hyll of the Lorde, and
to the moste myghtie one of Israell. And the
Lorde shall cause his glorious voyce to be
heard, and shall declare his stretched out
arme with a terryble countenaunce and with
the flambe of a consumyng fyre, with noysom
lyghtenynge, with a shower, and with hayle
Esa. x. a. stones. For thoswe the voyce of the Lorde
shall * Assur be destroyed, whiche smote other
men with the rodde. And it shal come to passe
that whithersoeuer he goeth, the rodde shall
cleaue vnto hym, whi the the Lorde shall laye
vpon hym with tabrettes and harpes, & with
great warre shal he fyght agaynst his hoast.
Math. xxv. b. * For the fyre of payne is ordeyned from the
begynnyng: yea, euen for kynges is it prepa-
red. This hath the Lorde set in the depe, and
made it wyde, the burnyng whereof is fier &
muche wood. The breth of the Lorde,
which is a ryuer of brimstone doth kindle it.

¶ The. xxxi. Chapiter.

Esaye. i. WOe be vnto them that go downe into E-
gypt for helpe, and trust in horses, and
put their confidence in charettes, because they
be many, and in horsemen, because they be
lusty and strong. But they regarde not the ho
ly one of Israell, and they aske no question at
the Lorde. Where as he neuertheles (beyng
wyse) of all plageth the wicked, & yet goeth
not from his worde, when he stoppeth forth,
and taketh the victory agaynst the howsholde
of the frowarde, and agaynst the helpe of e-
uill doers. Nowe the Egiptians are men, &
not God, and their horses flesshe & not spiritte
And allone as the Lorde stretcheth oute hys
hande, then shall the helper fall, and he that
should haue bene helped, and they shall alto-
gether be destroyed. For thus hath the lorde
spoken vnto me. * Lyke as the lyon or lions
whelpe roreth vpon the praie that he hath
gotten, and is not afrayed though the multi-
tude of shepherdes crye out vpon him neither
abashed for all the heape of them. So shall
the Lorde of hoastes come down to fyght for
mounte Syon, and defende his hyll. Lyke as
byrdes flotre about their nestes, * so shall the
Lorde of hoastes kepe, saue, defende, and de-
liuer Jerusalem. Therefore, O ye children
of Israel, turne agayne, from that infidelitie,
wherein you drowned your selues. * For in
that daye euery man shall cast out his Idols
of syluer and his Idols of golde, whiche ye
haue made with your owne handes vnto your
synne. * Assur also shalbe slayne with the
sweard, not with a mans sweard, neither shal
the sweard of any man deuoure hym. And he
shall flee from the slaughter, and his seruaun-
tes shalbe tributed in their partes. Nethal
go for feare to his stronge holdes, and hys
princes shal flee from his badge. Thus hath
the Lorde spoken, whose fyght burneth in
Syon, and his fier in Jerusalem.

¶ The. xxxi. Chapiter.

BEholde, a kyng shall gouerne after the
rule of rygh teousnes, & the princes shall
rule, accordyng to the balaunce of equitie.
And that man shalbe vnto menne as a defence
for the wynde, and as a refuge for the tem-
pest, lyke as a ryuer of water in a thyrsty
place, and the shadowe of a great rocke in a
drie lande. The eyes of the seyng shall not be
dym, and the eares of them that heare, shall
take diligent hede. The harte of the vnwise
shall attayne to knowledge, and the vnperfite
tongue shall speake playnely and distinctly.
Then shall the foolyshe nygarde be nomore
called gentle, nor the churle ryberal. But the
nygarde wylbe nygardly mynded, & his harte
wyll worke euill, and playe the ypocryte, and
ymagine abhominacions agaynste God, to
make the hongry leane, & to withholde drinke
from the thirstie. There are the perilous wea
pons of the churlyshe, there be his shamefull
counsayls, that he may begile the poore with
deceyptful wordes, yea, euen there as he ought
geue sentence with the poore. * But the libe-
rall persone ymagineth honest thynges, and
cometh vp to liberalitie vnto promocion. Vp
(ye ryche and ydell women) herken vnto my
voyce. Ye careles cities, marke my wordes.
After yeares and dayes shall ye be brought
in feare, O ye careles cities. For harueste
shalbe out, and the grape gatherynge shall not
come. O ye ryche yole cyties, ye that feare no
perell. Be abashed, yee that lyue in ease.

The. xii. a. Mat. xi. Psalm. Esa. xxxiii. b. Ecclesi. xxxvi. Esa. xxxiii. b. Deut. xxxii. Esay. i. c. Esa. xxxvii. b. Esa. xxxii. a. Psalm. Esa. xxxii. b. Ecclesi. xxxvi. Esay. xxxii. c.

daunce, trouble you that lyue carelesse, cast of your rayment, make your selues bare, put sack cloth about you. For as the infantes wepe when their mothers testes are dried: so shall you wepe for your fayre fieldes and fruteful vyneyardes. My people fielde shall bryngs thornes and thistles, and so shall it be euen in euery house of voluptuousnesse, and in euery city that reioiseth. The palaces also shal be broken, and the greatly occupied cities desolate. The towres and bulwarkes shall become dennes for euermore, the pleasure of mules shalbe turned to pasture for shepe, vnto the time that the spirite be powred vpon vs from aboue. Then shall the wildernesse be a fruteful fielde, and the plenteous fielde shalbe reckened for a wood. Then shall equitie dwell in the desert, & ryghtuousnes in a fruteful lande. And the rewarde of ryghtuousnesse shalbe peace, and her frute rest in quietnes for euer. And my people shall dwell in the vnnes of peace, and in sure dwellynges in saufe places of comforte. And when the hayle falleth, it shall fall in the wood, and the citie shalbe set lowe in the valley. O howe happy shal ye be, when ye shal sauyng sowe your seade beside all waters, and bryng thether the fete of your oxen and asses.

¶ The. xxxiii. Chapiter.

WO to the that destroyest, when thou wartest not destroyed, thou breakest the league, where as none hath broke it with the for when thou shalt leaue destroyng, thou thy selfe shalt be destroyed. And whē thou ceasest from breakyng the league, then shal they breake it to the. O Lorde, haue mercy vpon vs, we haue put our hope truste in the. Be an arme to such early, and our health in time of trouble. At that confuse noyse, the people fled and at thyne exaltyng, the Heathen were scattered. And the spoiles shalbe gathered (whiche shalbe yours) as are the gatherynge of Bruchus. And the multitude goyng to it shall be as locustes runnyng to and fro. The Lorde is exalted, for it is he that dwelleth on hye: he hath filled Syon with iudgement and ryghteousnes. And a sure stablyshyng of thy times shalbe strength, health, wisdome, and knowledge, and the very feare of the Lorde, shalbe the treasure of it. Behold, the messengers shal crie without, and the ambassadours of peace shal wepe bitterly. The stretes are wast there walketh no man therein. God hathe broken the appointment, the cities are cast away, and men are nothyng regarded, the desolate earth is in heuines. Lybanus is ashamed, and hewē downe, Saron is lyke a wyldernesse: Basan and Charmel are spoyled of their frutes, and therefore saieth the Lorde. I wyll vp nowe: nowe will I be auaunced, nowe will I be exalted as a meghty God. Ye shall conceyue stubble, and beare straw, and youre spirite shalbe the fyre, that it may deuoure you and the people shalbe burnt like lyme, and as thornes burne that are hewen of, and cast in the fyre. Nowe herken to ye that are farre of, howe I haue done, and consider my power, ye that be at hande. The synners at Syon are afrayed, a feare fearfulnes is come vpon the ypocrites, what is he among vs, saye they, that shal dwel by that consumyng fyre? which of vs may abyde that euerlastyng heate? He that leadeth a Godly lyfe saye I, and speaketh the truthe. He that abhorreth gaynes wonne by violence and deceite, he that kepeth his hande that he touche no rewarde, whiche stoppeth his eares that he heare no counsell against the innocent blonde, whiche holdeth downe his eyes that he se none euill. Hee is that shall dwell on hye: whose sauegarde shal be in a bulwarke of rockes, to hym shalbe geuen meate, & his waters shal not fayle. Thine eyes shall se the kyng in his glory, euen the kynge of the farre countries shall they see, thine harte studyed for feare, thinkyng thus. What shall then become of the scrybe? of the receiuer of our money? what of hym that cayed our fairest houses? Thou shalt not se a people of a straunge tongue to haue so diffuse a language, that it may not be vnderstande, neither so straunge a speche, but it shalbe perceyued. There shall Syon defende the head citie of our solempne feastes. There shall thyne eyes see Jerusalem that glorious habitacion, the tabernacle that neuer shall remoue, whose nayles shall neuer be taken out nor the wilde without ende, whose rodes euerychone shall neuer consume: for the glorious maiestie of the Lord shal there be present among vs as a place, wher fayre brode Riuers and streames are throwe the whiche shall neyther galey rowe, nor great ship sayle. For the Lorde is our iudge, the lorde is our lawe geuer. The Lorde is our kyng, and he hymselfe shalbe our sauiour. There are the coardes so layde abrode, that they can not be better, and therfore thei haue not fixed their masse, nor spread abroode their sayle. Then there is dealte great spoyle: yea, lame menne ronne after the praye. There lieth no man that sayeth: I am syeke, but all euill is taken away from the people that dwel there.

¶ The. xxxiiii Chapiter.

COme ye Heathen and heare, take hede ye people. Herken thou yearth and all that is therein, thou roumde compasse and all that groweth there vpon, for the Lorde is angry with all people, and his displeasure is kyndled against all the multitude of them, he hath destroyed them, and deliuered them to the slaughter. So that their slayne shalbe caste oute and their bodies stincke, that euen the very hilles shalbe wet with the bloud of them. All the starres of heauen shal waste, and the heauen shall folde together like a rolle, and all

Rom. b. a.

Jere. xxxiii. c

Esaiong. B.

Exo. xxi. b.
Leui. xxiiii. d.
Deut. xi. c.
Hab. bii. a.

Psalm. ix. b.

Jere. b. c.

Psal. xxiii. a. and. xxiiii. a.

i. Cor. i. a.

Hebr. ix. b.

Jacob. iiii. c.

The. xxxi. day of Watting.

the Eadres therof shal kindle lyke as the leaues fal from the vynes and figge trees. For my swearde shalbe bathed in heauen, and shall immediatly come downe in iudgement vpon Idumea, and vpon the people whiche I haue
D. cursed for my vengeaunce. And the Lordes sweard shalbe full of bloud, and be ruddy with the fatnes and bloude of lambes and goates, with the fatnes of the kydneis of wethers. For the Lorde shall kyll a great offeryng in Bozra, and a great slaughter in the lande of Idumea. There shal the Vnicornes fal with them, and the bulles with the Giauntes, and their lande shalbe throwly sowed with bloud, and their ground corrupte with fatnes. Unto the also, O Syon shall come the daye of the vengeaunce of God, and the yeare when thin owne iudgemētes shalbe recompensed. Also his floudes shalbe turned to pytche, and hys earth to brymstone, and there with shall the lande be kyndled, so that it shall not be quenched daie nor nyght, but smoke euermore, and so farth to lye wast. And no man shall go thorowe it for euer. But Pellicanes, storkes, great oules and rauens shall haue it in pos-
C. session, & dwell therein. For God shal spred out the lyne of confusion vpon it, and weye it with the stones of emptines. When kynges are called vpon, there shalbe none, and al princes shalbe away. Thornes shall growe in their places, netles & thistles in their strōg holdes, that the Dragons may haue their pleasure therein, and that thei may be a rowte for Ostriches. There shal straunge vnicornes and monsterous beastes mete one another and the wylde hepe cōpany toguether. There shall the Lamia lye, and haue her lodgyng There shall the oule make her nestle, burlde, be there at home & bryng forth her young ones There shall the kytes come toguether, eche
D. one to his lyke. Seke thorowe the scripture of the Lorde and reade it. There shal none of these thynges be left out, there shall not one nor suche lyke, faile. For what his mouth cō maūdeth, that same doth his spirite gather to guether, or fulfilleth. He hath cast the lot for them, and to those beastes hath his handes deuided the lyne, therfore those shall possesse the enheritaunce from generacion to generacion, and dwell therein for euer.

¶ The. xxxv. Chapiter.

Eusebius. A.

BUt the desert & wylderues shall reioyce, the wast grounde shalbe glad and florysshe as the lyly. She shal florysshe pleasauntly and be ioyfull, and euer be geuyng thankes more and more. For the glory of Libanus, the bewtie of Charmel and Saron shalbe geuen her. These shall knowe the honoure of the
Nehe. xiiic. Lorde, & the maiestie of our God. * And ther fore strength the weake handes, and comfort the feble knees. Saye vnto them that are of a fearefull harte be of good chere, & feare not.
* Behold, your God cometh to take vengeaunce, and you shall se the rewarde that God geueth. God cometh his owne self, and wil deliuer you. * Then shal the eyes of the blynde be lightened, and the eares of the deafe opened. Then shall the lame man leape as an hart and the dome mans tongue shall geue thankes. * In the wylderneße also there shall welle & spring floudes of water in the desert. The drie ground shal turne to riuers, & the thirsty to springes of water, wher as dragōs dwelt afore, there shall growe swete floudes and geue ruddes. There shalbe fote pathes & comen streten, this shalbe called the holy way. No vncleane persone shall go thorowe it: for the lorde himself shal go with them, that way and the wayfarers, no, fooyaunt shal not erre There shalbe no lyon, and no rauenyng beastes shall come therein, nor be there, but men redemed shal go there & re and safe. And the redemed of the lorde, I saie: shall conuerte and come to Syon with thanker geuyng. Euerla styng ioye shal they haue pleasure, & gladnes shalbe among them. And as for all sorowe & heuinesse, it shall vanyshe away.

Deut. xx. a. and xxxi. b.

Matth. ix. a. and xv. c. Luke. viii. c.

Psal. xviii. a. * Esay. xli. c. xliii. c. xlviii. a C.

D.

¶ The. xxxvi. Chapiter.

The. xx. day. A. Watting. xiii. re. xviii. a. ii. par. xxvii. a

IN the. xiiii. yere of king Hezekias came Sennacherib king of the Assirians down to lay seage vnto all the strong cities of Iuda, to conquete them And the kyng of the Assirians sent Rabsaketh from Lachis, toward Ierusalem against kyng Hezekias, with an exceadyng hoaste whiche set him by the conduyte of the ouerpole in the waye that goeth thorowe the fullers lande. And so there came forth vnto him Eliakim, Helkias sonne, the presidēt Sobna the scribe, & Joah Asaphs sonne, the secretary. And Rabsaketh sayde vnto thē: Tell Hezekias, that the great king of Assiria saith thus vnto him: what presumpcion is this, that thou trustest vnto? I saie: Surely thou trustest in vaine woordes, when counsayll and strength are necessary to battail, or els wherto trustest thou, that thou darest rebell against me? * Lo, thou puttest thy trust in a broken staffe of rede (I meane Egypt) whiche he that leaneth vpon, it goeth into his hande & thoteth him thorowe. Euen so is Pharao the kyng of Egipt, vnto al thē that trust in him. But if thou wouldest say to me: We trust in the Lorde our God. A goodly God in dede, whose hygh places and aultars Hezekias tooke downe, and commaunded Juda and Ierusalem to worshippe only before this aultar. Now therfore deliuer Nostages that thou rebellest no more against my lord the king of Assirians. And I will geue the two thousand horses: if thou be able to set men vpon them. Howe darest thou withstande the power of the smallest prince that my lorde hath? howe darest thou trust in the charettes and horsmē of Egipte? Moreouer, thinkest thou that I

Esay. xxii. a.

Esay. xxxvi. a.

iiii. re. xviii.

Eze. xxix. a. b.

Eusebius. Hegesip.

C. am come vp hether to destroy this land with
out the Lordes will? The lorde sayd vnto me:
go vp into the land, and destroy it. Then said Eliakim, Sobna and Joah vnto
Rabsaketh: Speake to vs thy seruantes (we
praye the) in the Syrians language, for we
vnderstand it well, and speake not to vs in the
Jewes tongue, least the folke heare whiche
sitteth vpon the wall. Then answered Rab-
saketh: thinke ye, that the king sent me to spea
ke this only to the lorde and the? hath he not
sent me vnto them also that sit vpon the wal?
that they maye be cõpelled to eate their own
dongr, and drinke their owne stale with you?
And Rabsaketh stode stil, and cried with a
loude voice in the Jewes tongue, & said: Ma-
take hede, how the great king of the Assirias
geueth you warning. Thus saieth the kyng:
D. let not Hezekias deceiue you, for he shal not
be able to deliuer you. Moreouer, let not He-
zekias comforte you in the lord, when he sa-
yeth the Lorde without doubte, shall defende
vs, and shall not geue ouer this cytie into the
handes of the kyng of the Assirians, beleue
hym not. But thus sayeth the kyng of Assi-
ria: apteyne my fauoure, encline to me, so may
euery man enioy his vineyarde and sygtrees,
and dryncke the water of his cesterne, vnto
the tyme I come my selfe and bryng you into
a lande that is lyke youre owne, wherein is
whete and wyne, whiche is both sowen with
seede, and planted with vineyardes. Let not
Hezekias deceyue you when he saieth vnto
Esa. x. a. you: the lorde shall deliuer vs. * Wyght the
Gods of the Gentiles kepe euery mans land,
from the power of the kyng of the Assirias.
Where is the God of Hemath and Arphad?
Where is the God Sepharauim? And who
was able to defende Samaria out of my hãde?
Of whiche of al the Goddes of these landes
hath deliuered their countrey out of my po-
wer? is the Lorde in dede able to deliuer Je-
rusalem from my hande? Unto this Hezekias
messengers helde their tongues, and answe-
red not one worde, for the kyng had charged
them that they should geue hym no answere.
So came Eliakim Helkias sonne, the pryey-
dent, Sobna the Scribe, and Joah Asphas
sonne, the secretary, vnto Hezekias with rent
clothes, and tolde him the wordes of Rab-
saketh.

¶ The .xxxvii. Chap.

Esa. xxxvii. a. 1 Kyng. xix. a. Amos. iii. a.

AND when Hezekias heard that, he rent hys
clothes, * and put on a sackecloth, and
went into the temple of the Lord, but he sent
Eliakim the president, Sobna the scribe,
with the eldest priestes, clothed in * sacke vn
to the prophet Esaie, the sonne of Amoz, and
they sayde vnto hym: Thus saieth Hezekias,
this is the daie of trouble of plage and blas-
phemy, for the children are come to the place
of byrth, but there is no power to bryng the
furth. The Lorde thy God (no doubte) hathe
well conyndered the wordes of Rabsaketh,
whom his Lorde the kyng of the Assirians
hath sent to defye and blaspheme the liuyng
God, with suche wordes as the Lorde thy
God hath heard: ryse well. And therefore D.
lyft vp thy prayer for the remnant that yet
are left. So the seruantes of the king Heze-
kias came to Esaie. And Esaie gaue them
thys answere, saye thus vnto your Lorde:
thus sayeth the Lorde. Be not afrayed of the
wordes that thou hast heard, wherewith
the kyng of the Assirians seruauntes haue
blaspemed me. * Beholde, I wyll cause a
wynde to go ouer hym alone as he heareth Esa. xxxi. b.
the rumoure, he shal go agayne into his coun-
trey, there will I destroye hym with the
sweard in his owne lande. * Nowe when i. Reg. xiii. a.
Rabsaketh returned, he founde the kyng of C.
Assiria laiyng seege to Lybnas, for he had vn
derstãde that he was departed from Lachis.
For there came a rumoure that Tharakes
kyng of Ethiopia, was come furth to warre
against hym. And when the kyng of Assiria
heard that, he sent other messengers to kyng
Hezekias with this commaundement. Saye
thus to Hezekias kyng of Juda. Let not thy
God deceyue the, in whom thou hopest, and
sayest: Jerusalem shall not be geuen into the
handes of the kyng of Assiria. For lo, thou
knowest well howe the Kynges of Assiria
haue handled all the landes that they haue sub-
uerted, and hopest thou to escape? Were the
people of the Gentiles (whome my progeni-
tours conquered) deliuered at any tyme tho-
rowe their goddes? * As namely, Gozan, Ha- ii. Re. xvii. a.
ran, Rezeph, and the children of Eden, whi-
che were at Thassalar. Where is the kyng
of Hemah, & the kyng of Arphad, & the kyng
of the cytie Sepharauim, Ena & Ana? ¶ Nowe
when Hezekia had receiued the letter of the
messengers and redde it, he went vp into the
house of the Lorde, and opened the letter be-
fore the Lord, and Hezekia prayed before the
Lord on this maner. O Lord of hoostes thou
God of Israell, whiche dwellest vpon * Che Exo. xxv. c.
rubin. Thou art the God, that only is god of
al kingdomes of the world, for thou only hast
* created heauen and yearth. * Encline thyne Gene. i. a.
eare lord, & consider, open thine eyes, O lord Baruc. ii. c.
and se, & pondre al the wordes vpon Senna-
cherib which hath sent his embassage to bla
spheme the liuyng God. It is true O lorde, D.
that the kinges of Assiria haue conquered al
kyngdomes and landes, and cast their goddes
in the fyre. Notwithstandyng those were no
goddes, but the workes of mennes handes of
wood, or stone, therefore haue they destroyed
them. Deliuer vs then, O lord our God, from
the handes of Sennacherib, that al kyngdo-
mes of the earth may know, that thou only
art the lord. Then Esaie the sonne of Amoz
sent vnto Hezekia, saying: Thus sayeth

the Lorde God of Israell. Where as thou hast made thy prayer vnto me, as touchynge Senacherib the king of Assiria this is the answere that the Lorde hath geuen concernynge hym. Despised and scorned thee (O daughter Syon) he hath shaken his head at the, O daughter Jerusalem. Whom hast thou defyed and blasphemed? Against whom haste thou lyfte vp thy voyce, and exalted thy proude lokes? euē against the holy one of Israell. Thou with thy seruauntes haste blaspheme the Lorde, and thus holdest thou of thy selfe: I wyll couer the high mountaynes and tydes of Lybanus with my horsemē. And there wyll I cutte downe the hye Cedre trees & the fayrest fyrre trees, I wil vp vnto the height of it, and into the chefest of his timber woddes. If there be no water, I will graue and drynke. And as for waters of defence, I shal drye them vp with the sole of myne foote. Yea, hast thou not hearde what I haue taken in hande, and brought to passe of olde tyme? That same will I to nowe also, and waste, destroye and bring stōg cyties vnto heapes of stones. For their inhabytours shalbe lyke lame menne, brought in feare and confounded. They shalbe lyke the grasse and grene herbes in the field lyke the haye vpon the house toppes, that we thereth afore it be growen vp. I knowe thy wayes, thy goynge furthe, and thy commyng home: yea, and thy madnesse against me. Ther fore thy furiousnes against me, and thy paine is come before me. I wyll put my tynge in thy nose, and my bridle bet in the chawes of the, and turne the about, euen the same waye thou camest. I wyll geue the also this token (O Ezekia) this yeare shalt thou eate suche as groweth of it selfe: and the seconde yeare, that whiche springeth agayne of the same, & in the third yeare, ye shall sowe and reape: yea, ye shall plante vineyardes, and enioye the frutes therof. And suche of the house of Juda as are escaped, shall come together, and the remnaunt shall take roote beneth, & bring furth from aboue. For the escaped shall go out of Jerusalem, and the remnaunt from the mount Syon. And this shall the zelousy of the Lorde of hoastes bring to passe. Therfore thus sayeth the Lorde, concernyng the kyng of the Assirians. He shal not come into this citie: and shall shote no arrowe into it, there shall no shylde hurt it, neither shal they cast dytches about it. The same way that he came, he shall returne, and not come at this citie saieth the Lorde. And I wyll kepe and saue the cytie (sayeth he) for myne owne, and for my seruaunt Dauids sake. Thus the Angel of the Lorde went furth and slue of the Assirians hoast, an. C. lxxx. and v. M. And when men arose early in the morning, beheld they were slayne, and all lage full of dead bodyes. So Sennacherib the kyng of the Assirians brake vp and dwelt at Ninive. Afterwarde it chaunced, as he prayed in the temple of Nesrah his God, that Adramalech and Sarazer his owne sonnes slewe hym with the swearde, and fledde into the lande of Armenia. And Asarhadon his sonne reygned in his steade.

¶ The. xxxviii. Chapiter.

IN those long afore this was Ezekia sicke vnto the death, * and the prophet Esaye, the sonne of Amoz, came vnto hym, and saide: Thus commaundeth the Lorde: Set thyne house in ordre, for thou must die, and shalt not escape. Then Ezekias turned his face towarde the wall, and prayed vnto the Lorde, and sayde: Remember (O Lorde) that I haue walked before the in truthe, and a perfecte harte, and haue done the thyng that is pleasaunt to the. And Ezekia wept sore. Then sayde God vnto Esaie: Go and speake vnto Ezekia. The Lorde God of Dauid thy father, sendeth the this worde: I haue hearde thy prayer, and considered thy teares, * beholde, I will put eyghtene yeares mo vnto thy lyfe, and deliuer the and the citie also, from the hande of the kyng of Assiria, for I wyll defende the citie. * And take the this token of the Lorde, that he wyll do it, as he hath spoken: Beholde I wyll returne the shadowe of Ahaz dyall, that nowe is sayde out with the sunne and bryng it ten degrees backewarde. * So the sunne turned ten degrees bakward the whiche he was descended afore.

¶ A thankes geuyng, whiche Ezekia kyng of Juda wrote when he had bene sycke and was recouered.

I thought I should haue gone to the gates of hell, when myne age was shortened and haue wanted the residue of mine yeres, I spake within my selfe: I shall neuer beholde the Lorde (the Lorde I saye) in this lyfe. I shall neuer se man among the dwellers of the worlde. Myne age is folden vp together, and taken away from me lyke a shepeherdes cottage. I haue hewen of my lyfe by my synnes, lyke as a weauer cutteth of his webbe. He wyll with pynyng sickenesse make an ende of me: yea, he wyll make an ende of me in one daye. * I thoughte, I would haue lyued vntyll the morowe, but he brused my bones lyke a Lyon, and in one daye thou wylt make an ende of me. Then chatered I lyke a swalowe, and lyke a Crane, and moned lyke as a Doue. I lyft vp myne eyes into the height: O Lorde (sayde I) my sickenesse kepeth me downe, ease thou me. What shall I saye? The Lorde hathe made a promesse to me. Yea, and he hym selfe hathe performed it. I shall therefore go longe as I lyue remember thys bitternesse of my lyfe. O Lord men may lyue beyonde their yeares: and I wyll

yatha. ii. b.
Nath. xxv. d.
Gen. ix. e.

iiii. reg. xix. g
Ec. xlviii. d.
Eccl. xxxi. b.
ii. mac. xv. d.

The. xxi. dap. A. Wattins.
iiii. reg. xx. a.
ii. pa. xxxiiii. a
Jonas. ii. d
i. Reg. ii. g.
Josu. x. e.
Ib.
Job. iiii. b.
C.

uerlate to al menne, that euen in thole peares I haue a ioyful lyfe and that it was thou that cauledeft me to flepe, & agayne thou haft geuen lyfe to me. Beholde bytter as gal was my penfiuenes, fo foze longed I foz health. And it was thy pleafure to deliuer my lyfe from the pytthy pit, foz thou it is (O lozde) that haft caft all my synnes behynde thy backe. * For Well prayfeth not the, death doth not magnifie the, they that go downe into the graue prayfe not thy truthe, but the liuyng: yea, the liuynge acknowlege the, lyke as I do this daye. The father telleth his chyldre of thy faithfulnes. * So heale me is the Lozdes wozcke, and we will fyng my fonges in thy houfe, all the dayes of our lyfe. And Eſay layd take a platter of fygges and laye it vpon the foze, fo fhal it be whole. Then fayde Hezekia O what a great myracle is this, that I fhal go vp into the houfe of the Lozde.

¶ The. xxxix. Chapiter.

AT the fame time, Merodach Baladam, Baladanus fonne, kyng of Babylon, fent letters and preſentes to Hezekia. For he vnderſtode how that he had bene ſicke, and was recouered again. * And Hezekia was glad therof, and fhewed them the cõmoditie of his treafure, of fyluer, of golde, of fpices, and rootes of precious oyles, all that was in his cupbourdes & treafure houſes. There was not one thing in Hezekias houſe, & to throwout all his kyngdome but he let them ſeit. Then came Eſaie the prophet to kyng Hezekia, & fayde vnto hym. What haue the menne fayde and from whence came they vnto the: Hezekia anſwered, they came out of a farre countrey vnto me out of Babylon. Eſay faid what haue they loked vpon in thyne houſe? Hezekia anſwered: All that is in myne houſe haue they ſene, and there is nothyng in my treafure but I fhewed it them. Then fayd Eſaye vnto Hezekia: Vnderſtande the worde of the Lozde of hoſtes. * Beholde, the tyme wyll come that euery thynge whiche is in thyne houſe, and all that thy progenitours haue layed vp in ſtoze vntyll this daye fhalbe caried to Babylon, and nothyng lefte behynde. Thus ſayeth the Lozd: Yea and parte of thy ſonnes, that fhal come of the, & whõ thou fhalt get fhalbe caried hence, and becõme geldid chamberlaynes in the kynge of Babylons courte. Then fayde Hezekia to Eſaye. Both God proſper his owne counſail which thou haſt tolde. He layde moreouer. So that there be peace and faythfulnes in my tyme.

¶ The. xl. Chapiter.

COmfort my people (O ye prophetes) comfort my people, ſayeth your God, comfort Ieruſalem at the hart, and tell her that her trauayle is at an ende, that her offence is pardoned that ſhe hath receiued of the Lordes hande fufficient recompenſe for all her ſynnes.

A voice cried in wilderneſſe, prepare the way for the lorde in the wyldernes, make streyght the path for our god in the deſerte. Let all valeis be exalted, and euery mountayne and hill be layd lowe: the thynge that is crooked, let it be made streyght and let the cragy be made playne fielde. * For the glory of the lorde ſhall appeare, and all fleſhe ſhall at ones ſe it, for why? the mouth of the Lorde hath ſpoken it. The ſame voyce ſpake, ſhowe eaye. And the Prophete anſwered: what ſhall I eaye? * that al fleſhe is graſſe, and that al the goodlineſſe thereof is as the floure of the fielde: The graſſe is wythered, the floure fallet away. Euen ſo is the people as graſſe, when the brethe of the Lozde bloweth vpon them. Of a ſurety the graſſe wyther, & the floure fade away: * But the worde of our God endureth for euer. Goo vp vnto the hye hyll (O Syon) thou that bryngeſt good tydynges, lyft vp thy voyce with power O thou preacher Ieruſalem. Lyft it vp without feare, and ſaye vnto the cyties of Iuda: Behold, youre God, behold, the Lorde GOD ſhall come with power, and beare rule wyth his arme. Behold, he bryngeth his treaſure wyth him and his workes go before him. He ſhall fede his flocke lyke an herdeman. He ſhall gather the lambes togeither with hys arme, and carye them in his boſome, and ſhall kindly entreate thoſe that beare yonge. Who hath holden the waters in his fyſt? Who hath meaſured heauen with hys ſpanne and hath comprehended all the earth of the worlde in their meaſures? Who hath weyed the mountaynes and hylles in a ballaunce? Who hath reformed the mynde of the Lozde? or to whome hath he ſhewed his counſail? * Or who is of his counſayll to teache hym? Or who hath geuen him vnderſtanding and hath taught hym the path of iudgement? Who taught hym cõnyng and opened vnto hym the waye of vnderſtandyng? Behold, all people are in compariſon of hym as a droppe to a bucketful, and are counted as the leaſt thing that the balaunce weygheth. Yea, and the Iles he taketh vp as a very lytle thyng. Lybanus is not ſufficient to minifter fyre for his offeryng, and all the beaſtes thereof, are not enough to one factifice. All people in comparyſon of hym are reckened as nothyng, * yea they be compared with hym, leſſe then nothyng, and as it that is not. To whome then wyll ye lyke God? or what ſimilitude wyll ye ſet vp vnto hym? Shall the ſmyth make hym a ſtatue? Image and ſhall the goldſmith couer hym with golde, or caſte hym into a fourme of fylueꝛ plates? Moreouer, ſhall the Image maker (that the poore man which is diſpoſed may haue fome thyng to ſet vp alſo) take out and chofe a tree that is not corruptible, and ſeke therof any Image that moueth

Pſalm. vi. a. Iſay. xxviii. b. xxx. b. Luke. i. g. iiii. reg. xx. b. Eccluſ. ii. iii. reg. xx. c. ii. par. xxxii. c. W. C. iii. re. xviiii. c. W. Iſay. xl. b. Pſalm. xxxix. b. Iohn. i. c. Eſaie. lviii. c. Iohn. x. b. 12. Pſalm. xc. Iacob. i. c. i. Peter i. b. Eccle. xiiii. b. Pſal. xxxiii. b. and. cxvii a. i. Pet. i. b. Iacob. i. b. C. D. Sap ix. b. Roma. xi. b. Pſalm. lxii. b. E.

not? knowe ye nothyng, O wretches? Heard ye neuer of it. Hath it not bene preached vnto you frome the beginnyng? Haue ye not bene enformed of this by the foundacion of the yearth, that he sitteth vpon the circle of the worlde, and that all the enhabitours of the worlde are in cõparyson of hym, but as grashoppers? * That he spreadeth out the heauens as a couering, that he stretcheth them out, as a tente to dwelle in? That he bryngeth princes to nothyng, and the Iudges of the yearth to nought, so that of them it may be sayde they be not planted nor sowen againe, neither their stocke rooted again in the yearth. For as sone as he bloweth vpon them, they wyther and fade awaye like the straw in a whyrle wynde. To whome now will ye lyken me, and whom shal I be lyke sayth the holy one? Lift vp your eyes on hye, and cõsider: * who hath made these thynges, which come out by so great heapes? and he can cal thẽ all by their names. For there is nothyng hyd vnto the greatnes of his power, strength and myght. Howe maye then Jacob thynke? howe maye Israel saie. My wayes are hid from the lord and my God knoweth not of my iudgementes. Knowest thou not, or harke thou not? heard that the euerlastyng God the Lorde which he made all the corners of the yearth, is neither wery nor faint? and that his wisdom can not be comprehended, but that he geueth strength vnto the wery and power vnto the faint? children are wery & faint, and the strongest men fall. But vnto them that haue the Lorde before their eyes, shall strength be encreased. Neede wynges shal growe vpon them, when they runne they shall not fall, & when they go they shal not be wery. ¶ The .xli. Chap.

BE still ye yles before me, and herken vnto me. Be strong ye people. Come hether & heare me your cause, we will go to the lawe together. Who rayseth vp the iust man from the ery sprng of the sunne, and called him to go furth who cast down the people, & subdued the kynges before him, that he maye throwe them all to the ground with his swearde, & scatereth them like stubble with his bowe? he followeth vpon them, and goeth safely hymself. And that in a waye where before his foote had not troden. Who hath made & created all these thynges? euen he that called the generacions from the beginnyng. * Euen I the lord, which am the first, & with the last. The yles sawe it, & dyd feare, & the endes of the earth, were abashed & came neare, & came both they & they. Euery man helped his neyghbour, and brother, & bad him be strong. The carpenter cõforted the goldsmith & the goldsmith the hamerman saying: glue wyll do very well in it. He alsho good that we fasten this cast wyth a, & then they fastened it with nayles, that it should not be moued. But thou Israel art my seruaunt, thou Jacob art elect thou art the sede of Abraham my beloued thou art he whom I led from the endes of the earth by the hande. For I called the & sayde vnto the: Thou art my seruaunt. I haue chosen the, & not cast the away * be not afrayd for I am with the. Wepe not away as waxe for I am thy God, to strength the, help the, & to kepe the with this ryght hande of myne. Beholde all they that repyne the, shall come to cõfusion and shame, and thine aduersaries shalbe destroyed & brought to naught. So that who so seketh after them shal not fynde them. Thy destroyers shall perishe and so shal they that vndertake to make batayl againste the, be as that is not, and as a thyng of naught. For I the lord & God wil strengthen thy right hand euen I that saye vnto the. Feare not, I will helpe the. Be not afrayed thou lytle worme Jacob, and thou despised Israell for I wyll help the, saieth the lorde, and the holy one of Israel thyne aduenger. Beholde, I wil make the a treadyng cart & a newe sayle that thou maiest threshe and grinde the mountaynes, & bring the hilles to poulder. Thou shalt fanne them, and the wynde shal carry them away, and the whirle winde shal scatter them. But thou shalt reioyce in the lord, & shalt delite in prayeng the holy one of Israel. * Whe the thirsty and poore seke water & fynde none, & when their tongue is drie of thirste, I geue it them saieth the lorde: I the God of Israel forsake them not. * I bryng forth floudes in the hylles, and welles in the playne fieldes: I turne the wildernes to ryuers, and the drie lande to condwites of water. I plante in the waste grounde trees of cedre, boxe, mirre, & oliues. And in the drie, I set fyrre trees, elmes and hawthornes together. All this do I, that they all together may se and marke, perceiue with their hartes & consider that the hande of the Lorde maketh these thynges, & that the holy one of Israel bryngeth them to passe. Stande at your cause (saieth the lorde) & bryng forth your strongest grounde, saieth the kyng of Jacob. Let them bryng forth their goddes, & let their goddes tel vs what shal chaunce hereafter: yea, let them shewe vs the thynges that are past, what they be, let them declare them vnto vs, that we maie take them to harte, and knowe them hereafter. Either shewe vs thynges for to come, and tel vs what shalbe done hereafter, so shal we knowe that you are goddes, do some thyng either good or bad, so wil we both knowledge the same, and tell it out. Beholde ye are goddes of naught, and your makyng is of nought: yea, abhomynable is the man that hath chosen you. * Nuerthelesse I haue waked vp one frõ the north, and he shall come. And another from the east, which shall call vpon my name, & shall treade vpon princes as vpon clay, and as the potter treadeth

Deut. xxiii. b. F.

Esa. xl. b. xli. a. G.

Ier. xxi. b.

Esa. xlv. b.

Esa. xliii. a. and. xlviii. c. Apoc. ii. b.

Esa. xliii. b.

D.

Gen. xviii. c. E.

Esay. xxxv. xli. xliii.

F.

Esay. xlii. G.

dowme the wyne. Who declareth this from the beginnyng, and we will knowe hym? Or els the olde tymes, and we will confesse and saye that he is ryghteous. But there is none that sheweth or declareth any thing: there is none also that heareth youre wordes. The first is he that sayeth of Syon. Beholde, beholde there are present, and to Jerusalem it selfe wyll I geue an Euangelist. But when I consyder, there is not a man among them nor any that can geue counsayll nor when I examen them that can answere one worde. Lo, wicked are they, and vayne with the thynges also that they take in hande, yea, theire ymages are but wynde & vayne thynges. ¶ The. xly. Chap.

The.xbij. day of Iulius. B. Math. xij. d. Psa. xxiij. a.

BEholde* this is my seruaunt vpon whom I leane, my electe in whome my soule is pacified, I haue geuen hym my spirite, that he maye shewe forth Iudgement, and equitie among the Gentiles. He shall not be an outcrie, nor lyft vp his voyce. His voyce shall not be heard in the stretes. And a bruised rede shall he not breake, & the smokyng flaxe shal he not quenche, but faithfully and truely shal he geue iudgement, nor be pensyue nor carefull, that he may restore ryghteousnes vnto the yeareth, and the Gentiles also shall hope in his lawes.* For thus sayeth God the Lorde vnto hym geuen he that made the heauens and spredde them abrode, and set forth the yearth with her encreace, whiche geueth breath vnto the people that is in it, and spirite to them that dwel therein) I the lord haue called the in ryghteousnes, and lead the by the hande. *Therfore will I also defende the, and geue the for a couenaunt of the people, & to be the *lyght of the Gentiles that thou mayest open the eyes of the blynde, let out the prysoners from their bondes, and them that syt in darknes out of the dongeon house. Euen I am the lord and this is my name: * And my glory wil I geue to none other, neither mine honour to grauen ymages. Beholde, olde thynges are come to passe, and newe thynges do I declare. And ere they come, I tel you of them. Syng vnto the Lorde a newe song of thanckesgeuyng, blowe out prayse from the ende of the worlde. They that be vpō the sea, and all that is therein prayse hym, the Iles and all they that dwel in them, Let the wylderne with the cities lift vp their voyce, the townes also that they of Cedar dwelin. Let thē be glad that syt vpon rockes of stone, and let them crie downe from the hie mountaynes ascribyng glory vnto the Lorde, and magnifie hym among the Gentyles. The lorde shall come forth as a Gyaunt and take a stomache vnto hym like a fresshe man of warre. He shal roze and crie, and ouercome his enemies. I haue long holden my peace (sayeth the lorde) I haue bene styll and refrayned my selfe, but nowe I will crye lyke a trauelyng woman,

Esa. xlvi. c. and. xliiii. c. B.

Esa. xl. c.

Psalm. cl. a.

Esa. xlii. b.

Psa. ix. b.

C.

and at ones will I deuoure and deuolue, I will make waste both mountaynes and hyll, & drye vp euery grene thing that groweth ther on. I will dreue vp the floudes of water, and drynke vp the ryuers. I will bryng the blynde into a strete, that they knowe not, and leade them into a cotepath that they are vnacquainted in. I shall make darcknes lyght before them, and the thing that is crooked to be straight. These thynges haue I done vnto them, and not forsaken them. *They are called backe: yea, and let them be a shamed earnestly, that hope in Idoles, and saye to fashioned ymages, ye are oure Goddes. Heare, O ye deafe men, and harken youre eyghes to se (O ye blynde) * Who is blynde but my seruaunt? Or so deafe as my messenger, whome I sent vnto them? For who is so blynde (saye they) as the perfecte manne and so blynde as the Lordes seruaunt. Thou vnderstauntest muche, and kepest nothyng, the eares are open, and no manne heareth. The Lorde is merciefull vnto the for hys ryghteousnes sake that his woorde myght be magnified, and praised. But the people themselues be robbed and trooden vnder the fote, chayned in dongeons, and they al (I saye) be shut into prysons houses* They are caryed awaye captiue, and no man dothe loke them. They be troden vnder fote and no man doth labour to bryng them agayne * But who is he amōg you that pondreth this, that consydereth it, and taketh it for a warnynge in tyme to come? * Who suffered Jacob to be troden vnder foote, and Israel to be spoyled? Dyd not the Lorde? We haue synned agaynste hym, and haue had no delyte to walke in his wayes, neither bene obedient vnto his lawe. Therefore he hath poured vpon him his wrathful displeasure and strong battel, which assayleth hym on euery syde, yet will he not vnderstande. He burneth hym vp, yet synketh it not into his harte.

Esa. xlvii. b. Deut. xxviii. b

Dan. ix. c. Tob. iii. a. Baruc. i. c. Esa. xlviii. b

¶ The. xlii. Chapiter.

BVt nowe, the lorde that made the O Jacob, and he that fashioned the O Israel, sayeth thus: * Feare not, for I haue redemed the. * I haue called the by name, thou arte mine owne. * If thou goest thorowe the water, I will be with the, that the strōg floudes shuld not plucke the away. * And if thou walkest thorowe the fire, it shall not burne the, & the flambe shall not sparkle vpon the. For, I am the Lorde thy God. The holy one of Israell thy sauioure. I gaue Egypte for thy raunsome, the Moris, & the Sabees for the, because thou were deare in my sight, & because I set by the, & loued the. I will geue diuersmē for the, & deliuer vp al people for thy raunsome, for I am with the. I will bryng thy sede from the East, and gather the together from the weste. I will saye to the North: let go. And to the South, kepe not backe. * but

B. Euesong. iiii. te. xvii. b. Esa. xlv. b. * Deut. vii. b. and. xxvi. b. Exo. xiiii. c. Dan. iii. a. B. Esay xli. b. Math. xiii. b. Esay xxix. b.

bryng me my sonnes from farre, and my daughters from the ende of the worlde. Namely all those that be called after my name. For them I haue created, fashioned and made for my honoure. * Bryng forth the people, which is blynde and yet haue eyes, whiche are deaf all though they haue eares. * If all nacions come in one and be gathered together, which among them shall declare suche thynges, and tell vs what is to come? Lette them bryng their witnesse to shall they be iustified, els let them heare, and confesse it is truthe. You are my witnesses (saieth the Lorde) and my seruaunt whom I haue chosen, therfore be certified & geue faythfull credence, and consider * that I am he, before whom there was neuer any god and that there shalbe none after me. I am, euē I am the onely Lorde * and beside me there is no sauiour. I gaue warnyng I made whole, I taught you, when there was no straunge god among you. And this therfore must ye beare your selues (saieth the Lorde) that I am God. And euen he am I, from the beginnyng, * and there is none that can take any thynge out of my hande, I do the worke and who shal be able to let it? Thus saieth the Lorde the holy one of Israell your redemer, * for youre sake I haue sent to Babylan, and brought downe the strongest of them. All they are fugitiue with the Chaldees that bosted them of their myghtie. Euen I the Lorde your holy one whiche haue made Israel, and I am your kyng. Thus saieth the Lord (* Euen he that maketh a way in the * sea, and a fote path in the myghtie waters) whiche bryngeth forth the charettes and horses, the hoast and the power of warre, that they may fall and neuer ryse, & be extinct, like towe that is quenched.

D. Remembre not thynges of olde, and regarde nothyng that is past: Behold, I shall make a newe thynge, and shortely shall it apere, and shall you not knowe it? I will make stretes in the desert, and ryuers of water in the wildernesse. The wilde beastes shall worship me, the dragons and the young ostriches. * For I shal geue waters in the wildernesse, and streames in the desert that may geue dryncke to my people, whom I chose. This people haue I made for my selfe, and thei shal shewe forth my prayse. For thou (Iacob) wouldest not call upon me, but thou haddest an enuie towarde me O Israell. Thou gauest me not thy beastes for burnte offeringes, neither diddest honoure me with thy sacrifices. Thou boughtest me no beaste typpe with thy money, neither pouredest the fat of thy sacrifice upon me. * Nowe wel, I haue not bene chargeable vnto the in offeringes, neither greuous in requestes. But thou hast lade me with thy sinnes and wearied me with thyne vngodlines. * Wherfore I yet, euē I am he only that for mine own selues sake do away thyne offences & forget thy synnes, so that I will neuer thynke vpon them. Put me nowe in remembraunce (for we will reason together) & shewe what thou hast for the, to make the righteous. * Thy first father offended sore, and thy rulers haue synned against me. Therfore I either suspended, or gaue the cheefest princes. I did curse Iacob, and gaue Israell into reproche.

¶ The xliij. Chapiter.

SO heare nowe, O Iacob my seruaunt, & Israel whom I haue chosen, for thus saieth the lord, that made the, fashioned the, & helped the, euen from thy mothers wombe. Be not afraied, O Iacob my seruant thou righteous whō I haue chosen * For I shal poure water vpon the drie grounde, and ryuers vpō the thirsty. * I shall poure my spirite vpō thy seede, and mine encrease vpō thy stocke. They shal growe together lyke as the grasse, & as the wyllowes by the waters syde. One shall saye I am the Lordes: Another shall call himselfe after the name of Iacob. The third shall subscribe with his hande vnto the Lorde, and geue himselfe vnder the name of Israel. Thus hath the Lorde spoken, euen the kyng of Israell and his redemer, the Lorde of hoastes * I am the first and the laste, and without me is there no God. If any be lyke me, let him stand forth with the thyng past, and openly shewe it, and lay it playne before me, what hath chaunced sence I appointed the people of the worlde, and what shalbe worthy, or what shal come to passe, in tyme longe to come, let them shewe these thynges. Be not abashed nor afrayed? For haue not I euer told you before to and warned you? Ye can beare me recorde your selues. Is there any God except me? or any maker that I should not knowe hym? All caruers of Images are but vaine, & the carued Images that they loue, can do no good. They must beare recorde themselues, that seyng they can neither se, nor vnderstand: they shalbe cōfounded. * Who dare the make a god or fashion an ymage, that is profitable for nothyng? * Behold all the felowshyp of the must be brought to cōfusiō. And truly all the workemasters of them are men, thei shalbe gathered together, they shall stande, tremble, & be confounded one with another. The smith maketh an axe, and tempereth it with hote coales, and fashioneth it with hāmers, and worketh it with all the strengthe of his armes: yea, sometyme he is fayne for very hunger, and so thirsty that he hath no more power. The carpenter (or ymage reuuer) taketh measure of the timber, & ouerdraweth it with his line, he marketh it with some colour, he planeth it, he rulleth it and squareth it, & maketh it after the ymage of a man, & according to the beautie of a man that it may stande in the temple. Moreouer, he goeth out to hewe down Cedre trees. He bryngeth home Elmes and Oke,

Esa. xliii. a.
Luke. xiii. a.
Ephe. ii. c.
Esa. xliii. b.
Apoca. i. b.
Deut. xxxii. d.
C.
Ihon. x. f.
Esai. b. d.
Iosu. iii. c.
Ezech. xxxi. e.
Esay. x. a. and. xxvii. f.
Psalm. lxv. d.
Esay. xli. xlii. b
Exo. 6. xliii. b.
Esa. i. b.
Ierem. xvii. a.
Esa. xxxiii. a
Ioel. iii. b.

Esa. xxxv. b. xli. and. xliii. c
* Exe. xxxvi. a
Ioel. ii. c.
Acter. ii. b.
The. xix. dap. a. Mattins.
B.
Esay. xli. a. Apoca. xxii. Esay. xliii. b Apoc. i. b.
Esay. xlviii. c
Esay. xlii. b.
Esay. xl. b.
Esay. xliii. d.
Esay. xlii. b.
Esay. xlv. b.
Esay. xlvi. b.
Esay. xliii. b.
Esay. xliii. b.
Esay. xliii

and takyng a bold courage, he reketh out the yell tymber of the wooode. He hymselfe hath planted a Pyne tree, which the rayne hath cherished, which wood serueth for me to burne. Of this he taketh & warmeth hymselfe with, & the maketh a fyre of it to bake breade. And afterward maketh a god therof, to honoure it, and an ydoll to knele before it. One peece he burneth in the fyre, with an other he rosteth flesh, that he may eat rost his belly full: with the thirde he warmeth hymself, & saith, Aha, I am well warmed, I haue been at the fyre. And of the residue he maketh hym a God and an ydol for hymselfe. He kneleth before it, he worshippeth it, he prayeth vnto it, and saith: deliuer me, for thou art my God. * Yet men neither consyder nor vnderstand, because their eyes be stopped, that they cannot see: and their hartes, that they cannot perceiue. They ponder not in their mindes, for they haue neither knowlege nor vnderstandyng to thynke thus: I haue burnt one peece in the fyre. I haue baked breade with the coales thereof, I haue rosted flesshe withall: and eaten it, shal I now of the residue make an abominable ydol, and fal downe before a rotte peece of wood? Thus he doth but lose his labour: and his harte which is disceyued doth turne hym asyde, so that none of thē can haue a true conscience to thynke, may not I erre? Consyder this o Jacob & Israel, for thou art my seruaūt. I haue made the, that thou mightest serue me. O Israell forget me not. * As for thyne offences, I haue driuen them away, like the cloudes, and thy synnes as the myst: Turne the again vnto me. For I haue redemed the. Be glad ye heauens: whom the Lord hath made, for the lord hath dealt graciously with his people: let al that is here beneth vpon the yearth be ioyfull. Reioyce ye mountaines and woodes, with al the trees there of, for the Lorde hath redemed Jacob, & wil shewe his glorie vpon Israel. Thus saieth the Lorde thy redemer: euen he that fashioned the from thy mothers wombe. * I the Lorde do al thynges my self alone. I onely spreade out the heauens, and I onely haue laied the foundacion of the yearth by myne owne selfe. I destroy the tokens of witches, and make fayth layers fooles. As for the wyse, I turne them backwarde, & make their conning foolishenes. He doeth set vp the purpose of his seruaunt & fulfilleth the counsel of his messengers. Concerning Jerusalem he sayeth: It shalbe inhabited. And of the cities of Juda: they shalbe builded again, & I wil repaire their decayed places: he saieth to the ground be dry, And I wil drie vp thy water floodes. He sayeth of Cyrus: He is my hearde man, so that he shal fulfil al thynges after my wil. He sayeth also of Jerusalem: It shalbe builded, and of the temple, it shalbe set grounded.

The .xlv. Chapiter.

Thus sayeth the Lorde vnto Cyrus his anoynted, whō I haue taken by the right hande, to subdue nacions before hym. * I wil loose the gyrdle of kynges, and I wil open the gates before his face, and not suffer them to be shut. I wil go before the, & make the crooked streight, I shal breake the brasen doores, & burst the yron barres, I shall geue the the hid treasure, and the thynge which is secretly kept, that thou maiest know that I am the Lorde God of Israel which haue called the by thy name, and * that for Jacob my seruautes sake, and for Israell my chosen. For I called the by thy name, & ordeined the or euer thou knewest me. * Euen I the Lorde before whom there is no other: for without me there is no God: * I haue prepared the or euer thou knewest me, that I might be knowen frō the rysyng of the Sunne to the goyng downe of the same that al is nothing without me. For I am the Lorde, and there is els none. It is I that † created the light and darkenes. * I make peace and trouble: yea, euen I the Lord do al these thynges. Ye heauens from aboue droppe downe, & let the cloudes raine righteousnes. The yearthe openeth it selfe, and bryngeth forth health, that thereby righteousnes may florishe. Euen I the Lord bryng it to passe. * Wo bee vnto hym that stryueth with his maker, the potsherd with the potter. Saieth the clay to the potter? What makest thou? or thy worke serueth for nothyng. Wo be vnto hym that sayeth to his father, Why begettest thou? And to his mother, Why bearest thou? Thus sayth the Lord, euen the holy one and maker of Israel. Aske me of thynges for to come concernyng my sonnes: and putte me in remembraunce as touchyng the workes of my handes. I haue made the yearth and created man vpon it: With myne handes haue I spread forth heauen, and geue a commaundement for al the hoast thereof. I shall make hym vp with righteousnes, and ordre al his wayes. * He shal builde my citie, & let out my prysonners, and that neither for gifte nor rewardes, saieth the Lorde of hoastes: Thus sayeth the Lorde: The occupiers of Egypt. The marchauntes of the Moryans & Sabees, shal com vnto the with tribute, they shalbe thyne: thei shal folowe the, and go with chaines vpon their feete. They shal fal downe before the, and make supplicacion vnto the, for God is with out whom there is none other God, shalbe with the. * Verely thou art a God that hidest thy selfe, thou God and Sauioure of Israel. Confounded are they al, and put to shame: they are gone heare together with shame, euen the makers of images. But Israel shalbe saued in the Lorde: which is the euerlastyng saluacion. Ye shall not come to shame nor confusion world without ende.

A. Euensong.
i. Esd. i. a.
Gen. xxiv. a.
Esa. xliij. a.
* Jer. x. a.
W.
† Gene. i. a.
Jud. ix. b.
Esa. xxix. c.
Jere. xviij. c. and. xix. c.
Rom. ix. b.
Ecc. xxxiij. b.
i. Esd. i. a. C.
Rom. xi. b.

thus sayeth the Lorde: * Euen he that created heauē, the God that made the yearth, that fashioned it, & set it forth. He did not make it for naught, but to bee enhabited. Euen I the Lord without whom there is none other. * I haue not spoken secretly, neither in darcke places of the yearthe. It is not for naught, that I said vnto the seade of Jacob seke me, I am the Lorde, whiche when I speake, declare the thynge that is righteous and true. Gather you and come together, draw nye hether, you that are escaped of the people. Haue * thei any vnderstāding, that set vp the tochen of their Idols, & pray vnto a god, that cannot helpe the? draw nyghe come hether, & let them alke councel one at another, & shewe forth: What he is that tolde this before. Or who spake of it euer seace the begynnyng. Haue not I the Lord doen it? without whō there is none other God: the true God & sauyour, & there is els none but I. * And therefore turne you vnto me (all ye endes of the yearth) that ye may be saued for I am God, & there is els none, I sweare by my self, out of my mouth commeth the worde of righteousnes, & that no man may turne: * but al knees shal bowe vnto me, & al tongues shal sweare by my name, saying: Verely in the Lord is my righteousnes and strength. To him shal men come, but all thei that thinke scorne of hym, shalbe confounded. And the whole seade of Israel shalbe iustified, and make their boast in the Lorde.

¶ The. xlvi. Chapiter.

BEL is fallen. Nabo is broken downe whose images were a burthen for the beastes and cattell, to ouerlade them, and to make the wery. Thei are sonke down, & fallē to gether for thei may not ease them of their burthē, therfore must thei go into captiuitie. Hearke vnto me, O house of Jacob, and al ye that remaine yet of the houshold of Israell whom I haue borne from your mothers wōbe: and brought you vp from your byrth, till ye were growen. I, I, which shal beare you vnto your laste age. I haue made you: I will also norishe you, beare you, & saue you. Whō will ye make me lyke, or to whō will ye make me equal, or compare me, that I should be lyke hym in fashion, or ymage, that I may bee lyke hym? * Ye fooles (no doubt) wil take out syluer and gold out of your pourses, & weye it, and hyre a goldsmith to make a God of it, that men may knele down & worship it. * Yet must he bee taken on mennes shoulders, and borne and set in his place that he may stande and not moue out of his place. Alas that men shoulde crye vnto him, which geueth no answeare: and deliuereth not the man that calleth vpon hym from his trouble. Consyder this wel, & be ashamed. Go into your owne selues (O ye transgressors) Remembre the thynges whiche are past, sence the beggynnyng of the worlde, that I am God, and that there is els no God: yea, and there is nothyng lyke vnto me, in the beggynnyng of a thyng I shewe the ende therof, and I tell before, thynges that are not yet come to passe. My deuice shall stande stedfastly stablished, & I fulfil all my pleasure. * I cal a birde out of the East, & the mā by whom my councel shalbe fulfilled out of far countries as sone as I thynche to deuise a thynge. I do it. Heare me, O ye that are of an hye stomacke, but far from righteousnes, I shal bring forth my righteousnes. It is not far, & my health shall not tary long away. I wil lay health in Syō, & in Israel my glorye.

Exod. xvi. a

¶ The. xlvii. Chapiter.

BVT as for the (O daughter) thou virgin Babilon) sit thou downe in the dust, sit vpon the grounde, and not in a throne. (O thou maiden of Caldea.) Thou shalt nomore be called tender and pleasaunt. Bring forth the querne & grynde mele, put forth thy browded heare, put of thy shoes, make bare thy knees, & wade thorow the waterriuers. Thy * shame shalbee discouered and thy punitie shalbe sene. For I will auenge me of the, & wil shewe no mercy to the as I doe to other men, sayth our redemer: whiche is called the Lord of hostes, the holy one of Israel. Sit still, holde thy tongue, and get the into some darcke corner, (o daughter Caldea) for thou shalt nomore be called lady of kyngdomes, I was so wrath with my people, that I punished myne enheritaunce, and gaue them into thy power. * Neuertheles, thou shewedest them no mercie, but euen the very aged mā of thē diddest thou oppresse right sore with thy yoke, and thou thoughtest thus: I shalbe lady for euer. And beside al that, thou hast not regarded these thynges, neither remembred what was the ende of the citie of Jerusalem. Heare now therfore, thou wilful, that sittest so careles, & speakest thus in thyne hart. I am * alone & without me is there none: I shal neuer be widowe nor desolate againe. And yet both these thynges shall come to the vpon a day in the twynckelyng of an eye. * Namely, widowheade and desolacio. Thei shal mightely fal vpō the, for the multitude of witches, and for the great heape of thy cōiurers. For thou hast trusted in thy wickednes, and hast said: * No man seeth me. Thyne owne wysedome & cunnyng hath deceiued the. In that thou hast said: I am alone, and without me there is none. Therefore shall trouble come vpon the and thou shalt not know frō whence it shall arise. Myschiefe shall fall vpon the, which thou shalt not bee able to put of. A sodaine vtter destructiō shal come vpon the ere euer thou beware. Come now goo to thy coniurers, and to the multitude of thy witches (with whom thou hast wered thy selfe from

Esa. xl. a.
Exod. xx. a.
Esa. xlv. c.
Deut. vi. c.
Esa. xlvi. a.
Esa. xlviij. b.
Rom. xiij. b.
Phil. ij. a.
Esa. xlvi. b.
Esa. xlvij. a.
Mat. vij. c.
Wei. i. c.
3. Reg. xv. a.
Jer. l. a.
Exo. xx. a.
Exo. xxj. a.
Esa. xliij. c.
Bar. vi. c.
Ezec. xvi. d.
Naum. iij. a.
Apoc. xvi. b.
Jere. l. b.
Esa. xx. b.
Apo. xviij. b.
Dani. v. c.
Esa. xxix. b.
Ezec. xvi. b.
Jere. l. b.
Esa. xxxix

thy youth) ye thei may helpe the or strength the. Thou haste hytherto had many counsels of them: to let the heauen gatere, and the beholders of Starres, and Moone Prophetes come on now and deliuer the yeas, and let thē shew why these new thynges shal come vpon the. Behold, thei shalbe lyke straw, whiche ye it be kyndled with fyre no man may eyd it for the behementie of the flambe. And yet it geueth no cinders to warme a man by, nor clear fire to sit by. Thus are thei with whō thou hast wered thy selfe: and thus are thy marchauntes that haue been with the from thy youth. Euery one hath taken his own waye, and none of them shal defende the.

¶ The. xlvii. Chapiter.

Heare this, O thou house of Jacob, ye that are called by the name of Israel, and are come out of one florke with Juda: Which swore by the name of the Lord, & beare witnesse by the GOD of Israell (but not with truth and right (whiche are called * fre men of the holy citie, are grounded vpon the God of Israel, * whose name is the Lorde of hoostes. The thynges that I shewed you euen fence the beginnyng haue I not brought thē to passe immediatly, as thei came out of my mouth and declared them: and thei are come. Howbeit, I know that thou art obstinate, & that thy necke hath an yron vaine, and that thy browe is brasse, neuertheleffe I haue euer fence the beginnyng shewed the of thynges for to come, and declared them vnto the, or euer thei came to passe: that thou shouldest not say, myne ydoll hath doen it, my carued, or molten ymage hath shewed it. Thou herdest it before, & behold, it is come to passe and whether can ye prophecy of thynges to come? But as for me I told the before at the beggynnyg, newe and secrete thynges that thou knewest not of. * And some daen now, not of olde tyme, whereof thou neuer heardest, before thei were brought to passe: that thou sayst not say. Behold, I knewe of thē: Moreouer, there be some whereof thou hast neither heard nor knowē, neither haue thei been opened vnto thine eares afore tyme. For I knew that thou wouldest maliciously offend, therefore haue I called the a transgressour, euen from thy mothers wombe. Neuertheles, for myne names sake, I will withdraw my wrath and it shalbe for myne honours sake yt I parciently forbeare the: I roote the not out. Behold, I haue pourged the, yet not as siluer. * I haue chosen the in the fyre of affliction, and that onely for myne owne sake, yea, euen * for myne owne sake will I do this or els, what dishonour would thei do to my name? (My name vnto me, O Jacob and Israel whom I haue called. I am euen he, that is, I am the first and the last. My hande hath layed the foundacion of the yearth, and my right hande hath spanned ouer the heauens. If I call vnto as I cal them, thei are there. Gather you all together and herken: whiche of yonder godes hadde declared this? The Lorde hath a loue vnto hym, and he shal perfourme his will against Babell, & declare his power against the Caldees. I myselfe alone, euen I haue told you this before. Yea, I did cal hym: and bryng hym forth: and he shall make his wayes prosperous. Come nye and herke this: haue I spoken any thyng darkely, sence the beggynnyg? When a thyng beggynneth I am there. Wherefore the Lorde God, and his spirite hath sent me, and thus saith the Lorde God thy redemer, the holy one of Israell. I am the Lord thy God: which teache the profytable * thynges, and leade the thy way, that thou shouldest go. * O that thou haddest regarded my commaundementes, then had thy welthynes been as the water streame and thy righteousnes as the waues flowyng in the Sea. Thy seede also had been lyke as the sande in the Sea, and the fruite of thy body lyke the grauell stones thereof. His name shoulde not be rooted out, nor destroyed before me. * Go away from Babylon, flye from the Caldees, with a mery voyce speake of this, declare it abrode, and go forth vnto the ende of the worlde, say ye: The Lorde hath redemed his seruaunt Jacob, that thei suffered no thurste, he ledde them thorowe the wildernes, & caused the waters to flowe out vnto them from out of the rocke. * He claue the rocke in sundre, and the water gushed out. * As for the vngodly, thei haue no peace, saieth the Lorde.

¶ The. xlix. Chapiter.

Here Iles herken vnto me, and take hede ye people from farre. The Lord hath called me fro my birth, and made mencion of my name fro my mothers wombe: he * hath made my mouth like a sharpe sword, vnder the shadow of his hande hath he defended me, and hid me at euensong in his quiuer as a good arowe, and saide vnto me: Thou art my seruaunt Israell, * I will be honoured in the. Then answered I: I haue labour, I haue spente my strength in vaine. Neuertheles, I will commit my cause, and my worke vnto thee Lorde my God. And now saieth the Lorde, euen he that fashioned me from my mothers wombe to be his seruaunt, that I may bryng Jacob againe vnto hym: howbeit Israel wil not be gathered vnto hym againe. In whose sighe I am great, whiche also is my Lorde, my God, and my strength. And he saide: it is but a small thyng that thou art my seruaunt, to sette vp the kynredes of Jacob, and to restore the destruction of Israel. * For I haue made the, the light of the Gentiles, that thou maiest be my helth vnto the end of the worlde. Moreouer, thus saith the Lord the redemer

Rom. vi. b. 1. Tim. i. b. Tym. iij. b. De. xxviij. c. D. Jere. li. a. 1. Esd. i. b Exod. xvij. b. Num. xx. b. Esa. lxj. c. Esa. xlij. b. Jhon. vij. b. Acter. xiij. c. C.

and holy one of Israel: because of the abhorryng & despisyng among the Gentiles, concernyng the seruaunte of all them that beare rule. Kynges and Princes shal se, and arise and worshippe, because of the Lorde that is faithfull, and because of the holy one of Israel, whiche hath chosen the. And thus saith the Lorde: * In the tyme accepted haue I hearde the, and in the day of saluacion haue I helped the. * I will preserue the, and make the to be the attonement of the people, that thou maist helpe vp the yearth againe: and possesse again the desolate heritages. That * thou maiest saye to the prisoners: go forth, and to them that are in darckenes: come into the light, thei shal fede in the hye wayes, and gette their pasture in all hye places. * Thei shall neither hunger nor thurste, heate nor Sunne shal not hurt the. For he that fauoreth them, shal leade them, & geue the drincke of the springe of welles. I will make wayes vpō al my mountaines, & my foote pathes shal be exalted. And beholde thei shall come from farre: Loo, come from the North and West, come from the lande of Sinym, whiche is in the South. * Reioyce ye heauens: and syng praises, thou yearth. Talke of ioye ye hilles: for God hath comforted his people, and wil haue mercy vpon his that be in trouble. But Syon said: * God hath forsaken, and my lord hath forgotten me. Will a wyfe forgette the childe of her wombe, and not pitie the sonne, whom she hath borne? And though she doo forget, yet wil I not forget the. Beholde, I haue written the vpe vpon my handes, thy walles are euer in my sight. Thei make hast to builde the vp againe. & for those that ouerthrewe the, & made the waste, thei shall departe from the. Lift vp thyne eyes, and loke about the: al these gather them togethee, and come to the. As truely as I liue (saieth the Lorde) thou shalt put them al vpon the: as an apparell, and gyrde them to the as a bryde doeth her iewels. As for thy lande that lieth desolate, wasted & destroyed, it shalbe to narowe for them that shall dwell in it. And thei that would deuoure the, thei shalbe far away. Then the childe whō the barrein shal bring forth vnto the, shall saye in thyne eare: this place is to narowe, geue place that I maye haue rowme. Then shalt thou thynke by thy selfe: Who hath begotten me these? seyng I am bare & alone, a captiue, & an outcaste? And who hath norished them vp for me? I am desolate and alone, but frō whence come these?

And therefore thus saieth the Lord God: Beholde, I wil stretche out myne hand to the Gentiles, and set vp my token to the people. Thei shal bryng the thy sonnes in their lappes: and carry thy daughters vnto the vpon their shoulders. For kynges shalbe thy nurssyng fathers, and quenes shalbe thy nurssyng mothers. Thei shal fal before the with their face flat vpon the yearth: and lycke vp the dust of thy feete: that thou maiest know, how that I am the Lord. * And whose putteth his trust in me shal not be confounded. Who spoileth the graunt of his pray? Or who taketh the prisoner from the mighty? And therefore thus saieth the Lord: The prisoners shalbe taken from the giaunt: and the spoile deliuered from the violent, for I wil maintein thy cause against thyne aduersaries, and saue thy sonnes. And will fede thyne enemies with their owne flesh: and make them dronke of their owne bloude, as of swete wyne. And all flesh shall knowe, O Iacob, that I am the Lorde, thy Sauioure, thy noble redemer.

The. l. Chapitre.

Thus saieth the Lord: * where is the bil of your mothers deuorcement that I sent her away? or who is the dettor to whome I solde you? * Behold, for your owne offences are ye solde, and because of your transgressiō, is your mother forsaken. For why? when no man receiue me, when I came? and when I called, no man gaue me answere. * Is my hād shortened, that it might not helpe? or haue I not power to deliuer? Lo, at a worde I driue vp the sea, * and of water floudes I make dry lande: so that for want of water the fishe corrupte & dye for thirst. * As for heauen, I cloth with darckenesse, and put as it were a sacke vpon it. The Lorde God hath geuen me a wel learned tongue, * so that I can comfort them whiche are troubled: yea, and that in due season. He waketh me vp betymes in the morning, betymes in the morning, I saye: he will wake myne eare that I might heare it as to the scolemaisters. * The Lord God hath opened myne eare, therefore can I not say nay: nor withdraw my selfe: but I offer my backe vnto the smyters, & my chiekes to the nippers. * I turne not my face from shame and spittyng: and the Lorde God shal helpe me, therefore shal I not be confounded, I haue therefore hardened my face like a flint stone, for I am sure that I shal not come to confusion. He is at hande that iustifieth me, who will then goo with me to lawe? Let vs stād one against another: ye if there be any that wil reason with me, let him come here for the to me. * Behold, the Lord God helpeth me. What is he then that can condempne me? Lo, thei shalbe lyke as an olde cloth, the mothe shall eat them vp. Therefore, who so feareth the Lord among you, let him heare the voice of his seruaunt. Who so walketh in darckenesse, and no light shyneth vpon him, let him put his trust in the name of the Lord, & holde him by his God. But take hede, ye al kyndle a fyre of the wrath of God, and blare vp the coales, walke on in the glitterynge of youre owne fyre, & in the coales that ye haue kindled

Ier. xxx. b. Mat. xxi. a. Ier. ix. a. Esa. lix. a. Num. xi. c. Esa. lx. a. Exod. xiiij. a Iosu. ij. d. Exod. x. a. Ib. i. Cor. i. a. Psa. xxxix. b. Heb x. a. Mat. xxvi. g. Luk. xxii. C. Psal. lv. a. Heb. xij. a. Rom. viij. b. Psal. cij. b. 1 Petr. ij. b.

Esa. xlix. a. Rom. xi. a. Esa. xlix. a.

ley. This commeth vnto you fro my hond, namely that ye shal lye in sorowe.

The.li. Chapiter.

Gentong.A. HEarken vnto me, ye that holde of righteousnesse, and ye that seke the Lord. Take heede vnto the stone, whereout ye are hewē, & to the graue whereout ye are digged. consider* Abraham your father, & Sara that bare you: how that * I called hym alone, and blessed hym, and encreassed hym. Therefore shall the Lord comfort Syon, and repaire all her decay, makyng her desert as a paradise: and her wildernes as the garden of the Lorde. Myrth & ioye shalbe found ther, thanckesgeuyng & the voice of prayse. Haue respect vnto me then, O my people both hyghe & lowe, and laye thyne eare to me,* for a law and ordinaunce shal go forth fro me, to lighten the Gentiles. It is heard by that my healthe and my righteousnes shal go forth, and the people shalbe ordred with myne arme. The Ylandes shall waite and looke for me, and putte their trust in myne arme. Lift vp your eyes toward heauen, and looke vpon the yearthe beneth. For the heauens shal vanishe away lyke smoke, and the yearth shall waxe olde lyke a clothe, and they that dwell therein shall perish in lyke maner. But my saluation shal endure for euer, and my righteousnes shall not ceasse. Hearke vnto me ye that haue pleasure in righteousnes, thou people that * beareest my law in thyne harte: Fere not the curse of men: be not afraied of their blasphemies, and reuilynges* for wormes and mothes shall eat them vp lyke cloth & woll. But my righteousnes shal endure for euer and my sauyng health from generacion to generacion. Awake vp, awake vp, and bee strong. O thou arme of the Lord, wake vp lyke as in tyme past euer and seuen the world began.* Art not thou the same arme, that hast wounded the proude Egypte, & hewen the Dragon in peces?* Art not thou euen he, whiche hast dryed vp the diepe of the Sea, whiche madest plaine the sea grounde that the deliuered might go thorowe? Therfore the redemed of the Lord shal turne again, and come with ioye vnto Syon, there to endure for euer. * What mirth and gladnes might be with them, that sorow and wo might flye from them.* Yea, I, I am euen he, that in all thinges geueth you consolacion. What art thou then, that feareest a mortal man the child of man,* which goeth away as doth the floure? And forgettest the Lord that made the, that spredeth out the heauens, and laied the foundacions of the yearth. But thou art euer afrayed for the syght of thyne oppressour, whiche is ready to do harme. Where is the wrath of the oppressour? The tyme commeth on haste when the prysonner shalbe lowsed, & he shal not dye in the dongeon, nor yet he rō-

Gen.xxiy.a. Esa.li.a. Ezech.xy.a.

Esa.j.a.

B. psal.cij.d. Mat.xxiiij.c 2.Petr.iij.d.

Jer.xxxi.c. Mat.y.d. Luk.xj.a. Psal.ij.d.

C.

Esa.lij.d. Ezech.xxij.c.

D. Esa.l.d. Esa.l.c.

Esa.lx.a. Jere.i.d.

E.

med vnto his tenisement,* I am the Lorde, thy God (that make the sea to be still, and to rage:) whose name is the Lord of hostes.* I haue put my woordes in thy mouth, and haue defended the in the shadowe of my hande: that I may plant the heauens, and laye the foundacions of the yearth, and say vnto Syon: thou art my people. Awake, awake, and stand vp, O Jerusalem, thou that from the hand of the Lorde hast dronken out* the cup of his wrath: thou that hast supped of, and sucked out the dregges of his deadly cup to the bottome. For amōg al the sonnes, whom he hath begotten, there is not one that may holde it vp, and not one to leade it by the hande of all the sonnes that he hath norished. Both these thynges are happened vnto the, but who is sory for it? Yea, destruction: wastyng, hunger and sweard, but who will comforte the? Thy sonnes lye comfortelesse at the heade of euery strete lyke a taken venison, and are full of the terrible wrath of the Lord, and punishement of thy God, and therfor thou miserable and dronken (howbeit not with wine,) hear this: Thus saith the Lord thy Lord, & God, the defender of his people: Behalde, I wil take the trembryng cup out of thy hand, euen the cup with the dregges of my wrath: that from hēce forth, thou shalt neuer drinck it more, but I wil put it into their hande that trouble the: which haue spoken to thy soule, stoupe downe, that wee may go ouer the, and thou laydest thy body euen with the ground, and as the strete to go vpon.

F. Esa.xlix.a. Psal.lxxv.b. Jere.xx.b.

G.

The.lij. Chapiter.

VP Syon vp, take thy strength vnto the, put on thy honest raiment, O Jerusalē, thou holy Citie. For from this tyme forth: there shall no vncircumcised nor vncleane persone come in the. Shake the from the dust aryse and stand vp, O Jerusalem: Plucke out thy necke frō the bond, o thou captiue daughter Syon, for thus saieth the Lorde,* ye are sold for naught, therefore shal ye be redemed also without any mony. For thus sayeth the Lorde God. * My people went down afore tyme into Egipt there to be straungers,* & the king of the Assyrias oppressed thē with out any cause. & now what profite is it to me (saieth the Lord) that my people is frely caried away, & brought into heauines by their rulers, &* my name euer til blasphemed sayeth the Lord? But that my people may know my name, therfore I say in that day thei shall knowe it, that I am he that do speake I say euen I. * O how bewtiful are the fete of the ambassadour, that bryngeth the message from the mountain, & proclaimeth peace that bryngeth good tydynges, and preacheth the helth, and sayth vnto Syon: thy God is the kyng. Thy watchemē shal lift vp their voice: with loud voice shall thei preach of hym for thei shal* se hym present, when the Lord shal re-

Thesxiij. day A. Mattyn.

Rom.vj.d.

Gene.xlvi.a. Ezech.xx.a. Esa.lii.e. B.

Esa.xxxvi.b. Rom.y.b.

Num.ii.a. Rom.x.a.

i. Thes.i.a.

nent vpon.* Be glad with thē that reioyce with
C. thou desolate Ierusalem, & reioyce together
for the Lord hath comforted his people, he
hath deliuered Ierusalē. The lord hath made
bare his holy arme, & shewed it forth in the
sight of al the Gentiles,* & all the endes of
the earth haue seen the sauyng health of our
God.* Away, away, get you out from thence,
and touche no vncleane thyng. Go out from
amōg them. And be cleane that beare the ves-
sels of the Lorde. For ye shall not escape by
runnyng nor by flyeng away: but * the Lorde
shal go before you, & the God of Israell shal
gather you together. Behalde, my seruaunt
shal deale wysely therfore shal he be magni-
fied, exalted, & greatly honoured. Like as the
multitude shal wonder vpon hym, because his
face shalbe so deformed & not as a mās face
his* hewty lyke womās: Euen so shal the mul-
titude of the Gentiles loke vnto hym, & kinges
shal shut their mouthes before hym. * For
thei that haue not been told of him, shal se him
& thei that hearde nothyng of hym shall be-
holde hym.

¶ The. liij. Chapiter.

WHo hath* geuen credence vnto the
thyng that we haue heard? Or to whō
is the arme of the Lorde knowen? For he did
growe before the Lord lyke as a braunche &
as a roet in a dryе ground,* He hath neither
hewty nor fauoure. When we shall loke vpon
hym, there shalbe no fairnes: we shal haue no
lust vnto hym.* He is despysed, & abhorred of
men, he is such a man as is ful of sorow & as
hath good experiēce of infirmities. We haue
reuerenced hym so vyle, that we hid our faces
from him: yea, he was despised & therfore we
regarded hym not. Howbeit * he onely hath
taken on hym our infirmities, and borne our
paines. Yet we did iudge hym, as though he
were plaged and cast down of God: & punis-
hed.* where as he (notwithstanding) was
wounded for our offences, & smitten for our
wickednes. for the chastisemēt of our peace
was layed vpon hym, & with his stripes we
are healed. * As for vs, we haue goone al a-
strayе (lyke sheepe) every one hath turned his
owne way. But the Lorde hath heaped toge-
ther vpon hym the iniquitie of vs al. He suf-
fered violence & was euel entreated, & did not
yet open his mouth.* He shalbe led as a sheepe
to be slaine, yet shal he be as stil as a lambe
before the shearer, & not open his mouth. He
was harde away from pryson: his cause not
heard & without any iudgement: Whose ge-
neraciō yet who may nombre? he was cut of
from the ground of the liuyng: which punish-
ment did go vpon hym, for the transgression
of my people, which in deede had deser-
ued that punishement.* His graue was geuē
hym with the condemned, & with the riche
man at his death.* Where as he did neuer
violence nor vnright, neither hath there ben
any deceitfulnes in his mouth.* Yet hath it
pleased the Lord thus to bruse hym with pla-
ges, and to smyte hym with infirmitie, that
when he had made his soule an offeryng for
synne he might se long lastyng seade. And
this deuyse of the Lord shal prosperе in his
hande. With trauel and labour of his soule,
shal he optaine knowlege, and he shalbe satisfied
* by the knowlege of hym which is my righ-
teous seruaunt: he shal iustify the multitude,
for he shal beare away their synnes. There-
fore will I geue hym the multitude for his
parte, & he shall deuyde the spoile with the
strongest, because he geueth ouer his soule to
death.* And is reckened among the transgres-
sours, which neuertheles hath taken away
the synnes of the multitude, and made inter-
cession for the misdoers.

¶ The. liiij. Chapitee.

BE glad nowe, * thou baren that bearest
not, reioyce, syng, and be merry thou that
art not with childe: For the desolate hath mo
childrē then the maried wyfe, sayth the lord.
Make thy tentes wyder, and spreade out the
hangynges of thyne habitacion: spare not,
laye forth thy cordes, and make fast thy stak-
kes, for thou shalt be multiplied on the right
syde and the left, and thy seade shal haue the
Gentiles in possession, and dwel in the dese-
late Cyties. Feare not, for thou shalt not be
cōfounded: Be not ashamed, for thou shalt not
come to confusion: yea, thou shalt forget the
shame of thy youth, & shalt not remember the
dishonour of thy widowehead. For he that
made the shalbe thy Lorde, * and husbande
(whose name is* the Lord of hostes) and thy
redemer shalbe euen the holy one of Israell,
the Lord of the whole worlde. For the Lord
hath called the beyng as a desolate sorowful
woman, and as a young wife that hath broke
her wedlocke faith thy God.* A litle whyle
haue I forsaken the, but with greate mercy-
fulnes shall I take the vp vnto me. When I
was angry, I hyd my face from the for a lit-
le season, but thy sow euerlasting mercy haue
I pardoned the, saieth the Lord thy redemer
* and this is vnto me as the water of Noe,
for lyke as I haue sworne that I will not
bryng the water of Noe any more vpon the
worlde, * so haue I sworne that I wil neuer
be angry with the, nor rep roue the: The mou-
taines shall remoue, and the hilles shall fall
downe: but my louyng kyndnes shal not moue
and the bonde of my peace shal not fall down
from the, saith the Lorde thy mercyful louer.
Behalde, thou poore ouerwhelmed with tem-
pest and* without comforte: I wil make thy
walles of precious stones, and thy foundaci-
ōs of Saphires, thy windowes of Christal
thy gates of fyne cleare stone, and all thy
borders of pleasaunt stones.* Thy children

Esa. xlv. c. Rom. x. c.
Psal. xcviij. a
1. Cor. vi. c.
Exod. xij. d.
W.
Esa. liij. c.
Esa. lxv. a. Rom. x. c.
Euensong. A. Ihon xij. c. Rom. xj. c.
Esa. liij. c.
Heb. v. a.
W.
Mat. viij. b. 1. Pet. ij. c.
2. Cor. v. c.
Psa. cxix. b.
C.
Iere. xi. d. Mat. xxvij. b. Actes. viij. d. 1. Cor. xv. c.
Mat. xxvij. c. 2. Cor. v. c. 1. Pet. ij. a.
Esa. liij. c.
Ihon. xi. c. Rom. v. b.
W.
Mark. xv. c. Luk. xxij. b.
The. xxiiij. day Matthei. Gal. iij. b. Luk. xiij. c.
Esa. lxij. a. Eze. xvi. b. 2. Cor. xi. a. Esa. liiij. b.
W.
Esa. xxvi. c. Psal. xxix. a
Gene. ix. b. C.
ij. Reg. vi. d.
Esa. vi. d.
Ihon. v. b. Ihon. vi. c.

shall all be taught of God, and I will geue them plenteousnes of peace. In righteousnes shalt thou be grounded, and be farre from oppression, for the whiche thou needest not to be afraied, neither for hyndraunce, for it shal not come nye the. Beholde, the vnclenne that was farre from me, shal dwell with the: he that inuyeth battel against the shall perishe. Beholde, I make the smith that bloweth the coales in the fyre, and he maketh a weapon after his handy worck. I make also the waster to destroy: but all the weapons that are made against the shal not prospere. * And as for al tongues that shall resist the in iudgement, thou shalt ouercome them: this is the heritage of the Lordes seruauntes, and their righteousnes commeth of me, saith the Lorde.

Reuel. xxi. d. Reuel. xxij. a.

¶ The. lv. Chapiter.

Come * to the waters al ye that be thyrsty, and ye that haue no mony. Come bye that ye may haue to eate. Come bye wyne & milke without any mony, or mony worth, wherfore do ye laye out your mony for the thyng that feedeth not, and spende your labour about the thyng that satisfieth you not? But hearken, hearken rather vnto me, and ye shal eat of the best, and your soule shal haue her pleasure in plenteousnes. Encline your eares and come vnto me, take hede (I say) & your soule shall lyue. * For I wil make an euerlastyng couenaunt with you euē the sure mercies of David. Beholde, I gaue hym for a witnes amōg the folke, for a Prynce and captaine vnto the people. Lo thou shalt call an vnknowen people, & a people that had no knowlege of the shal runne vnto the: because of the Lorde thy God, & the holy one of Israel, whiche glorifieth the. Seke the lord while he may be found and cal vpon hym whyle he is nye. * Let the vngodly man forsake his owne wayes, & the vnrighteous his owne ymaginations, and turne agayn vnto the Lord, so shal he be mercifull vnto hym, and to our God, * for he is very redy to forgeue. For thus saieth the lord: my thoughtes are not your thoughtes, and your wayes are not my wayes, but as far as the heuens are hyer then the yearth, so far do my wayes exceade yours, & my thoughtes yours. * And lyke as the raine and snowe commeth downe from heauen, & returneth not thyther againe, but watereth the yearth, maketh it fruitful and grene, that it may geue corne vnto the sower, and breade to hym that eateth, So the worde also that commeth out of my mouth: shal not turne again voide vnto me, but shal accomplishe my wil and prospere in the thyng wherto I sente it. And so shalt ye go forth with ioye, and be led with peace. The mountaines and hilles shall syng with you for ioye, and all trees of the felde shall clappe their handes. For thorne shal growe fyrre trees: and the Nettle tree in the stede of bryers. And this shalbe vnto the praise of the lord, and for an euerlastyng token that shal not be taken away.

Esa. lvi. b. Esa. xxxiij. c. Esa. xxxv. d. Esa. xxxiij. c. Esa. xxxiij. a. Esa. xxxiij. a. Esa. xxxiij. c. Esa. xxxiij. c. Esa. xxxiij. a. Esa. xxxiij. a. Esa. xxxiij. a

ye youre pleasure? vpon whom gape ye with youre mouth, and blarre out youre tonge? Are ye not children of disobedyence? and a seade of disymulacion? * Ye make youre idoles vnder the okes, and vnder all greene trees, and ye offre childrē in the valleis and vnder the stone. Ezec.xvi.b. Esa.lvii.a. Jere.iii.a. Deut.xii.b. Ezec.xx.b. Leui.xx.a. Deu.xxxii.c.

Thy portes shalbe wide open dayly by the tyme. Yea, euen thefe vnto thy harte. For there thou hast poured meat and drincke offeryng vnto them. Shoulde I delyte in that? Thou hast made thy bed vpō hye mountaines B. thou wentest vp thether, and there thou hast slain sacrifices. * Behinde the doores & postes hast thou set vp thy remembraunce. When thou haddest discouered thy selfe to an other then me, when thou wentest vp, and made thy bed wyder, and with those vowes hast thou made a couenaunt, & louedest their couches, where thou sawest them. Thou wentest streight to kynges with oyle and diuers oyntmentes (that is) thou hast sent thy messengers farre of, and yet art thou fallen into the pitte there by. Thou art wery for the multitude of thine owne wayes, yet saidest thou neuer, I will leaue of. * Thou hast hadde the lyke that thy handes wrought, and therfore thou art careles. For when wilt thou be abashed or feare seyng thou hast broken thy promyse, and remembrest not me, neither hast mein vpon hart? Thynkest thou, that I also will holde my peace (as afore tyme) and thou feareste me not? Yea verely I will declare thy goodnesse and thy workes, but they shal not profyte the when thou cryest, let thy chosen heape diuines the. But the wind shal blowe them forth, and vanitie shal take them al away. * Neuertheles, thei that put their truste in me, shall enherite the lande: and haue my holy hill in possession. And therefore thus he sayeth: C. Make plaine, make plaine: and clense the weye, take vp the stumbling blockes out of the way that leadeth to my people. For thus sayeth the hye & excellent, euen he that dwelleth in euerlastyng agnesse, whose name is the holy one: * I dwel hye above: and in the sanctuary, and with him also that is of a cōtrite and humble spirite do I dwell: that I may make a troubled mynde, and a contrite harte. * For I chyde not euer, and am not wroth without ende. But the blastyng goeth from me: and is included in the body, and I made the breath: I am wroth with him for his couetousnesse. I smote hym, I hyde me, and am angry, when he turneth hymself, and followeth the he waye of his owne harte. I haue sene his wayes, and I heale hym, * I leade hym, and restore to him comfort, and to those that mourne with hym. I make the fruites of the lippes reioysyng, that he may say: Peace, peace vnto them that are far of, and to them that are nyghe, sayeth the Lord, and I make hym whole. But the wicked are lyke the ragyng sea that can not reste, whose waters caseth with the myre and grauel. * Euen so the wicked haue no peace, sayeth God. Ose.xvi.b. Esa.lvii.a. Mat.xxvi.b. Esa.lxvi.a. Esa.lxiii.a. Jere.xxxiii.c. Ose.xvi.b. Ose.xi.a. Mat.ix.b. Rom.xi.a. Esa.xl.c. Esa.lvii.a. Esa.lxvi.a. Jere.iii.c. Esa.lvii.a. Esa.lvii.a. Esa.lvii.a

ne their thoughts abuse imagination, neither can
ne their name will, nor speake thynge amys mo-
ue: But that thou haue thy dwellynge in the
hyll, all wicked doynge hyde the face from
the: with the heritage of Jacob thy father
thy the lorde hath promised.

¶ The. lix. Chapiter.

Beholde, the lordes hande is not so shor-
tened, that it cannot helpe, neither is his
eare so stopped, that it maie not heare. But
your wickednes haue separated you from your
God, and your synnes hide his face fro you,
that he heareth you not. For your handes are
defiled with blood, and your fingers with ini-
quite: your lippes speake lesynges
and your tonge setteth out wickednes: no man
regardeth righteousnes, and no man iudgeth
truely. Every man hopeth in vaine thynges, and
imagineth deceipt, conceiueth wickednes, and
bringeth forth euill. Their hennes Cockatrice
egges, and weaue the spiders webbe: who so
eateth of their egges, dieth. But if one tread
vpon them, there ryseth vp a serpent. Their
webbe maketh no clothe, and they maie not
couer them with their labours. Their deedes
are the deedes of wickednes, and the worke of
robbery, is in their handes. Their feete run to
euill, and they make haste to shed innocent blood:
their cogitacions are wicked cogitacions, harme
and destruction are in their waies. But the
waie of peace they knowe not. In their goyn-
ges is no equitie: their waies are so croked
that whosoeuer goeth therin knoweth of no
peace. And this is the cause that equitie is so
far from vs, & that righteousnes commeth not
nigh vs: we loke for light, lo, it is darkenes,
for the we hope for cleere, we walke in the
darke. We grope like the blynde vpon the wall,
we grope as we had no eyes: we
stomble at the noone daie, as though it were
owre night, in the fatnes places, like men
that are halfe dead. We roze all like beares, and
mourne still like doues. We loke for equitie,
but there is none: for helth, but it is far from
vs. For our offences are many before thee, &
our synnes testifie against vs: for we confesse
our offences, namely, transgression and dissem-
blynge against the lorde, and fal awaie from our
God, vttryng presumptuous & traiterous ima-
ginacions, and cattyng fulle matter in your
hartes. And therfore is equitie gone aside, &
righteousnes standeth farre of: truth is fal-
len downe in the strete, and the thyng that is
playne and open, maie not be shewed. Yea, the
truthe is taken awaie: and he that departeth
from euill, maketh himself to be spoyled. When the
Lorde sawe this, it displeased him, for that
there was no equitie. He sawe also, that there
was no man righteous, and he wondered
that there was no man to helpe him. Where-

fore his owne armes brought saluacion vnto him,
and his righteousnes was his helper. He put
on righteousnes as an habergion, and an helme
of saluacion vpon his head. He put on
the garmentes of vengeaunce, and was clothed
with zele as with a cloke. According to their
deedes, so wil he quite, wrath to his aduersaries,
and rewarde to his enemies, & to the vttermoste
of the sea aduersaries. So shal they feare the
name of the lorde from the weast, and his glorie
from the sonne rysynge. For he shal come as a vio-
lent water stremme, which the wynde of the
lorde hath moued. But vnto Sion there shall
come a redemer, and vnto them in Jacob, that
turne from wickednes, saith the lorde. I will
make this couenaunt with the, saith the lorde:
My spirit that is vpon thee, and the wordes
which I haue put in thy mouthe, shall neuer
go out of thy mouthe, nor out of the mouth of
thy children, nor out of the mouth of thy
childrens children, from time forth for
euermore, saith the lorde.

¶ The. lx. Chapiter.

Get thee vp be tymes, & be bright O Je-
rusalem, for thy light commeth, and the
glorie of the lorde is risen vp vpon thee. For
lo, while the darknes and cloud coureth the
earth and the people, the Lorde shall shewe
thee light, and his glorie shalbe seen in thee.
The Gentiles shall come to thy light, and
kynges to the brightnesse that springeth
forth vpon thee. Lift vp thine eyes, & loke
round about thee. All these gather themselues
and come to thee, thy sonnes shall come vnto
thee from far, and thy daughters shall gather
themselues to thee on euery side. Then thou
shalt see this: and be glorious, thou shalt mar-
uell exceadyngly, and thine harte shalbe open-
ed, when the abundaunce of the sea shalbe co-
uerted vnto thee, that is, when the riches of the
Gentiles shal come vnto thee. The multitude
of Camels shal couer thee, the promeduries
of Madian and Epha. All they of Saba shall
come, bringyng gold and encense, & shewyng
the prayse of the lorde. All the cattel of Cedar
shalbe gathred vnto thee, the rammes of Ne-
baioth shall serue thee, to be offered acceptably
vpon mine altar, which I haue chosen, &
in the house of my glory, which I haue gar-
nished. But what are these that flee here like
the cloudes, and as the doues flyeng to their
windowes? Verily the yles shall waite for me,
and especially the shippes of Tharsis shal
bryng thy sonnes from far, & their
siluer and their gold with them, vnto the name
of the Lorde thy God, vnto the holy one of
Israel, that hath glorified thee. Strangers
shall buylde vp thy walles, and their kynges
shall doo thee seruice. For when I was an-
gry, I smote thee, and of my mercie I par-
doned thee. Thy gates shall euer open, they
shall not be shut day nor night, that the

hoose of the Gentiles make seme, and their kynges make be brought vnto thee. For euery people and kyngdome that serueth vs not, shall perishe and be vtterlye wasted.

The glorye of Libanon shall come vnto thee. The fyrre tree, Boxe, and Cipres to gether, to garnishe the place of my Sanctuarie, for I will glorifie the place of my fete. Moreouer, those shall come kneelyng vnto thee, that haue vexed thee: and all they that despised thee, shall fall downe at thy fete. Thou shalt bee called the cittee of the Lorde, Sió the cittee of the holy one of Israel. Because thou hast been forsaken & hated, so that no man went through thee: I will make thee glorious for euer and euer, a ioyfull thyngwe out al posteritien. Thou shalt sucke the milke of the Gentiles, and kinges breestes shall fede thee. And thou shalt knowe that I the Lorde, am thy sauioz and redemer, the mightie one of Jacob. For brasse wil I geue thee golde, and for yron, siluer: for wood, brasse, and for stoone, yron. I will turne thyne oppression into peace, and thyne exactions into righteousnes. Violence and robbery shal neuer be heard of in thy lande, neither hawne and destruction within thy borders. Thy walles shalbe called healthe, and thy gates the praise of God. The Sonne shall neuer be thy daie light, and the light of the Moone shall neuer shine vnto thee: but the lorde himself shalbe thyne euerlasting light, & thy god shalbe thy glorye. Thy sonne shall neuer go downe, & thy Mawne that not be hid: for the Lorde himself shalbe thyne euerlastyng light, & thy sorowful daies shalbe ended. Thy people shalbe all righteous, and possesse the land euer, the floure of my plantyng: the worke of my handes, wherof I will reioyce. The youngest and least, shall grow into a thousande, and the simplest into a stronge people: I the Lorde will hastily bryng this thyng to passe in his tyme.

The. lxi. Chapitre.

The spirite of the lorde God is vpon me, for the lorde hath annoynted me, and sent me to preache good thynges vnto the poore, that I might bynde vp the wounded harted, that I might preache deliueraunce to the captiue, and open the prison to them that are bound that I might shewe the acceptable yere of the lord, & the daie of the vengeaunce of our God: that I might coforte all them that are in heauines, that I might geue vnto the that mourne in Sion, that I might geue vnto them beautifie stede of ashes, ioyfull ointment for sighyng, pleasaunt raiment for an heuy mynde. That they might be called trees of righteousnes, a plantyng of the lorde for hym to reioyce in. They shall build the long rough wilderneses, and set vp the old decayes, they shall repaire the wast places, and suche as haue been longe throughout many generacions desolate. Strangers shall stande and feede your cattell, and the aliaunces of the vyle people shall be plowmen & dressers of your vines. But ye shalbe named the priestes of the Lorde and men shall call you seruauntes of our God. Ye shall eate the goodes of the Gentiles, & triumphe in their substaunce. For your great confuse, you shall haue double ioy, & for shame that they haue ioye of their portion. For they shall haue double possession in their lande, and euerlastyng ioye shalbe with them. For I the Lorde, whiche loue right, and hate robberie, (though it were offered me) shall make their workes full of faithfulnes, and make an euerlastyng conenaunt with them. Their seede also, and their generacion, shalbee knowen among the Gentiles, and among the people. All they that see them, shall knowe that they are the high blessed seede of the Lorde, and therefore I am ioyfull in the Lorde, and my soule reioyceth in my God. For he hath put vpon me, the garment of saluacion, and couered me, with the mantell of righteousnes: he shall decke me like a bridegrome, & as a bride that hath her apparel vpon her. For like as the ground bryngeth forth fruite, and as the garden bryngeth forth seede: so shall the lorde God cause righteousnesse and praise, to florishe before all the Heathen.

The lxij. Chapitre.

For Sions sake therefore will I not hold my tongue, and for Jerusalems sake, wil I not cease, vntill their righteousnesse breake forthe, as the shynyng light, and their saluacion as a burnyng lampe: then shall the Gentiles sathy righteousnesse, and all kynges thy glorye. Thou shalt be named with a newe name, whiche the mouthe of the Lorde shall shewe. Thou shalt be a crowne in the hande of the Lorde, and a glorious garlande in the hande of thy God. From this tyme forthe, thou shalte neuer bee called the forsaken, and thy lande shalbee no more called the wildernesse, but thou shalte bee called, my pleasure is in her: and thy land shalbe called, the maried mannes, for the Lorde loueth thee, and thy lande shalbe ioyned in maryage. And like as a yong man, taketh a daughter to maryage, so shall thy sonnes be maried vnto thee. And as a bridegrome is glad of his bride, so shall thy God reioyce ouer thee. I haue set watchmen vpon thy walles (O Jerusalem) whiche shall neither cease daie nor night, to preache the Lorde. And ye also that remember the Lorde, ye shall not kepe hym stille, nor leaue to speake of hym, vntill Jerusalem be set by, and make the praise of the worlde. The lorde hath sworne by his right hande, and by his strong arme, that from henceforthe he will not geue thy corne to bee meate for thyne enemies, nor thy wine (wherein thou hast laboured) to bee drinke for the straungers. But they that haue gathered in the corne, shall

ceaue it, and geue thankes vnto the Lorde, and thei that haue bosne in the wine, shall drinke it in the Courtes of my Sanctuarie. Go you, go you through the gates, make cleane the waie for the people, make plain, make plain the hie pathe, and take awaie the stones out of, and sette out a token for the people. Beholde, the Lorde proclaimeth vnto the endes of the worlde: tell the daughter Sion, Se thy saluation commeth, behold, he bringeth his Threasaure with hym, and his workes go before hym. For thei whom the Lorde deliuereth, shalbe called the holy people: and as for thee, thou shalt bee named, the greatly occupied, and not the forsaken citee.

The lxiij. Chapiter.

WHo is he this, that commeth from Edom, with red coloured clothes of Bostra? Which is so costly clothe) and commeth in so mightely with all his strengthe? I am he that teacheth righteousnes, and am of power to helpe. Wherefore then is thy clothyng red, and thy rayment like his, that treadeth in the wine presse? I haue trode the presse my self alone, & of al people, there is not one with me. Thus will I tread doune myne enemies in my wrath, and set my feete vpon them in myne indignacion. And their bloude shalbe sprong vpon my clothes, and so will I staine all my rayment. For the daie of vengeaunce is assigned in my harte, and the yere, when my people shalbe deliuered is come. I looked aboute me, and there was no man to shewe me any helpe: I marueiled that no manne held me vp. Then I held me by myne awne arme, and my feruentnesse sustained me. And thus will I treade doune the people in my wrathe, and bathe them in my displesture, and vpon the earth will I laie their strength. I will declare the goodnes of the Lorde, yea, and the praise of the Lorde, for all that he hath geuen vs, for the greate good that he hath doen to Israell: which he hath geuen them of his awne fauor, and according to the multitude of his louyng kyndnesse. For he said: these no doubte are my people, and no lyeyng children, and so he was their sauior. In their troubles, he was also troubled with them, and the Angell that went before them, and saued them. He hath bosne them, and raised them vp, euer since the worlde began. But after thei grieued hym to wrathe, and vexed his holy ghoste, he was their enemie, and fought against them hymself. Yet remembred Israel the olde time of Moses and his people, saying: where is he that brought them from the waues of the sea with them that feede his shepe? Where is he that hath geuen his holy spirite among them? Which led them by the

arme: diuiding the water before them (whereby he got hymself an euerlastyng name) he led them in the depe, as an horse is leade in the plain, that thei should not stumble, as a tame beast goeth in the fielde: and the breath geuen of God, geueth hym rest. Thus (O God) hast thou led thy people, to make thy self a glorious name withal. Look doune then from heauen, and beholde the dwelling place of thy Sanctuary, and thy glory. How is it that thy zelousy, thy strengthe, the multitude of thy mercies, and thy louyng kyndnesse will not be entreated of vs? Yet art thou our father. For Abraham knoweth vs not, neither is Israell acquainted with vs. But thou Lorde art our father and redemer, and thy name is euerlastyng. O Lorde, wherefore hast thou led vs out of the waie: wherefore hast thou hardened our hartes, that we feare thee not? Bee at one with vs again, for thy seruauntes sake and for the generacion of thyne heritage. Thy people haue had but a litle of thy Sanctuary in possession, for our enemies haue troden doune thy holy place. And we wer thyne eu̇ the beginnyng, when thou wast not their lorde, for thei haue not called vpō thy name.

The lxiiij. Chapiter.

THat thou wouldest cleaue the heauen in sonder, and come doune: that the mountaines might melt awaie at thy presence, like as an hotte fire: and that the malicious might boyle as the water doth vpon the fire. Whereby thy name might bee knowen emong thyne enemies, and that the Gentiles might tremble before thee. When thou wroughtest wonderous straunge workes, wee looked not for them. Thou camest doune, and the hilles melted at thy presence. For sence the beginnyng of the worlde, it hath not been heard or perceiued, neither hath any eye seen any other God beside thee, which doth so muche for the that put their truste in thee. Thou helpest hym that doth right with cheerefulnesse, and them that thinke vpon thy waies. But lo, thou hast been angry, for we offended, and haue been euer in synne, though the worlde haue cleaued to them, yet shall we be saued. We are all as an vncleane thyng, & all oure righteousnes is as the clothes of a seuered woman, we fal euerichone as the leaf, for our sinnes carry vs awaie like the wind. There is no man that calleth vpon thy name, that taketh vp to take hold by thee. Therefore hidest thou thy face fro vs, and consumest vs, because of our synnes. But now, O Lorde, thou father of ours, we are the clay, and thou art our potter and we all are the worke of thy handes. Be not so sore displeased (o Lorde) & kepe not our offences to long in thy remembraunce, but consider that we are all thy people. The cities of thy Sanctuary lie wast, Sion is a wilderne, and Ierusalem a desart. Our holy house, where-

P.
Deut. xxvi.
Baruc. ij.c.
Esaie. xl.b.
Iacha. x.b.
Matth. xxi.a.
Esaie. lxij.a.
Esa. xxx. daie of Easter.
Esaie. xxxiij.b
Esaie. xxxiij.c
Esaie. xl.a.
Esaie. xl.c.
Esaie. xxxvij.b
Esaie. xxxvij.c
Esaie. xxxvij.c
Esaie. xxxvij.c

is our beautie, where our fathers praised thee, is burnt vp with fire, all our commodities and pleasures are wasted awaie. Wilt thou not be entreated (O Lord) for all this? Wilt thou hold thy peace, and trouble vs so sore?

¶ The lxv. Chapiter.

Thei * seke me, that hetherto haue not asked for me, thei finde me, that hetherto haue not sought me. I haue said, I am here, I * am here. I am found of a people, that neuer called vpon my name. For thus long haue I euer holden out my handes, to an vnfaithfull people, that go not the right waie, but after their awne imaginations: to a people that is euer defying me to my face. That * make their oblations in gardens, and their smoke vpon * altars of bricke, that lurke emong the graues: and lye in their bounes all nyghte. That eate swines flesh: and vncleane broothes in their vesselles. Je thou comnest nigh theim, thei saie touche me not: for I am holier then thou. All these men when I am angrie, shalbe turned to smoke and * fire, that shall burne for euer. Behold, it is written before my face, and shall not be forgotten, but recompenced. I * shall rewarde it them into their bosome: I meane your misdeedes, and the misdeedes of your fathers together (saith the Lorde) which haue made their smokes vpon the mountaines, and blaspheined me vpon the hilles: therfore will I measure their old deedes into their bosome again. Moreouer, thus saith the Lorde: * like as when one would gather holy grapes, men saie vnto him, breake it not of, for it is holy: * euen so will I do also for my seruauntes sakes, that I will not destroye them all. But I will take a sede out of Jacob and out of Juda one, to take possession of my hill. My chosen shall possesse these thynges, and my seruauntes shall dwell there. Saron shalbe a stepe folde, and the valley of Achor shall serue thee Cattyng, for the cattell of my people that seeke me. * But as for you, ye are they that haue forsaken the Lorde, and forgotten my holy hill. Ye haue set vp an altar vnto Jupiter, and geuen riche drinke offeryngs vnto the planettes. Therfore will I nomber you with the sword, that ye shalbe destroyed al together. For when I called, no man gaue me answere: when I spake, ye harkened not vnto me, but did wickednes before myne eyen, & chose the thyng that displeased me not. Therfore thus saieth the Lorde God: Behold, my seruauntes shall eate, but ye shall haue hunger. Behold, my seruauntes shall drinke, but ye shall suffer thirste. Behold, my seruauntes shalbe merry, but ye shalbe confounded. Behold, my seruauntes shall reioyce, for very quietnesse of hart. But ye shall crie for sorowe of hart: and complain for vexation of mind. Your name ye shall leaue as a curse emong my chosen, for

unnates by another name. Whosoe reioyceth vpo yearth, shall reioyce in the true God, and whoso sweareth vpon the yearth, shall sweare in the true god. For thou shalte forgotten, and taken awaie out of my sight. For lo, I shall make a new heauen, & a new yearth. And as for the old, thei shal neuer be thought vpon, nor kept in mynde: but the lorde saieth, be glad, and euermore reioyce, for the thynges that I shall doo. For why? Beholde, I shall make a ioyefull Jerusalem, and his people ioyfull: yea, I my self will reioyce with Jerusalem, and bee glad with my people. * And the voyce of weepyng and wailyng, shall not be heard in her from thence furthe. There shall neither be childe, nor olde man, that haue not theire full daies. For that sixth but an hundred yeare old, shal be a childe, & he that is an. c. yeare of age do wrong, he shalbe cursed. Thei * shall buyld houses and dwell in them, thei shall plant vineyardes, and eate the fruite of them: thei shall not buyld, and another possesse: thei shall not plant, and another eate. But * the life of my people shalbe like a tree, and so shall the woorke of their handes. My chosen shall liue long, thei shall not labour in vaine, nor beget with trouble: for they are the high blessed seede of the lord, and their seruauntes with them. And it shalbe, that or euer thei call, I shall answere them. While thei are yet but thinkyng how to speake, I shall heare them. * The Wolfe and the Lambe shall feede together, and the Lion shall eate hay like the Bullocke. * But yearth shalbee the serpentes meate. There shall no man hurte nor slea another, in all my holy hill, saieth the Lorde.

¶ The lxvi. Chapiter.

Thus saieth the Lorde: * heauen is my seate, and the yearth is my footestoole, where shall now the house stande, that ye wil buylde vnto me? And where shalbe the place, that I wil dwell in? As for these thynges my hande hath made them all, & thei are al created, saieth the lorde. But whether * of them shall I regarde? Euen him that is poore, & is lowly troubled in spirite, and trembleth in awe of my woorde. For whoso sleath an Oxe for me, doth me as great dishonor, as he that killeth a man. He that killeth a sheepe for me, kaccheth a Dogge. He that bringeth me meate offeryng, offereth Swines blood. Whoso burneth me a memorial of encense, praiseth the thyng that is vnright. Yea take thei their owne thynges in hande, and their soule delighteth in their abominations. * Therefore will I also haue pleasure in laughing their confusion and the thyng that thei feare, will I bryng vpon them. For * when I called, no man gaue answere: when I spake, thei would not heare: but did wickednes before myne eyes, & chose the thynges that displeased me. Heare the

Jere. xx. b.
1. Cor. i. c.
2. Cor. vi. c.
1. Peter. ii.
Apoc. xxi. a.
D.
Apoc. xxi. a.
Deut. xxiii.
Esai. lvi. a.
Esai. lxvi. b.
Esai. lxv. b.
Esai. lxvi. b.
Esai. lxv. b.
Esai. lxvi. b.
Esai. lxv. b

whiche he speaketh. Your brethren that hate you, and cast you out for my names sake, saie: the Lorde is grenous against vs, but you shall se hym in ioye, when thei shalbe confounded.

C. Esa.lxvj.a. *Then shalbe heard a greate noyce from the citee and temple, the voyce of the Lorde, that will rewarde, and recompence his enemies, like as when a wife bringeth furthe a manne child, or euer she suffer the pain of the birth, and anguishe of the trauaill. Who euer heard or saw suche thynges? both the ground beare in one daie, or are the people borne at once, as Sion trauailed in child birthe, and bare her sonnes? For thus saieth the Lord: Am* I he that maketh other to beare, and beare not my self? Am not I he that beareth, and maketh barren: saieth thy God? Reioyce with Ierusalem, and bee glad with her, all ye that loue her: be* ioyfull with her, all ye that mourned for her. For ye shall sucke comfort out of her breastes, and be satisfied. Ye shal taste, and haue delight in the plentifoulnes of her power. For thus saith the Lorde: behold, I will let peace flote her, like a water floud, and the mighte of the Heathen, like a flowyng streme. Then shall ye sucke, ye shalbe borne vpon her sides and be ioyfull vpon her knees. For like as a childe is comforted of his mother, so shal I comfort you, and ye shalbe comforted in Ierusalem. And when ye se this, your hart shall reioyce, and* your bones shall florishe like an herbe. Thus shall the hande of the Lorde be knowen, emong his seruauntes, and his indignacion emong his enemies. For behold, the Lorde shall come with fire, and his Charret shalbe like a whirle wynde, that he maie recompence his vengeaunce in his wrathe, and his indignacion, with the flame of fire. For the Lorde shall iudge all flesshe with the fire, and with his sweard, and there shalbee a greate nombet slain of the Lorde. Suche as haue made themselues holy and cleane in the gardens, and those that haue eaten swines flesh, mice, and other abhominacions, shalbee taken awaie together, saieth the Lorde. For I will come to gather all people and tongues, with their woorkes and imaginacions, these shall

F. come and se my glory. And* them shal I geue a token, and sende a certain of them (that bee deliuered) emong the Gentiles: into Cilicia, Affrica, and Lidia, where men can handle bowes, into Italie, and also Grekelande. * The Iles farre of, that haue not heard speake of me, and haue not seen my glory, shall preache my prayse emonge the Gentiles, and shall bryng all your brethren for an offeryng vnto the Lorde, out of all the people, vpon horses, charettes, horse litters, vpon mules, and

W. cattes, to Ierusalem my holy hill (saieth the Lorde) like as the children of Israell bryng the offeryng in a cleane vessell vnto the house

them, for to bee priestes and Leuites, saieth the Lorde. For like as the newe heauen, and the newe yearth, whiche I will make, shalbe faste stablished by me (saieth the Lorde.) So shall your seede and your name continue. And there shalbe a newe Moone for the other, and a newe Sabboth for the other, and all flesshe shall come to worshippe before me (saieth the Lorde.) And thei shall go furthe, and loke vpon the carions of them, that haue transgressed against me. * For their wormes shall not dye, neither shall their fire bee quenched, and all flesshe shall abhorre them. Math.xi.c

¶ The ende of the boke of the Prophete Esaie.

¶ The booke of the Prophete Jeremie.

¶ The.i. Chapiter.

HEre are the Sermons of Jeremie, the sonne of Helkiah the priest, one of them that dwelt at *Anathoth, in the land of Benamin, when the Lorde had first spoken with hym, in the tyme of Iosiah the sonne of Amō kyng of Juda, in the xiij. yere of his reigne: and so durying vnto the tyme of Jehoakim, the sonne of Josiah, kyng of Juda, * and vntill the. xi. yere of Zedekiah the sōne of Josiah kyng of Juda were ended, when Jerusalem was taken, euen in the fifth moneth. The worde of the Lorde spake thus vnto me: Before* I fashioned thee in thy mothers wombe, I did knowe thee. And or euer thou waste borne, I sanctified thee, and ordeined thee to be a Prophet vnto the people. Then saied I: Oh* Lorde God, I cannot speake, for I am yet but young. And the Lorde answered me thus. Say not so, I am to yong. For * thou shalte go to all that I shall sende thee vnto, and* whatsoeuer I commaund thee that shalt thou speake. Be not afraied of their faces. For I am with thee, to deliuer thee, saieth the Lorde. And* with that, the Lorde stretched out his hand, and touched my mouth and the same Lorde said vnto me, behold: I put my wordes in thy mouth, and behold, this day do I set thee ouer the people and kyngdoms, that thou maiest roote out, breake of, destroye and make wast, and that thou maiest build vp, and plant. After this the Lorde spake vnto me saying: Jeremie, what seest thou? And I said: I se a rod of an Almonde tree. Then said the Lorde vnto me: thou hast seen right, for I wil make hast spedely vpō my word, to performe it. It happened afterwarde, that the Lorde spake to me again, and said: what seest thou? And I said: I do se a seething* pot looking from out of the North. Then said the Lorde vnto me: out of the North the shall come a plague, vpon all the dwellers of the lande. For lo, I* will call all the kyndredes of the kyng

The.xxvi.day S. Euerlong.

Jere.xi.a.

iij. Ma.xxv.a

Jere.xxxix.a

B.

Esaie.xlix.a.

Ezech.xxxvi.a

Ezech.iij.c.

*Exod.iij.c.

*Jere.ix.b.

C.

Ezech.ij.a.

Jere.xvj.a.

W.

Job.xj.a.

Jere.xiij.b.

and.xxij.b.

Habac.i.a.

thinges of the Worthe (saieth the Lorde.) And
thei shall come, and every one shall sette his
seate in the gates of Jerusalem, in their wal-
les round about, and all the cities of Juda.
And through them shall I declare my iudge-
ment vpon all the wickednesse of those men,
that haue forsaken me: that haue burnt sacrifice
vnto straunge goddes, & worshipped the wor-
kes of their awne handes. Therefore gird
vp thy loynes, arise, and tell them all, that I
geue them in commaundement. Feare them not,
lest I destroye thee before them. For behold
this daie doo I make thee a strong defenced
towne, an yron piller, and a brasen wall, against
the whole lande, against the kynges, & migh-
tie men of Juda, against the priestes and peo-
ple of the land. Thei shall fight against thee,
but thei shal not be able to ouercome thee: for
I am with thee, to deliuer thee, saith the lord.

The .5. Chapiter.

MOreouer, the worde of the Lorde came
vnto me, saying: go thy waie, crye in the
eares of Jerusalem, and saie thus: saieth the
Lorde: I remember thee, for the kyndnesse of
thy youth, and because of thy stedfast loue, at
the tyme of thy despousyng, in that thou fo-
lowest me through the wildernesse, in an vn-
tilled lande. Israell was an hallowed thyng
vnto the Lorde, and so was his first fruites
all: thei that deuoure Israell shall offende:
misfortune shall fall vpon them, saith the lorde.
Heare therefore the worde of the Lorde. O
thou house of Jacob, and all the generacion
of the house of Israell. Thus saieth the
Lorde: What vnfaithfulnesse founde your fa-
thers in me, that thei went so farre away fro
me, fallyng to lightnesse, and beyng so vain?
Thei thought not in their hartes: we haue left
the lorde, that brought vs out of the land of
Egipt: that led vs through the wildernes,
through a desert and rough lande, through a
drie and deadly lande: yea, a lande that no man
had go en through, and where no manne had
dwelte. And when I had brought you into a
pleasaunt well buylded lande, that ye might
enioye the fruites, and all the commodities
of the same: ye went furth and defiled my land
and brought myne heritage to abhominacion.
The priestes themselues saied not: where is
the Lorde? Thei that had the lawe in their
handes, knowe not me. The Shepherdes of-
fended against me. The Prophetes did ser-
uice vnto Baal, and folowed suche thynges,
as shall bryng them no profite. Wherefore, I
am constrained (saith the Lorde) to make my
complaint vpon you, and vpon your children
children. Go into the iles of Cethim, & loke
well, and vnto Cedar, take diligent heede and
se whether suche thynges be doen there: whe-
ther the Gentiles themselues, deale so falsly
and vntrewly with their Goddes (whiche yet
are no goddes in deede.) But my people haue
geuen vnto their high honor, for a thing that
maie not help them. Be astonished, (O ye hea-
uens) be afraied and abashed at suche a thyng
saith the lorde. For my people haue doen two
euilles. Thei haue forsaken me, the well of
the water of life, and digged them pittes: yea,
vile and broken pittes, that can holde no wa-
ter. Is Israel a bonde seruaunt, or one of the
houshold? Why then is he spoyled? Why doo
thei roare and crie then vpon hym as a lion?
Thei haue made his land waste, his cities are
so brent vp, that there is no man dwellyng in
them. Yea, the children of Noab & Taphnis
haue defiled thy necke. Commeth not this vn-
to thee, because thou hast forsaken the lorde
thy God, euer sence he led thee by the waie?
and what hast thou now to do in the waie of
Egipt: to drinke the water of Nilus? either
what maiest thou in the waie of Assiria? To
drinke water of the flood. Thyne awne wic-
kednes shall reprone thee, and thy turnyng a-
waie shall condempne thee, that thou maiest
knowe and vnderstand, how euill and hurtfull
a thyng it is, that thou hast forsaken the lord
thy God, and not feared hym, saieth the lorde
God of hostes. I haue euer broken thy yoke
of old, and burst thy bondes, yet saiest thou: I
wil no more offende, but (like an harlot) thou
runnest about vpon al high billes, & emong al
grene trees, where as I planted thee a noble
vine, and a good roote, whose seede is al faith-
full. How art thou then turned into a bitter
vnfruitfull and straunge grape? yea, and that
so sore, that though thou wasshest thee with Ni-
trum, & make thy selfe to sauor with that swete
smelling herbe of Worth: yet in my sight thou
art stained with thy wickednesse, saieth the
lord thy God. Say not now, I am not vnclene
and I haue not folowed Baal. Looke vpon
thyne awne waies in the vnndes, valleis, and
denes, to waite thou knowe, what thou hast
doen? Thou art like a swifte dromedary, that
goeth easely his waie, and thy wantonnes is
like a wilde asse, that seeth the wildernesse,
and that snoffeth & blowseth as his wil. Who
can tame thee? Al thei that seke thee, shal not
faile, but finde thee in thyne awne vncleanesse.
Kepe thou thy foote from nakednesse, and thy
throte fro thirst, and without shame thou an-
swerest. No, for I haue loued straungers, and
them will I folowe. Like as a theefe that is
taken with the deede, commeth to shame, euen
so is the house of Israel come to confusion:
the common people, their kynges and rulers,
their priestes and Prophetes. For they saie
to a stocke, thou art my father: and to a stone:
thou hast begotten me, yea, they haue turned
their backe vpon me, and not their face. But
in the tyme of their trouble, when they saie,
Aryse vp, and helpe vs: I shall answere them.
Where are now thy Goddes, that thou hast
made thee? Let them aryse vp and helpe thee

Ezech.16.a.

Jere.xv.d.

Ezech.xlvi.day
Matthæi. x.

Jere.x.d.
Zacha.x.d.

Exod.xiii.c.

Deut.vi.b.

Exod.xiii.d.
Jhon.iij.d.
Jere.xvi.b.

Esaie.i.a.

M.
Jere.xxxv.c.

Job.xxi.a.

Esay.xlv.a.
Ezech.x.d.
*Jere.ij.b.

Esay.v.a.

E.
iiij.Me.xvi.b
Jere.ij.b.b.
Esay.lvi.a.
Ezech.xvi.b.

Roma.i.c.

Zacha.vj.b.
F.
Deut.xxxij.

Gen.xi.d. in the tyme of mede (if they be able.) * For
lo how many cities thou hast, (O Juda) so
many Goddes hast thou also. Wherefore then
will ye go to lawe with me, seyng ye all are
synners against me saieth the Lorde? It is
but lost labour, that I smite your children, for
Jer.xxiij.d thei receive not my correccion. Your* awne
sweard devoureth your Prophetes, like a de-
nouryng Lyon. O ye people, looke vpon the
worde of the lorde. Am I then become a wil-
dernesse, vnto the people of Israell? Or a
lande that hath no light? Wherefore saieth
my people then: we are lordes, we will come
no more vnto thee? Doeth a maiden forgette
her raiment, or a bride her stomacher? But
as for my people, thei have forgotten me da-
yes innumerable. Why boastest thou thy wa-
yes so highly (to obtein favor there through)
when thou hast yet stained theim with blas-
M. phemies: and teachest thyne awne waies. Vp-
Deut.xxiij.b. on* thy wynges is found the blood of poore
Jere.ij.a.b. and innocent people, and that not in corners
Ezech.xx.d. and holes only, but openly in all these places.
psal.lb.c. Yet darest thou saie: I am without synne & gyltlesse. Vtterly his wrathe cannot come vp-
on me. Beholde, I condempne thee in iudge-
ment, because thou darest saie: I have not of-
feaded. And why runnest thou so often to and
fro, to chaunge thy waies? For thou shalt be
confounded as well of Egipte, as the Assirians, yea, thou shalt go thy waie from them:
and smite thyne handes together vpon thyne
hedde. Because the lorde doeth abhorre that
confidence and hope of thyne, and thou shalte
not prospere withall.

Euangelion. The.iij. Chapiter.

Deut. xxiij.a Commonly, when* a manne putteth awaie
his wife, and she goeth from hym, and ma-
rieth with another, then the question is: should
Dete..6.a. he resorte vnto her any more after that? Is
Ezech.xvi.b. not this sield then defiled and vnclene? * But
as for thee, thou hast played the harlot with
many lovers: yet turne again to me, saith the
Lorde. Lifte vp thyne eyes vnto the hill Sul-
ters, and looke if thou bee not defiled with
whoredom. Thou hast waited for them in the
stretes, and as a murtherer in the wildernes.
Through thy whoredom and shamefull blas-
B. phemies: is the lande defiled. * This is the
Ji.Me.xvi.a. cause that the rain and euenyng dewe hath
ceased. Thou hast gotten thee a whores fo-
hedde, and wilt not be ashamed. Is it wonder
thou saie vnto me: O my father, thou arte
he that hast brought me vp, and ledde me fro my
youth: wilt thou then put me awaie, and ca-
me of for euer? Or wilt thou withdrawe thy
sele cleane fro me? Nevertheless, thou spea-
C. kest suche woordes, but thou art euer doyng
Jere.i.a.b.b. worse and worse. The* Lorde saied vnto me:
Ezech.xxij.b in the tyme of Josia the kyng, hast thou sen
what the rebellion of Israell hath doen?
and emong all the chiefe Trees, and there
played the harlotte, hast thou seen also (when
she had doen all this) how I saied vnto her:
that she should turne again vnto me, and yet
she is not returned? * Juda that vnfaithfull
sister of hers also sawe this, namely: that al-
tere I had well seen the aduoutrie of the chil-
dryng harlotte Israell, * I put her awaie, and
gaue her a bill of denouncement. For all this,
her vnfaithfull sister Juda was not ashamed, but wente backe, and played the whore
also: yea, and the noyse of her whoredome,
hath defiled the whole lande. For she hath
committed fornication, with stones and stockes. Neuertheless, her vnfaithfull sister Ju-
da, is not* turned vnto me againe with her
whole harte, but fainedly, saieth the Lorde.
And the Lorde saied vnto me: * The backe-
sliding Israell is more righteous, then the
vnfaithfull Juda, and therefore go preache
these wordes towarde the North, and saie:
thou disobedient Israell, turne again (saieth
the Lorde) and I will not lette my wrathe
fall vpon you, for I am mercifull (saieth the
Lorde) and I will not alwaie* beare displea-
sure against thee: but this I will, that thou
knowe the greate blasphemies. Namely, that
thou hast vnfaithfully forsaken the Lorde
thy GOD, and hast made thy self partaker
of straunge Goddes,* vnder all grene trees,
but hast had no will to heare my voyce, saith
the Lorde. * O ye disobedient children,
turne againe saieth the Lorde, and I will be
maried with you. For I will take one oute
of the citee, and twoo out of one generacion,
from emong you, and bryng you into Syon:
and will geue you herde menne after myne
awne mynd, which shall feede you with lear-
nyng and wisedome. Moreover, when ye be
encreased and multiplied in the lande, then
(saieth the Lorde) there shall no more boaste
bee made, of the Arke of the Lordes Testa-
ment: and no manne shall thynke vpon it, nei-
ther shall any manne make mencion of it, nor
from thence it shall neuer be visited, nor ho-
nored with giftes. Then* shall Jerusalem bee
called the lordes seate, and al Heathen shalbe
gathered vnto it: for the name of the Lordes
sake, which shalbe set vp at Jerusalem. And
fro that tyme furth, thei shall folowe no more
the imagination of their awne frowarde hart.
In those dayes that be of the house of Juda, shal
go vnto the house of Israel* & thei shal come
togethers out of the North, into the same lande
that I have geuen your fathers. I have
shewed also, how I tooke thee vp, beeyng but a
child, and gaue thee a pleasaunt land for thine
heritage: yea, and a goodly porte of the Hea-
then, and how I commaunded thee, that thou
shouldest* cal me father onely, & not to forsake
fro me. But like as a woman vnfaithfully for-
sayeth her husband, so are ye vnfaithful vnto me

Jere.b.b.
Esaie.lvij.a.
* Ezech. 6.b.
Osee.xiij.a.
C.
Gala.iij.c.
Esaie.
Jere.
Ezech.
Osee.
Mich.
Mich.xxij.c.

(O ye house of Israell) saith the lorde. And therfore, the voyce of the children of Israel was heard on high, weping and wailyng: for thei haue defiled their waie, & forgotten god their Lorde. O ye disobedient children, turne again, (saying, we are thyne, for thou art the Lorde our God:) and so shall I heale youre backeturnynges. Truly, vainly trusteth he for healeth, that loketh for it in the hilles, and in vain is it sought in the multitude, of the mountaines, *but the healthe of Israell, standeth onely vpon God our Lorde. Confusion *hath deuoured our fathers labour from our youth vp: yea, their shepe and their bullockes, their sonnes and daughters. So do we also lepe in our confusion, and shame couereth vs, *for we & our fathers, frō our youth vp, vnto this daie, haue synned against the lorde our God, & haue not obeyed the voyce of the lord our god

The.iij. Chapiter.

If Israell, if thou wilte turne thee, then turne vnto me, saieth the Lorde. And if thou wilt put awaie thyne abhominacions out of my sight, thou shalt not be moued: and *shalt sweare. The Lorde liueth: in truthe, in equitie and righteousnesse: and all people shalbee fortunable, and ioyful in hym. For thus saith the Lorde, to all Juda and Jerusalem: plowe your lande, and sowe not emong the thornes. Be *Circumcised in the Lorde, and cut awaie the foreskynne of your hartes, all ye of Juda and all the indwellers of Jerusalem, that my *indignacion, breake not out like fire & kindle, so that no man maie quenche it, because of the wickednes, of your imaginacions. Preache in Juda and Jerusalem, crie out and speake blowe the Trompettes in the lande, crye that euery manne maie heare, gather together and saie: gather you together, and we will go into strong cities. Set vp the tokens in Sion spede you, and make no tarying. For* I will bryng a greate plague, and a greate destruccion from the North. For the spoyler of the Gentiles, is broken vp from his place, as a Lyon out of his denne, that he maie make thy lande waist, and destroye the cities, so that no man maie dwell therin. Wherefore, gird your selues about with sacke clothe, mourne and wepe, for the fearfull wrathe of the Lorde is not withdrawen frō vs. At the same time (saith the Lorde) the harte of the King and of the princes shalbe gone, the priestes shalbe astonied, and the Prophetes shalbe sore afrayed. Then saied I, O Lorde God, hast thou then deceiued this people, and Jerusalem, saiyng: ye shal haue peace, and now the sweard goeth through their liues? Then shall it be saied to the people, and to Jerusalem: a strong wynd in the high places of the wilderues, commeth through the waie of my people: but neither to fan, nor to clense. Even that shal there come

then will I geue sentence vpon them. For lo he commeth, howe like a cloude, & his chaunetes are like a tempeste: his *horse men are swifter then the Eagle. Wo vnto vs, for we are destroyed. O Jerusalem, washe *thyne harte frō wickednesse, that thou maiest be helped. How long shall thy noysome thoughtes remain with thee? For a voyce from Dan and from the hille of Ephraim speaketh out, and telleth of a destruccion. Remember the Heathen, and geue Jerusalem warnyng, and preache vnto her, that watchers come out of far countries. Thei haue cried out against the cities of Juda. And thei haue beset her about in euery place, like as the watche men in the field: for *thei haue prouoked me to wrath, saith the lorde. Thy* waies and thy thoughtes, haue brought thee vnto this, euche is thyne awne wickednes and disobedience, and because it is a better thyng, it hath striken thee to the harte. Ah my belly, ah my bely (shalt thou crie) how is my harte so sore? My harte panteth within me: I cannot bee still, for I haue heard the crieng of the trompettes, and peales of warre. Thei cry: murther vpon murther, the whole lande shall perishe. Immediatly, my tentes wer destroyed and my hangynges, in the twinkelyng of an eye. How long shall I se the tokens of warre and heare the noyse of the trompets? Neuertheles, this shal come vpon them, because *my people is become foolishe, and hath not knowen me. Thei *are the children of foolishnes, and without any discrecion. To do euill, thei haue wit enough: but to do well, thei haue no wisedome. I haue loked vpon the yearth, and lo, it was waist and voyde. I loked toward heuen, and it had no shine. I beheelde the mountaines: and lo, thei trembled, and all the hilles wer in a feare. I loked about me, & there was no body, & all the birdes of the ayre wer awaie. I marked well, and the plowed fielde was become waste, yea: all their cities were broken doune, at the presence of the lorde, and indignacion of his wrath. For thus hath the lorde said, the whole lande shalbe desolate, yet will I not then haue doen. And therfore shal the yerth mourne, & the heauen be sory aboue for the thyng that I haue spoke (to the prophetes) purposed & taken vpō me to do, shal not repent me. And I wil not go frō it. The whole land shall flie, for the noyse of the horsmen & bow men: thei shal run into denes, into woddes, and climbe vp the stony rockes: all the cities shalbe voyde, & no man dwellyng therin: what wilt thou now do, thou beyng destroyed? For though thou clothest thy self with Crarlet, & deckest thee with golde: *though thou paintest thy face with colours, yet shalt thou trim thy self in vain. For those that hetherto haue been thy great louers, shal abhorre thee,

Deut.xxiij.a. Jerem.i.b. Osee.xij.b. Psal.cvi.e Esay.lxiij.a. Judi.vij.c. Esd.i.ix.x.b. Jere.xxiij.b. Jere.vi.b. Esay.iij.a. Thre.v.a. Daniel.ix.a. Baruc.i.b. Jere.xiij.b. Psal.cvi.e Esay.lxiij.a. Judi.vij.c. Esd.i.ix.x.b. the.xxiij.day Matthei. ij. Jere.v.a.b.a Jere.vi.b. Tolloc.i.b. Jere.vi.c. Osee.xiij.a. Jere.i.b. Deut.xxiij.a. Jeremie.i.b. Osee.xiij.a. Daniel.vij.a. Psal.li.a. Esaie.i.c. Jere.iij.a. Esaie.v.b. Baruc.iij.b. Osee.iij.b. Jere.ij.b. Esaie.xxij.a. iij.Reg.xvij.b Jer.ij.c.xiij.b

lyke as it ware of a woma trauailing, or one labouring of her first childe: Euen the voyce of the daughter Sion, that calleth out her armes, and swooning cayeth: Ah, woe is me, howe sore vexed, and faynte is my harte, for feare of the murtherers?

¶ The.v. Chapitere.

Pentong ii. 1 Orke thorowe Jerusalem, beholde and see seeke through her stretes also within, if ye can find one man that doth equall e right or seketh for the trueth, and I shal spare that citie saith the lorde. 2 For though they saine say, the lorde liueth, yet doe they sweare too deceiue. Where as thou o lord lokest only vpon fayth and truth. Thou hast scourged the but they toke no repentaunce, thou hast corrected them for amendement, but they refused thy correction. Thei made their faces harder then a stone, and would not amende. Therfore Jer. 5, vs. c. M. I thought in my selfe, peraduenture they are so symple and coolyshe that they vnderstande nothing of the lordes waye and iudgementes of our god. 3 Therfore will I go vnto theyre heades and rulers, and talke with them, if thei know the waye of the lord, & the iudgementes of our god. But these in lyke maner haue broken the yoke, & burste the bondes in sunder. Deut. xxxii. b * Wherfore a lyon out of the wood hath hurt them, and a woulfe in the euening shal destroy them. The Leopard doth lye lurking by their cities to teare in peces, all theym that come therout. For their offences are multiplyed, and their departing away is encreased. Vnlde I then for all this haue mercy vpon the? thy children haue forsaken me, and * sworne by them that are no Goddes. And albe it, that I fedde them to the ful, yet thei fell to adultery and haunte harlottes houses. Osee. iii. a Hoseae. iii. a ¶ In the myre of vncleanly lust, they are become lyke the stoned horse: 4 euery manne neyeth at his neighbours wyfe: * Should not I correcte thys? saith the lorde? Shoulde not I be auenged of euery people that is lyke vnto this? Clime vp vpon their walles, beate theym doune, but destroy them not vtterly. Take away their forteresses, because they are not the lordes. For vnfaithfulnes hathe the house of Israel, and Juda forsaken me, saieth the lorde. 5 they haue denied the lorde, and sayde: it is not he that loked vpon vs. * Vnto them shal no misfortune come vpō vs, ne shal se neither sworde nor hunger. 6 And for the warning of the prophetes they take it but for wynderyen, there is none of these whiche wil tel them, that the thinges shal happen vnto them. Wherfore thus saith the lord god of hostes: by cause ye speake suche wordes, beholde * The wordes that are in thy mouthe wyll I turne to fire, & make the people to be wood, that the fire may consume the. 7 Lo I wyl bring a people, vpon you from farre. O house of Israell saith the lorde, it is a mighty people, a people of olde, a people whose tonge thou knowest not, neyther vnderstandest what they say. Their arrowes are lyke vnto open graues, they themselues be very giauntes. This people shall eate vp thy frute & thy meate: yea, they shall deuoure thy sonnes and thy daughters, thy shepe and thy bullockes. They shal eate vp thy grapes and figges. & so thy strong, and wel defenced cities, wherein thou diddest trust, they shal bring to pouerty, and that throughe the sweard. Neuerthelesse I wil not then haue done with you saith the lorde. Ezech. xxxiii. c. Jeremy. xvi. c. Deu. xxviii. 8 And if they shal wherfore doth the lord our god al this vnto vs? Then answer them: 9 because, that like as ye haue forsaken me, and serued straunge goddes in youre owne lande, euen so shal ye serue other gods also in a straunge land. Preache this vnto the house of Jacob and cry it out in Juda, and say thus: Heare this thou coolyshe and vnderstode people, 10 ye haue eies but ye se not me, saith the lorde. Are ye not ashamed to feare me? 11 which bind the sea with the sande, so that it cannot passe his bondes. For though it rage yet it can doo nothyng, & though the wawes ther of doo swell, yet maye they not go ouer. But this people hathe a false and obstinate harte, they are departed, & gone away from me. Thei thinke not in their hartes: O let vs feare the lorde our god that geueth vs rayne early and late, when nede is whiche keepeth euer til the harueste for vs ye reip. * Neuerthelesse, youre wickednes haue turned these from you, and youre sinnes haue robbed you therof. For among my people are founde wicked persones, that priuily lay snares for other men, to take theym and destroye them. And lyke as a net is ful of birdes, so are their houses ful of that which they haue gotten with falshed and disceit. Therof commeth their great substaunce and riches, hereof are they fat and wealthye, and are more mischieuous then any other. 12 They ministre not the Lawe: they make no ende of the fatherlesse cause: yea, and they prospere: yet they Iudge not the poore according to equitie. 13 Should I not punish these thinges? saith the lorde? should I not be auenged of al suche people as these be? Horrible and grieuous thynges are done in the lande. The prophetes teache falsely, and my people lyketh pleasures therin? What wil come therof at last?

Ezech. xxxiii. b Jeremy. xxiii. Jeremy. xxiii. c. Deu. xxix. c. Jeremy. xxiii. d Ezech. xxxiii. b. Deu. xxxviii. c Osee. iii. a. Micheae. iii. c. Jeremy. xxiii. d. Jeremy. xxiii. c. Jeremy. xxiii. b. Osee. iii. a. Roma. i. d.

¶ The.vi. Chapitere.

The. xxix. d. A. Martini. ii. reg. xiii. b.

Come out of Jerusalem, ye strong children of Ben Jamin, blow vp the trumpet in Tecoa, set vp a token vnto Beth cerem, for a plague and great misery apeareth out from the North. I wil lyken the daughter Sion, to a faire & tender woman, & to her shal come the shepherdes with their flockes, their tentes shall they pitche rounde about her. And euery

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Make battell against her (that they may not) let vs go vp, while it is yet daye. Alas the daye goeth awaye, and the nyghte shadowes fall downe. Aryse let vs go up by nyghte, and destroy her strong holdes. For thus hath the lorde of hoostes commaunded. Hew downe her trees, and set vp bulwarkes against Jerusalem, for she is come, that this citie must be punished: for in her is nothing but violence. Lyke as a Fountaine powreth out her waters, soo she powreth out her wickednesse. Robberye and vnrighteousnes is heard in her, continually in my sight, for sowe & slaughter. Amend the o Jerusalem lest I withdrawe my harte from the, and make the desolate, and thy land also that no man dwell in it. For thus sayeth the lorde of hoostes. The residew of Israell shalbe gathered, as a remnaunte of grapes, And therfore turne thy hand ageyne into the basket lyke the Grape gatherer. But vnto whome shall I speake whome shall I warne that he may take hede? Their eares are so vncircumcised, that they may not heare. Behold they se the woorde of the Lorde but for a scorne, & haue no lust therto. & therfore I am ful of thine indignatiō, (o lorde) that I may suffre no longer, but sheadde it oute vpon the children that are without and vpon al yong menne. Yea, the manne muste be taken prysoner with the wife, and the aged with the creple. Their houses with their landes, and wiues, shalbe turned vnto straungers when I stretche oute my hande vpon thinhabitaunte of this lande, sayth the Lorde. For from the least vnto the most, they hang al vpon couetousnes. And from the Prophette too the Priestes, they goo al about with falshod and lies.* And beside that, they healle the hurte of my people withe sweete Woordes: saying: peace, peace, when there is no peace at al. Were they ashamed when they hadde committed abhominacion? Truly nay they be past shame.* And therfore they shal fal among the slayne, and in the houre when I shall vysyte them, they shall be brought doune (saieth the Lorde). Thus sayeth the Lorde: goo into the stretes, consider and make inquisicion for the olde way, and if it be the good and ryght way then go therin, that ye may find rest for your soules, but they say we will not walke therin, and I wil set watche men ouer you, and thee to take hede vnto the voice of the trompet. But they sayde we will not take hede. Herke therfore ye gentiles, and thou Congregacion shalt knowe, what I haue deuised for them. Heare thou earth also, beholde I wil cause a plague to come vpon this people, euen the frute of their owne imaginacions. For they haue not ben obedient vnto my Lawes, but abhorred them. Wherefore bring ye me incense fro Saba, and sweete smelling Calamus, fro a farre countrey. Your burnte offringes pleace me, and your sacrifices are not swete vnto me. And therfore thus sayeth the Lorde, behold, I will make this people fall, and there shall fall from amonge them, the father with the children, one neighboure shall perish with an other. Thus sayeth the lorde, *Beholde there shal come a people from the North: and a great people shal aryse fro the ende of the yerth, with bowes and with darts shal they be weaponed. It is a rough and fearce people, and an vnmerciful people, they roore roareth lyke the sea, they ryde vpō horses wel appointed to the battail against thee o daughter Syon. The fame of them haue we hearde. Our armes are feble, heauines & sorow is come vpon vs, as vpon a woman trauelling with childe. Let no man go forth into the fielde, let no man come vpon the highe streate, for the Swearde and feare of the enemie is on euerye side. Wherefore gird a sacke cloth about thee (O thou daughter of my people) & sprinckle thy self with ashes: *mourne, and wepe bitterly as vpon thine onely & loued sonne. For the destroyer shal sodeynlie fall vpon vs. The lorde I sette for a stronge tower (O thou prophet) and a wel fenced wal among my people, to seke and trie their waies* For they are al stubborne apostataes, and fallen awaye, walking deceitfully, they are cleane drosse, and Iron, for they hurt and destroy euery man. The billowes are burnte in the fire, the leadde is not molten: the Welter melteth in vayne for the euell is not taken awai from them. Therfore doo they call them naughty Siluer, because the Lorde hath cast them out.

¶ The. vi. Chapitre.

THese are the woordes that God spake vnto Jeremy, saying,* Stande vnder the gate of the Lordes house, and crye oute there woordes there with a loude voice and say. Heare the woordes of the lorde al ye of Juda, that go in at this doore to worship the Lorde, thus saith the lorde of hoostes, the god of Israel.* Amend your waies, and your counsayles, and I will lette you dwell in this place. Truste not in false lying woordes, saieng. Here is the Temple of the Lorde, here is the temple of the lorde. But rather in dede amende youre waies and councels, & iudge right betwene man & his neighbor, oppresse not the straunger, the fatherles, & widow, shed not innocent blaude, in this place, cleaue not to straunge gods to your owne destruction, then wil I let you dwel in this place: yea, in the land that I gaue afore time vnto youre fathers for euer. But take hede, ye trust in lies that begile you & to no good: for why? ye haue stolle murthered, committed adultery, & periury? When ye haue offered vnto Bal, followed straunge & vnknowen gods, shal ye be vnpunished? Yet then come ye & stande before me in this house

Ie.xiij.a.ix.b
Ie.b.c. xx.b

Deut.lvi.c
Jeremy.vij.b
D
Esa.lvi.c
Jeremy.vij.b
Eze.xvij.b

Jeremy.vbi.c

Jour..xix.a.

Ecclay.f.b.
Jeremy.vj.c.

F
Jeremye.i.f.
and.v.a
Aba.i.c.

G
Amos.viij.

Psalm.xij.a
and.lix.b.
Roma.iii.c.

* Eccla.i.c.
Jerem.xxvij

H

Exodu.xxij.c
Zacharay.vij.c
Leui.xxix.f.
Job.xxbi.b.

C Shuld we ate abroined quite, though wer haue
Exod. xlix. b. done al these abhominacions. * What thinche
Job. ii. b. you thys house that hereth my name is a den
Mathe. xxi. b of theues? * and yet se I what you thinck, ca-
Jerem. xxi. b yeth the lord. Go to my place in Silo, * wher
Jerem. xxvii. vnto I gaue my name afore tyme, and yet loke
Josua xxvi. a wel what I did in the same place for the wic-
i. Reg. iii. kednes of my people Israel. And now we thou
iiii. vii. ghe ye haue done al these dedes saith the lord
and I my self rose vp euer betimes to warne
you and to common with you, yet wold ye not
Psa. l. c. heare me. * I called and ye would not answer.
Esay. lxv. b And therfore euen * as I haue done vnto Sy-
Jerem. xxi. a lo, so wil I do to this house, that my name is
geuen vnto (and that you put your trust in ye,
vnto the place that I haue geuen to you: and
your fathers. And I shal thrust you out of my
i. Reg. xvii. a. sight * as I haue cast out al your brethren the
D whole sede of Ephraim * therfore, thou shalt
Jerem. xiii. b not pray for this people, nor geue thanks, nor
Esa. xiii. bid prayer for them: thou shalt make no inter-
i. Thess. v. c. cession for them, for in no wise will I heare
the. Seest thou not what they do in the citi-
Jerem. xliii. c of Juda and in the stretes of Jerusalem? The
children gather sticks, the fathers kyndle
the fire, The wemen knede dought to bake
cakes for the quene of heauen. They powre
out drinck offringes vnto straunge goddes
to prouoke me vnto wrathe, Now be it they
hurte not me saith the lorde, but rather con-
founde and shame themselues. And therefore
thus sayeth the lorde god: Behold my wrath
and indignacion shalbe poured out vpon this
place, vpon menne and cattall, vpon the trees
in the fielde, and frute of the lande, and it shal
E be burnt, so that no man may quenche it. Thus
Esay. i. a saith the lorde of hostes the god of Israell:
Heape vp youre burnt offringes with youre
Deuter. v. a. Sacrifices, and eate the fleshe * For when I
Esay. xlix. a. brought youre Fathers out of Egypte I
spake no word vnto them of burnt offringes
Exod. xix. a. and sacrifices: but this I commaunded them
saying harken and obey my voice, and I shall
be your god, and ye shalbe my people: so that
Deuter. xii. a. ye walke in al the wayes whiche I haue co-
maunded you, that ye may prosper. * But they
were not obedient, they enclined not their
eares therunto, but went after their owne ima-
ginacions, and after the motions of their
owne wicked harte, & conuerted not vnto me.
F And thus haue they done, from the time that
Jerem. xxv. a. your fathers came out of Egipte vnto this
xxxv. c. xlix. a day. * Nenertheles, I sent vnto you, al my ser-
uantes the prophetes, I rose vp early & sent
you word: yet wold they not herken nor ofte
me their eares, but were obstinate, & worse the
then their fathers. And thou shalt now speake all
these wordes vnto them, but they shal not be-
are the, thou shalt cry vnto them but they shal
not answere the. Therfore shalt thou say vn-
to them, this is the people that heareth not
the voice of the lord their god, neither rece-
yueth his correccion. * Faythfulnes is perished
Esay. lix. b. and is cleane rooted out of their mouth. * Where-
Ezec. b. a. fore cut of thy heare, O Jerusalem and caste
it away, take vp a complaint on hie, for the
lord hath cast away & scatred the people that
he is displeased with al. For the children of
Juda haue done euel in my sight saith the lord
Jere. b. b. xxii. * They haue sette vp their abhominations in
the house that hath my name, and haue defiled
Deu. xxii. c. it. They haue also builded an altare at * To-
xiii. Ezec. xvii. pheth, which is in the valley of the chil-
psalme. cvi. dren of Hennom, that they might burn their
Jeremy. xlix. sonnes & daughters in fire, which I neuer
commaunded them neither came it euer in my
thought, & therfore behold, the daies shal come
saith the lord, that it shal no more be called
Topheth, or the valley of the children of Hen-
Jeremy. xix. a nom, but the valley of slaughter, * for in To-
Jeremy. xix. b pheth shal men burie, because there is no
ix. e. shal haue no roume. * Yea: the dead bodies of this
people shalbe cast vp of the soules of the aire:
& wilde beastes of the yearthe, and no man
Ezec. xv. b. xvi. b shal fray them away. * And as for the voyce
Ezy. xvi. b. of mirthe, & gladnes of the cities of Juda, &
Jerusalem, the voice of the bridegrome, & of
the bryde, I wil make them cease: for the lond
shalbe desolate.

C The. xxi. Chapiter.

The. xxv. bay Mattins. M. AT the same time saith the Lorde, the bo-
nes of the kinges of Juda, the bones of
his princes, the bones of the preestes, & pro-
phetes, Yea, and the bones of the citizeins
of Jerusalem, shalbe drawghte oute of their
Deut. c. iiii. c graues, and layed against the sunne, & mone,
and al the heauenly hoost, whome they loued
whome they serued: whome they ranne after
whome they sought & worshipped. They shal
neyther be gathered together nor burned, but
shal lye as dong vpon the earth, to their sha-
me, and despisyng. And all them that remayne
Lu. xvii. c. of this wycked generation, shal desire rather
to dye then to liue, wheresoeuer they remayne
and where I scattre them saith the Lorde of
hostes. Thus shalt thou saye vnto them also
M thus sayeth the lorde. Do men fal so that they
ryse not vp again? or if Israel repent wil not
god turne again to them? Wherefore then is
this people Juda and Jerusalem gone so fast
back that they turne not again? they are euer
not
the longer the more obstinate, & wil not be co-
uerted. * For I haue loked & considred, but there
Esy. xxx. is no man that taketh a good word: there is
no man that taketh repentaunce for his sin that
wil so much as say: Wherefore haue I done
this? But euery man as sone as he is turned
back, runneth forth ful lyke a horse hors in
a battel. The * storcke in the ayre knoweth
his appoynted time: The turtle doue: The
swalow and the Crane, consideth the tyme
of their commyng. * But my people will not
Esay. i. a. knowe the lyme of the punishmente of the
Lorde. Howe dare ye then saye, wee are
wyse, we haue the law of the lord among vs

C Certayn is vayne hath hee prepared his pẽne and vaynly haue writers written it, therfore shal the wyse be confounded, they shalbe afrayd and taken: for lo, they haue caste out the worde of the Lorde, what wisedome can then be among them? Wherfore I wil geue their wyues vnto aleauntes and their feldes to destroyers. * For from the lowest to the highest, they followe all filthy lucre, and from the prophete vnto the priest, they deale all with lies. * Neuertheles, they heale the hurte of my people verye slyghtly, saying, peace, peace, where is no peace at al. Were they ashamed when they haue abhominable thinges doe they? yet they are not ashamed: yea, they knowe of no shame. * Wherfore in the time of their visitacion, they shal fall among the dead bodies, and bee ouer throwen saieth the Lorde. Moreouer I wyl consume them in dede sayth the lorde so that there shal not be one grape vpõ the vine, nor one figgue vpon the figtree, and the leaues shalbe pluckt of. And the thinge that I haue geuen them shalbe taken from them [why prolong wee the time. Lette vs gather our selues together, and go into the stroge cities, and there shal we be in rest. For the Lorde oure God hath putte vs to silence, and geuen vs water mixt with gal to drincke, because wee haue sinned against him. * We loked for peace and we fare not the better, we wayted for the time of healthe, And loo, here is nothing but trouble. The noyse of hys horses is heard from Dan, the whole lande is afrayed at the neighing of hys strog horses, for they are come in, and haue deuoured the land, with all that is in it, the Cities and those that dwel therein. * Moreouer I wil sende Cockatrices and Serpentes among you (that wil not be charmed) and they shall bite you saieth the lorde. I wolde haue comfort against sorowe, but sorow is come vpon me, and heauines bereth my hart, for lo, the voice of the crieng of my people is heard, for fere of the, that come from a farre country. Is not the lord in Syon? Is not the kyng in her? Wherefore then haue they grieued me (shal the Lord say) with their Images, and soliue straunge fashions of a forrein god? The Haruelle is gone, the Sommer hath an ende, and we are not holpen. I am sore vexed because of the hurte of my people. I am heauy and abashed, as there not Treacle at Gilead? Is there no Phisicien there? Why then is not the helth of my people recouered.

¶ The. ix. Chapitre.

O Who will geue my head water enoughe and a well of teares for mine eies, that I may weepe day and night for the slaughter of my people? Wold god that I had a cottage some where farre from folke, that I might leaue my people, and goo from them, for they be al aduoutrers and a vnpacyent folke. They bende their tongues like bowes for lyes and lies. They waxe strog vpon earth but not for the truthe, there maye nothing alwaye withal in the worlde. For they goo from one wickednesse to an other, and wil not know me (sayth the lorde.) * Yea one must kepe hymselfe from an other, no mã may safely trust his owne brother, for one brother vndermineth an other, one neighbour begileth an other. Yea, one dissembleth with an other, and their talke with no truthe. * They haue practised their tongues to lye, and taken great payne to be mischiefe. Thou sittest in the middest of a deceiptful people, whiche for very dissemblyng refused, wil not know me (saith the lord, therfore thus (sayth the lorde of hostes, behold, I wil melt them, & try them, for what should I els do to my people. * Their tongues are like sharpe Arrowes, to speake deceypte. With their mouthe they speake peaceably to their neighbour, but priuely they lay wayte for him. * Should not I punishe them for these thynges (sayth the lorde? Or should not I be auenged of any such people as this? Vpõ the mountaynes wyll I take vp a lamentacion, & a sorowful cry and a mourning vpon the faire plaines of the wildernes. Namely how they are so burnte vp: that no man goeth there any more. Ye a man shal not heare one beaste crye there. Birdes and cattal are gone from thence * I wil make Jerusalem also an heape of stones, and a denne of venymous wormes. And I wil make the Cities of Juda waste, so that no man shal dwel therein. What man is so wyse, as to vnderstande this? Or to whome hathe the lorde spoken by mouth, that he may shew vs this? and say, O thou lande, why perisshest thou so? Wherefore art thou so burnt vp, and lyke a wildrenes, that no man goeth thorowe? Yea, the lorde himself told the same vnto them that forsoke his law, and kept not the thing that he gaue them in commaundement, neyther lued therafter * but followed the wickednes of their owne hearte, and serued straunge goddes, as their fathers taught them. Therfore thus (sayth the lord of hostes the god of Israell: Beholde I wil fede this people with Woorme woodde, And geue them Gall to drincke: * I wyll scatter them also among the Heathen, whome neyther they, nor their forefathers haue knowen, * and I wyl sende a Swearde amongeste them, to persecute them vntil I bringe them to nought

More ouer thus (sayeth the Lorde of hoostes) beeware of the vengeaunce that hangeth ouer you, And cal for mourninge wyues, and sende for wyse wemenne, that they come hyderye, and synge a mournynge Songue ouer you, that the Teares may fall oute of youre eyen, and that youre eye Lidder may gushe oute wythe Watre.

not

byon, O howe are wee to soze destroyed? O how are we spiteously confounded? we must sozsake our owne natural country, & wee are thus out of our own lodginges. Yet heare the wordes of the lozde (O ye wemen) & let youre eares regard the wordes of hys mouth, that ye maye learne your doughters to mourne, and that every one may teache hys neighboures to make lamentacion, namely thus: deathe is climbing vp in at our windowes, he is come into our houses, to destroye the childe beforze the woze, and the yong man in the strete. But tell thou plainly, thus sayeth the lozde. The dedde bodies of men shall lye vpon the ground as the doung vpon the fielde and as the haie after the mower, and there shalbe no mā to take them vp. Thus sayth the lozd, Let not the wyse mā reioyce in hys wisedō, nor the stōg man in his strength, nyther the riche mā in his riches. But whoso will reioyce let hym reioyce in this, that he vnderstandeth & knoweth me: for I am the lozd which vse mercye, equitie and rightuousnes vpō earth. For in soze have I pleasure in such things, sayth the lozde. Beholde the time commeth sayth the lozde, that I wyl visit all theim, whose foreskinne is vncircumcised. The Egiptiens, the Iues, the Edomites, the Ammonites, the Moabites, and the haue Madianites that dwell in the wyldernes. For all the Gentiles are vncircumcised in the flesh, but all the house of Israel, are vncircumcised in the harte.

Jeremy. bij. b. and. biij. b.

Exay. lv. b & l. Corin. i. d. ii. cor. xi. a. Hyeth. ix. b. and. xi. a. Otte. vi. b.

Jeremy. liij. a and xxv. b. and xxvi. c Rom. ii. c

The. x. Chapitre.

Here the wordes of the lozde that he speketh vnto thee. O thou house of Israell. Thus sayth the lozd. Ye shal not learne after the maner of the heathē, ye shal not be afraid for the tokens of heauen: for the heathen are afraid of such: yea al the ructomes and lawes of the gentiles are nothing but vanite. They hew doune a tree in the wood, with the handes of the worckmā, & fashion it with an axe, they couer it ouer with golde or syluer, they fasten it with nailes, and hammer, that it mone not. It standeth as stiffe as the palme tree & neither speake nor go on fote, but must be borne. Be not afraied of suche, for they cā neyther good nor euel. But there is none like vnto the, O lozde, and great is the name of thy power. Who would not feare the? O king of the gentils, for thine is the worship. For among al the wise men of the Gentiles, and in al their kingdomes, there is none that may be likened vnto thee. They are altogether vnlearned and vnwyse in this one thyng. All their cunning is but vanitie: Namelye wood. Syluer: whych is brought oute of Tharsis, and beaten to plates: and gold from Ophir, a worke that is made with the hōd of the craftesman, and the casters cloched with purple and Scarlet, euen so is the

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Deut. i. a. Psal. cxlviii. Exay lv. and. xliii. b Jeremy. bi. c

lozde is a true God, a liuyng God, and an euerlasting kyng. At his wrath, the earth shaketh, al the Gentiles maye not abide hys indignacion. As for their gods thus you shal say vnto thē: thei are gods, that made neither heauen nor yearth, therfore shal they perishe from the yearthe, and from all thinges vnder heauen. But (as for our God) he made the earth with hys power, and with hys wyte dome doeth he ordre the whole rompasse of the worlde, with hys discretiō hath he spred oute the heauens. At his voyce the waters gather together in the ayre: he draweth vp the cloudes from the vttermost partes of the erth: he turneth the lightning to rayn, & bringeth forth the windes out of their treasures. His wisedome maketh al men fooles: and confounded be al crafters of images, for that their craft, is but a vayne thing, and hath no lyfe. The vayne craftesmen with their worckes that they in their vanitie haue made, shal perysh one with an other in tyme of visitacion. Neuer the lesse Jacobs porcion is no such but it is hee that made all thinges, and Israel is the rodde of his enheritaunce. The lozde of hostes is hys name. Gather vp thy wares oute of the lande thou that sittest in the strong place. For thus sayth the Lozde. Behold, I wyl now throw as with a stone ling the inhabitours of this lande at ouce, and wil bring trouble vpon them that they shall proue true, the worde that I haue spoken by the prophetes. Alas howe am I hurte? Alas howe painful are my scourges vnto me? For I must suffre it. My tabernacle is destroyed, and al my cordes are broken. My children are gone from me, and can no where be founde. No mowe haue I none to set vp my tent, & to set vp my hangynges. For the herd men haue done foolyshly that they haue not sought the lozde. Therefore haue they dealt vnwisely with their cattaill, and are al scattered abrode. Behold, the noyse of them is harde at hande, and greate sedicion out of the north to make the Cities of Juda a Wildernes, and a dwelling place for dragons. Now I know o lozde that it is not in mānes power to ordre his own wayes or to rule hys owne steppes and goinges. Therfore chasten thou vs, o lozde, but with iudgemēt not in thy wrathe, bring vs not brely to naught. Poure out thine indignacion rather vpon the Gentiles, that know the not and vpon the people that cal not on thy name: for that they haue deuoured, deuoured, and destroyed Jacob: and haue made his habitacion wast.

Jeremy. xxv. b. Psal. lxxix. a and xxxviii. Ecclesi. xlvii. Psal. lxxix. a

Jerem. xxx. c. and. i. b.

Eusebius. li.

The. xi. Chapitre.

This is an other sermon, wherin the lozde commaunded Jeremy for to preache saying: Heare the wordes of the couenaūte, and speake vnto the men of Juda, and to al theim

thus (thus) sayth the lorde god of Israel. Cursed be euery one that is not obedient to the wordes of this couenaunt: which I commaunded vnto youre fathers, what time as I brought them out of Egipte, from the yerne bolnace, saying: Be obedient vnto my voyce and do according to all that I commaunde you so shall you be my people, and I wylbe youre god, and wyl kepe my promise, that I haue sworne vnto your fathers. Manyche that I wold gene the a land that floweth with milk and hony, as ye see, it is come to passe vnto this day. Then answered I and sayd Amen. Let it be euen so lorde as thou sayeste. Then the lord sayd vnto me agayne: Preache these wordes in the cities of Iuda & round about Ierusalem, & say heare the wordes of this couenaunt that ye may kepe them, for I haue diligently exhorted youre fathers euer sence the tyme that I brought them out of the land of Egipte vnto this day. I gaue them warnyng betimes saying: Herken vnto my voice. Neuertheles they wold not obey me, nor enclyne their eres vnto me, but folowed the wicked imaginacions of their owne hartes. And therfore, I haue accused them as transgressours of all the wordes of this couenaut, that I gaue the to kepe which they not withstanding haue not kepte. And the lord said vnto me: Is it found out that whole Israel, and all the citizens of Ierusalē are gone back. They haue turned themselues to the blasphemies of their forefathers which he had no lust to heare my wordes. Euen like wise haue these also folowed straunge gods, & worshipped them. The house of Israel and Iuda haue broken my couenaunte, which I haue made with the theire fathers. Therefore thus (thus) sayth the lord. Behold I wyl sende a plage vpon them, which they shal not be able to escape, and though they crie vnto me, I wyll not heare them. Then shal the townes of Iuda and the citizens of Ierusalem go, and call vpon theire Goddes vnto whome they haue made their oblacions, but they shal not be able to help them in tyme of their trouble. For as many cities, as thou hast O Iuda, so many gods hast thou also. And lyke how many stretes there be in the, O Ierusalem so many shameful altars haue ye set vp, altars I say to offre vpon vnto Baall. Therefore prayse thou not for this people, neither bidde thou prayse nor prayer for them, for though they crie vnto me in their trouble yet will I not heare them. What parte hathe my beloued in my house, & yet he hath wrought abomination, seruing many Goddes? The holy flesh of the offringes is from the Temple are gone from ther O Iuda, and thou when thou hast euel, makest thy boaste still. The lorde called the a greue olyue tree, a fayre one & fruitfull one, a goodly one: but vpon great clamour hath he set fyre vpon it, & the braunches of it are broken. For the lorde of hostes that planted the, hath wrought a plage for the, for the house of Israel & Iuda for the euel that ye haue wrought to prouoke me to wrath, in that ye offre vnto Baall.

This o lorde I learned of the, and thou hast shewed it, for thou hast shewed me their imaginacions. But I am as a meke lambe or oxe that is caried awaye to be slaine, nor knowing that they had deuised euel a counsell against me, saying: We wyl destroy him & his meate with woodde, and perish him oute of the lande of the liuynge: that his name shalbee neuer thought vpon. Therfore I wil declare the vnto o lorde of hostes thou righteous Iudge thou that tryest the reynes and the hartes: let me se the auenged of them: For vnto the hast I committed my cause. Therfore thus spake the lorde of the citizens of Anathoth that sought to slea me saying: Prearche not vnto vs in the name of the lorde, or ells thou shalte dye of our handes. Thus I say sayd the lord of hostes. Beholde I wyl visite you. Youre yong men shal dye with the sworde, youre sonnes and your daughters shall vtterly dye of hunger, so that none shal remayne. For vpon the citizeines of Anathoth wyl I bring a plague, euen the yeare of their visitacion.

The .12. Chapithe

O Lord thou art more righteous the that I shuld dispute with the. Neuertheles let me talke with the in thynges reasonable. Now happeneth it that the way of the vngodly is so prosperous, and that it goeth so wel with them whyche (without any fawte) offen and lyue in wyckednesse. Thou plantest them they take rote, they grow, & bring furth fruite. They boast muche of the, yet art thou farre from their reynes. But thou O lord to whom I am wel knowen) thou that hast sene and proued my hearte, take them awaye, lyke as a sheep is caried to the slaughterhouse, and poynt them for the day of slaughter. How long shal the lande mourne, and all the herbes of the felde grene, for the wickednesse of them that dwel therin. The cattel and the birdes are gone: yet say they (vnto) God wil not destroy vs vtterly. Seyng thou art wery as running with the footemen, how wylte thou then runne with horses? in a peaceable lande maydest thou be safe. But how wilte thou doe in the swelling pryde of Iordanes? For thy brethren and thy kinred haue also gethe despised the, and cried oute vpon the in thyne absence. Beleue them not, though they speake fayre words vnto the. For I say I haue forsaken myne owne dwelling place, & left myne heritage. My lyfe also that I longe vnto wel haue I geuen into the handes of myne enemies. Mine heritage is become vnto me as a lion in the wode. It crieth out vpon me therfore haue I hated it. Is myne heritage vnto me as a speckled bird? are not the birdes rounde about her? Come ye and gather all the beastes of the felde, and bring them to deuour her. Many shepherdes haue destroyed my vineyarde, and trode my portion vnder fote, and haue made my pleasaunt portion a wildernesse of desolacion. It is layed waste, and mourneth vnto me, and all the countrey is desolate, because no man regardeth it. The destroyers are come vpon all the hye hilles in the wildernesse: for the sworde of the lorde shal deuour from the one ende of the lande vnto the other, that no flesh shal haue peace. They haue sowen wheate, but haue reaped thornes: they haue wearyed themselues, but they haue not profited. Be ye ashamed therfore of your encrease, because of the fierce wrath of the lorde. For thus sayth the lorde concernyng all myne euel neighbours that touche the heritage which I haue geuen my people Israel to possesse: Behold I wyl plucke them out of their owne lande, and the house of Iuda wyl I plucke out from amonge them. And it shal come to passe that after I haue plucked them out, I wyl haue mercy vpon them, and bring them againe, euery man to his heritage, and euery man to his owne lande. And if they wyl learne the wayes of my people, to sweare by my name, as they taught my people to sweare by Baall, then shal they be set vp in the myddes of my people. But if they wyl not obey, then wyl I plucke that nacion vp by the rootes, and destroy it, saith the lorde.

The .13. Chapithe

Thus sayd the lorde vnto me: Go and get the a lynnen girdle, and put it about thy loynes, but put it not in water. So I went and put it about my loynes, according as the lorde commaunded me. And the worde of the lorde came vnto me the seconde time, saying: Take the girdle that thou hast gotten, which is about thy loynes, and arise, and go vnto Euphrates, and hyde it there in a hole of the rocke. So I went and hyd it by Euphrates, as the lorde commaunded me. And it came to passe after many dayes, that the lorde sayd vnto me: Arise, go vnto Euphrates, and take the girdle from thence, which I commaunded the to hyde there. Then went I vnto Euphrates, and digged, and toke the girdle from the place where I had hyd it, and behold the girdle was rotten, and good for nothing. Then came the worde of the lorde vnto me, saying: Thus sayth the lorde: Euen so wyl I destroy the pryde of Iuda, and the great pryde of Ierusalem. This wicked people, which refuse to heare my wordes, which walke after the imaginacion of their owne hartes, and folowe straunge gods, to worship them, and to fall downe before them, shal be euen as this girdle, which is good for nothing. For as the girdle cleaueth to the loynes of a man, euen so haue I caused all the house of Israel and all the house of Iuda to cleaue vnto me, saith the lorde, that they might be my people, my name, my prayse, and my glory, but they wold not obey. Therfore speake thou vnto them this worde: Thus sayth the lorde god of Israel: Euery bottel shalbe filled with wyne. And if they say vnto the: Knowe we not well that euery bottel shalbe filled with wyne? Then shalt thou say vnto them: Thus sayth the lorde: Behold I wyl fyll all the inhabitours of this lande, euen the kynges that sytte vpon Dauids seate, the priestes, the prophetes, and all the inhabitours of Ierusalem with drunkennesse. And I wyl dashe them one against another, euen the fathers and the children together, saith the lorde: I wyl not spare, neither haue pitie, nor be mercyfull, that I shuld not destroy them. Heare and geue eare, be not proude: for the lorde hath spoken. Geue glory vnto the lorde your god, before he cause darkenesse, and before your fete stomble vpon the mountaynes of darkenesse: and while ye look for light, he turne it into the shadowe of death, and make it grosse darkenesse. But if ye wyl not heare it, my soule shal weepe in secret for your pryde, and myne eye shal mourne and runne downe with teares, because the flocke of the lorde is caried away captyue. Say vnto the kyng and to the quene: Submit your selues, and sytte downe: for your crowne of glory shal come downe from your heades. The cities of the south shalbe shut vp, and no man shal open them: all Iuda shalbe caried away captyue, euery one of them. Lyft vp your eyes O Ierusalem, and beholde them that come from the north. Where is the flocke that was geuen the, thy glorious flocke? What wylte thou say when he shal visite the? For thou hast taught them to be thy chefe and principall, and to be ouer the. Shal not sorowe take the, as a woman in trauayle? And if thou say in thyne hert: Wherfore come these thinges vpon me? For the greatnesse of thyne iniquitie are thy skyrtes vncouered, and thy heles made bare. Can the Mooren change his skynne, or the leopard his spottes? Then may ye also do good, that are accustomed to do euel. Therfore wyl I scatter them as the stobble that goeth by the wynde of the wildernesse. This is thy lot, and the portion that I haue measured vnto the, saith the lorde, because thou hast forgotten me, and trusted in lyes. Therfore wyl I discouer thy skyrtes before thy face, that thy shame may appeare. I haue sene thyne abhominacions, thyne adulteries, and thy neyghyng, the wickednesse of thy whordome vpon the hylles in the felde. Wo be vnto the O Ierusalem, wylte thou not be clensed? when shal it be once? Is it found out that whole Israel, and all the citizens of Ierusalē are gone back. They haue turned themselues to the blasphemies of their forefathers which he had no lust to heare my wordes. Euen like wise haue these also folowed straunge gods, & worshipped them. The house of Israel and Iuda haue broken my couenaunte, which I haue made with the theire fathers. Therefore thus (thus) sayth the lorde. Behold I wyl sende a plague vpon them, which they shal not be able to escape, and though they crie vnto me, I wyll not heare them. Then shal the townes of Iuda and the citizens of Ierusalem go, and call vpon theire Goddes vnto whome they haue made their oblacions, but they shal not be able to help them in tyme of their trouble. For as many cities, as thou hast O Iuda, so many gods hast thou also. 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me, as a speckled byrde, a birde of diuerse colours is vpon it. Come & gather ye together all the beastes of the felde. Come yonge eate it vp. Diuerse heardemen haue destroyed my vineyarde, and troden vpon my portion. Of my pleasaunt portion, they haue made a wyldernes and desert, they haue layed it waste and vnfruitfull, it is waste, it cryeth vnto me. Yea, the whole land lieth waste, & no man regardeth it. The destroyers come ouer the heath euery way, for the sweorde of the lorde shall consume from the one ende of the lande to the other, & no flesh hath rest. They haue sowen wheate, and reaped thornes. They haue taken heritage in possession, but it is to their no good. And the prophetes were ashamed of their vision, because of the great wrath of the lorde. Thus sayeth the Lorde vpon all myne euel neyghbours, that laye hand vpon myne heritage, which I haue possessed, euen my people of Israel: Beholde, I will plucke them (namely Israel) out of their lande, & put out the house of Iuda from among them. And when I haue roted them out, I will be at one with them agayne, and will haue mercie vpon them, & bring them agayne, euery man to his owne heritage, and into his land. And if they (namely that trouble my people) will learne the wayes of them, to sweare by my name The lorde liueth (lyke as they learned my people to sweare by Baal) then shal they be restored among my people. But if they will not obey, then will I roote out the same folke, and destroy them sayth the lorde.

The .xiij. Chapitre.

Thus sayd the lorde vnto me, go thy waye and get the a linnen breche and gird it about thy loines, and let it not be wet. The I gat me a breche according to the commaundemente of the lorde, and put it about my loynes after thys the seconde time the lord spake vnto me agayne. Take the breech that thou hast prepared & put it about thee, and get thee vp, and go vnto Euphrates, and hide it in an hole of the rocke. So went I, & hyd it at Euphrates, as the lorde commaunded me. And it happened long after thys, that the lord spake vnto me. Vp get the to Euphrates, & fetch the breche from thence, which I commaunded the to hyde there. Then went I to Euphrates, and digged it vp, & toke it from the place where I had hid it, & behold the breche was corrupt, so that it was profitable for nothing. Then sayed the lorde vnto me, thus saith the lord. Euen so will I roote vp the pride of Iuda, & the great pride of Ierusalem. Thys people is a wicked people, they will not heare my worde, they folowe the wicked imaginations of their owne hert, and hang vpō straunge gods: them they serue and worshippe, and therefore shal they be as this breche that

breche lieth vpon a mannes loynes, so craftely did I bynde the whole house of Israel and the whole house of Iuda vnto me, sayeth the lorde: that they might be my people: that they might haue a glorious name: that they might be to honoure, but they would not obey me. Therefore say this riddel before them and say: Thus sayeth the lord God of Israel. Euery pot shalbe filled with wine. And they shal say, this wot we thou we knowe not that euery pot shalbe filled with wine? Then shalt thou say vnto them. Thus sayeth the Lorde. Behold I shal fyll all the inhabitours of this lande with dronkennes, the kinges that sit vpon Dauids stole, the priestes and prophetes, with all that dwell at Ierusalem, and I will set them one against an other, yea the fathers against the sonne sayth the lorde. I will not pardon them, I will not spare them nor haue pitie vpon the, but destroy them. Be ware, geue eare: take no disdayne at it, for it is the lorde himselfe that speaketh. Honoure the lord your god herein, or he take his light fro you, & or euer your fete stumble in darckenes at the hill, leaste when you loke for the light he turne it vnto the shadow & darckenes of deth. But yf ye will not heare me, that geue you secrete warning, I will mourne from my whole hart for your stubbernes. Vnto my lye will I weep, & the teres shal gush out of myne eyes. For the lordes flocke shalbe caried awaye captiue. Tell the king and the quene humble yourselues, set you downe low, for your dignitie shalbe thrown downe, and the crowne of your glory shal fall from your heade. The cities toward the south shalbe shut vp, & no man shal open them. All Iuda shalbe caried awaye captiue, so that none shall remayne. Lyft vp your eies, & behold them that come from the north, where is the flocke of thy land that was geuen the? And where are the fat & riche sheep? To whome wilte thou make thy mone when the enemy shal come vpon the? thou hast taught them thyselfe and made them maisters ouer the. Shal not sorow come vpō the, as on a woma trauailing with childe and if thou medest then saye in thine hart. Wherefore come these thinges vpon me? Euen for the multitude of thy blasphemies shall thy hinder partes be discouered & thy fete be scrouched. Can a man of Inde change his colour, & the cat of the mountayne her spottes? no more maye ye that be exercised in euel doe good. Therefore will I scatter them, lyke as the stubble that is taken away with the south wynd, that walke in your owne, and the portion of your measure, where with ye shalbe rewarded of me. Sayeth the lorde: by cause ye haue forgotten me, and put your truste in disceiptfull thinges. Therefore shall I turne the clothes ouer thy head, and discouer thy shame that thy filthynesse may be seene. And thy abo-

Deuter. iii. and .xxvi. b. Ieremi. xxv.

Ieremy .xxvi. threnorū .i. a.

Ieremy xxi. & Esay .xiij. b.

Ieremy xb. & Esay .xxxvij. b.

Osee .i. b.

wise thy deadly malice, thy deadlynes, and thy domestical hatefulnes. For upon the selues & children have I sene thy abominations. Woe be unto the O Jerusalem when shalt thou be ouer be clensed and made?

¶ The .viij. Chapiter.

The worde of the Lorde that came vnto Jeremy, concerninge the deathe of the kinges, Juda hath mourned, and gates are desolate: they are brought to heauinesse euen vnto the ground, and the cry of Jerusalem goth vp. The lordes sent their seruantes to fetch water, and when they came to the welles, they did finde no water, but caried their vessels home empty. They be ashamed and confounded and couer their heades. For the grounde is dryed vp, because there commeth no raine vpon it. The plowmen also be ashamed, and couer their heades. The hynd also forsaketh the yong faune, that he brought forth in the feld because there was no gras. The wild Asses did stand in the high places, & drue in theyre wind lyke the Dragons, their eyen did faile for want of grasse. Doubtles our owne wickednesse doth reward vs. But Lorde do thou according to thy name, though our trasgressiõ and sinnes be many, agaynst the haue we sinned. For thou art the comforte and helpe of Israel in the tyme of trouble. Why wylt thou be as a straunger in the land, and as one that goth ouer the feld, and commeth in only to remayne for a nyght? Why wilt thou make thy selfe a coward, & as it were a giant that yet may not helpe? For thou art in the middes of vs o thy name is called vpō vs, forsake vs not. Thus hath the lord sayd vnto this people, seyng they haue had such lust soo wander abroade, and haue not refrayned their feete, and therfore displeaseth the Lorde, but wyll now bringe agayne to remembraunce all their wickednes, and punish all their sinnes. Ye, euen thus sayth the lorde vnto me, Thou shalt not pray to do this people good. For though they fast, I wyl not here their prayers, and though they offre burnt offeringes and sacrifices, yet wil not I accepte them. For I wyl destroy them with the swearde, hunger and pestilence. Then answered I: O lorde god, the prophetes saye vnto them, Ye shal nede to feare no warres nor hunger shal come vpon you, but the lord shall geue you full welle in this place. And the lorde sayde vnto me: The prophetes prophesie lesynge in my name, where as I haue not sente them, neither gaue I them any charge, neyther spake vnto them, yet they preache vnto you false visions, thynges vayne & diuerse fantasies of their owne hartes. Therfore sayeth the lorde: As for those prophetes that preach in my name, whome neuer I sente, & that saye

and dayly hearken vnto the visions of their owne hartes, and the people to whome they preache shall cast out at Jerusalem, dye of hunger and warre with their wyues (and their husbandes, men to bury them) & the selues and their sonnes, their sonnes and their daughters. For I shal powre their wickednes vpon them. Thus shalt thou say vnto them. Mine eyen shal weep without ceasling daye and nyght. For my people shalbe destroyed with greate harme and shall perish with a great plague. For yf I go into the felde: Lo, it lyeth full of slayne men. Yf I come into the citie: Lo, there is al famished of hunger. Yea, the prophetes also and preistes, haue lopen into a straunge lande. Hast thou then vtterly forsaken Juda? Doest thou so abhorre Sion? Or hast thou so plaged vs, that we can be healed nowoute? We loked for peace, and there commeth no good: for the tyme of healthe: and lo here is nothynge but trouble. We acknowledge o Lorde all our wickednes, and the sinnes of our fathers that we haue offended the. Be not displeased o lorde for thy names sake: forget not thy louing kyndenesse. Remembre the thone of thyne honor, breake not the couenaunte that thou haste made with vs. Are there any among the goddes of the gentiles, that sende rayne or gene showres of heauen? Or may the heauen drop rayne without thy cõmaundement? Doest thou not it. O Lorde, our god in whome we trust? For, Lorde thou doest al these thynges.

¶ The .xv. Chapiter.

Then sayd the Lorde vnto me. Thoughe Moses and Samuel stode before me, yet haue I no harte to this people. Wayne them away that they may go out of my sighte: and yet they say vnto the whether shal we go then tel them: The lorde geueth you this answere. Suche vnto death: come to the sweard, come to hunger, come into Captiuitie. For I wyll dayne .iiii. plages vpon them (sayeth the lorde) The sweard shal slay them: the dogges shall teare them in peces: the foules of the ayre, & beastes of the earth shal eate them vp. I wil terrefy them & cause al kyndes to be plaged because of Manasses the sonne of Ezechias kyng of Juda, for the thinges that he dyd at Jerusalem. Who shalle haue pitie vpon the? Who shal bewayle the? Or who shal go aside to aske how thou doest? Thou hast forsaken me (sayeth the lorde) & gone backwarde: therfore wyl I stretche out my hande ouer the, & destroye the: for I am weary of repentaunce. I wyl fanne them with a fanne in the gates of the lande. I haue spoyled my people and destroyed them: yet they haue no lust to turne from their wicked wayes. I haue made their widowes to be mo in nombre then the

Jeremy.xvi.c

Ezechiel.i.b and.ij.c

C.

Jeremy.xiij.c

Ecc.xlix.b

Jeremy.b.b

Euenlong li.

Jeremy.vi.b xi.c.xiij.b

Ezec.xiiii.c

Eze.b.c.

Jeremy.xvi.

xiii.xlv.xvi.

childrẽ, did I bring a destroyer in the noone daie. Sodainly* I brought vpon them the mother of the young men: I caused anguish and feare to fall vpon her suddenly. She that hath borne seuen children, languisheth: she hath giuen vp the ghost: her sunne is gone downe while it was yet day: she hath been confounded and ashamed: and the residue of them will I deliuer vnto the sword before their enemies, saith the Lord. Woe* is me, my mother, that thou hast borne me a man of strife and a man of contention in all the earth: I haue neither lent vpon vsurie, nor men haue lent to me vpon vsurie, yet all men curse me. The Lord said, Verely it shall go well with thy remnant: verely I will cause the enemie to entreat thee well in the time of affliction and in the time of aduersitie. Can yron breake the yron from the north and the brasen pot? Thy substance and thy treasures will I giue to the spoile without any price, and that for all thy sinnes, euen in all thy borders. And I will cause thine enemies to passe with thee into a land which thou knowest not: for a fire is kindled in mine anger, which shall burne vpon you. O Lord, thou knowest: remember me, and visite me, and auenge me of my persecutors: take me not away in thine patience: consider that for thy sake I haue suffered rebuke. Thy* words were found, and I did eate them: and thy word was vnto me the ioy and rejoycing of mine heart: for I am called by thy name, O Lord God of hosts. I sate not in the assemblie of the mockers, nor reioyced: I sate alone because of thine hand: for thou hast filled me with indignation. Why is my griefe perpetuall, and my wound desperate, which refuseth to be healed? wilt thou be vnto me as a deceitfull man, and as waters that are not sure? Therefore thus saith the Lord, If thou returne, then will I bring thee againe, that thou mayest stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them returne vnto thee, but returne not thou vnto them. And I will make thee vnto this people a strong brasen wall: and they shall fight against thee, but they shall not preuaile thee: for I am with thee to saue thee and deliuer thee, saith the Lord. And I will deliuer thee out of the hand of the wicked, and I will redeeme thee out of the hand of the terrible.

The. xvi. Chapiter.

THe word of the Lord came vnto me, saying, Thou shalt not take thee a wife, neither shalt thou haue sonnes or daughters in this place. For thus saith the Lord concerning the sonnes and concerning the daughters that are borne in this place, and concerning their mothers that bare them, and concerning their fathers that begate them in this land, They shall die grieuous deaths: they shall not be lamented, neither shall they be buried, but they shall be as dung vpon the face of the earth: and they shall be consumed with the sword and with famine, and their carkeises shall be meate for the foules of the aire, and for the beasts of the earth. For thus saith the Lord, Enter not into the house of mourning, neither go to lament nor bemoane them: for I haue taken away my peace from this people, saith the Lord, euen loue and mercie. Both great and small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselues nor make themselues bald for them: neither shall men breake for them in mourning, to comfort them for the dead, nor giue them the cup of consolation to drinke for their father or for their mother. Thou shalt not also go into the house of feasting to sit with them to eate and drinke. For thus saith the Lord of hosts the God of Israel, Behold, I will cause to cease out of this place before your eyes and in your dayes the voice of mirth and the voice of gladnesse, the voice of the bridegroome and the voice of the bride. And when thou shalt shew this people all these words, and they say vnto thee, Wherefore hath the Lord pronounced all this great euill against vs? or what is our iniquitie? or what is our sinne that we haue committed against the Lord our God? Then say thou vnto them, Because your fathers haue forsaken me, saith the Lord, and haue walked after other gods and haue serued them and worshipped them, and haue forsaken me and not kept my law: And ye haue done worse then your fathers: for behold, ye walke euery one after the imagination of his euill heart, that they may not hearken vnto me: Therefore will I cast you out of this land into a land that neither you nor your fathers haue known, and there shall ye serue other gods day and night, where I will not shew you fauour. Behold, therefore the dayes come, saith the Lord, that it shall no more be said, The Lord liueth which brought vp the children of Israel out of the land of Egypt: But the Lord liueth that brought vp and led the seede of the house of Israel out of the north country and from all countries whither I had driuen them: and I will bring them againe into their land that I gaue vnto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them: and after will I send for many hunters, and they shall hunt them out of euery mountaine and out of euery hill and out of the holes of the rockes. For mine eyes are vpon all their wayes: they are not hid from my face, neither is their wickednesse hidden from mine eyes. And first I will recompence their wickednesse and their sinne double, because they haue defiled my land with the carkeises of their abominations, and haue filled mine heritage with their idols. O Lord, my strength, my power and refuge in the day of affliction, the Gentiles shall come vnto thee from the

Ezech. xxiv. a. Ioel. xxiv. a. Iere. xv. a.

Ioan. xiii. a. Iere. xxi. a.

Iere. i. d.

Ezech. xiv. a. Matth. iii. c.

Iere. xiii. a.

des of the world, and that hetherto our fathers haue cleaued vnto them, their Idols are but vain and vnprofitable. Now can a man make vnto his Goddes, which are not able to bee Goddes? And therfore, I will once teache the this time, and cause the Lorde: I will shewe them my hand and my power, that they may knowe, that my name is the Lorde.

¶ The xvi. Chapiter.

Quenlyng. ii.

Yet (saith the Lorde) is the sinne of Juda written in the Table of youre hartes, and grauen vpō the edges of your altares, with a penne of yron, and with an Adamant clawe, that as the fathers thynke vpon their children, so thynke you also vpon your altares, woddes, thicke trees, high hilles, mountaines and fieldes. Wherfore, I will make my mount that standeth in the field, all your substaunce and Threasure, to bee spoyled, for the greate sinne that ye haue doen vpon your high places, throughout all the costes of your land, ye shalbe cast out also, from the heritage that I gaue you. And I wil subdue you, vnder the heuie bondage of your enemies, in a land that ye knowe not. For ye haue mynistred fire, to myne indignacion, whiche shall burne euermore. Thus saieth the Lorde: cursed* be the man, that putteth his truste in man, and that staieth the fleshe for his arme, and he, whose harte departeth from the Lorde. He shalbe like the heath, that groweth in the wildernes. And for the good thyng, that is for to come, he shall not see: but dwell in a drie place of the wildernes, in a salt and vnoccupied land. O blessed* is the man, that putteth his truste in the lorde, and whose hope is in the lord hymselfe. For* he shalbe as a tree, that is planted by the waters side: which spreadeth out the roote vnto moystnesse, who the heate cannot harme when it commeth, but his leafe shalbe grene. And though there growe but litle fruite, because of drouthe, yet is he not carefull, but he neuer leaueth of, to bryng forth fruit. For all thynges, manne hath the moste deceiptfull and stubburne hart. Who shal then knowe it? Euen* I the lorde, searche out the ground of the harte, and trie the reines* and reward euery man, accordyng to his waies, and accordyng to the fruit of his workes. The* Partriche maketh her nest of egges, whiche she laied not. He cōmeth by riches, but not righteously. In the middest of his life, must he leue them behinde hym, and at the last be founde a very foole. But thou (O Lorde) whose throne is moste glorious, excellent, and of moste antiquitie, whiche dwellest in the place of oure holy rest: thou art the comfort of Israell. All they that forsake thee, shalbe confounded: all they that depart from thee, shalbe written in yearthe for* they haue forsaken the lorde, the very conduite of the waters of life. Heale me O Lorde, and I shalbe whole: saue thou me, and I shalbe saued: for thou arte my praise. Behold, these men saie vnto me: where is the worde of the lorde? (Let it come now.) Where as I neuertheles, obediently followed thee, as a shepherd, & haue not vncalled, taken this office vpon me, this knowest thou well. My wordes also were right before thee. Bee not now terrible vnto me, o lorde, for* thou art he in whom I hope, whē I am in perill. Let my persecuters be confounded, but not me: let the be afraied, and not I. Throw shalt bryng in vpon them, the tyme of their plage, and shalt destroye them right sore. Thus hath the lorde saied vnto me: go* and stande vnder the gate, where through the people, and the kynges of Juda, go out and in, yea, vnder all the gates of Jerusalem, & saie vnto them: heare the worde of the lorde, ye kynges of Juda, and all thou people of Juda, and all ye citezeins of Jerusalē, that go through this gate. Thus the lorde commaund: take* hede for your liues that ye cary no burthen vp̄ you in the Sabboth, to bryng it through the gates of Jerusalem: ye shall beare no burthen also out of your houses, in the Sabboth. Ye shall do no labor therin, but hallowe the Sabboth, as* I commaunded your fathers. Howbeit, they obeyed me not, neither harkened they vnto me: but were obstinate and stubburne, and neither obeied me, nor receiued my correccio. Neuertheless, if ye heare me (saieth the Lorde) and beare no burthen into the citee, through this gate vpon the Sabboth, if ye will hallow the Sabboth, so that ye do no worke therein: then shall there go through the gates of this citee, kynges and princes, that shall sit vpon the throne of Dauid: they shalbee caried vpon Charettes, and ride vpon horses, bothe they and their Princes. Yea, whole Juda and the citezeins of Jerusalē, shall go here through: and this citee shall euer be the more and more inhabited. There shal come men also, from the citees of Juda, from about Jerusalem, and from the land of Beniamin, fro the plaine fieldes, from the mountaines, and from the wildernesse, whiche shall bryng burnt offrynges, sacrifices, obiacions, and encence, and offer vp thanckesgeuyng, in the house of the lorde. But if ye will not be obedient vnto me, to hallowe the Sabboth, so that ye will beare your burthen through the gates of Jerusalem vpon the Sabboth. Then shall I set fire vpon the gates of Jerusalem, and it shall burne vp the houses of Jerusalem, & no man shalbe able to quenche it.

Jeremy. xvii. a. and. xxvi. c.

Jerem. vii. a. and. xxvi. a.

Exo. xxiii. b. Deut. v. b.

Exod. xx. b.

¶ The. xviii. Chapiter.

The. iii. book. A. Written.

This is another communication, that God had with Jeremie, saiyng: Arise, and go doune into the potters house, and there shall I tell thee more of my mynde. Now when I came to the potters house. I founde hym making his worke vpō a whele. The vessel that

B. Deut. xxix. c. Deu. xi. c. Jere. xlvi. c. and. xlviii. a. Ezec. xxix. a.

Psal. v. b. and. xxxix. c. Prou. xxv. c. *Psalme. i. a. Prouer. xi. d.

C. Jeremy xi. d. Apoc. 6. b *Psal. vi. b. Roma. 6. a. Prou. xxix. a Psal. lv. b. Luke. xii. b.

Jeremy iii. b. Exe. xxxvi. d. Ihon. iii. b.

the potter made of clai, brake emong his handes. So he began a newe, and made another vessell, accordyng to his mynd Then said the lorde thus vnto me: maie* not I do with you, as this potter doeth, O ye house of Israell, saieth the lorde? Behold, ye house of Israell, ye are in my hande, euen as the clay in the potters hand. When* I take in hande to roote out, to destroye, or to waste awaie any people or kyngdome. If* the people (against whom I haue thus deuised) conuert from their wickednesse: I repent of the plague, that I deuised to bryng vpon them. Again, *when I take in hande to buylde, or to plant a people or a kyngdome, if they same people doo euill before me, and heare not my voyce, I repent of the good, that I deuised to do for theim. Speake now therefore, vnto whole Juda, and to them that dwell at Jerusalem. Thus saith the lord behoulde, I am deuisyng a plague for you, and am takyng a thyng in hand against you. That* before, let euery man turne from his euil waie, take vpon you the thyng that is good, and do right. But they said. No more of this,* wee will followe our awne imaginacions, and do euery man, accordyng to the wilfulnes of his awne mind. Therefore, thus saieth the lorde: aske emong the Heathen, if any manne haue heard, suche horrible thynges, as the daughter of Sion hath doen. Shall not the snowe (that melteth vpon the stonie cockes of Libanus) moysten the fieldes? or may the sprynges of waters be so grauen awaie, that they run no more, geue moystnes, nor make fruictfull? But my people hath so forgotten me, that they haue made sacrifice vnto vain goddes. And their Prophetes make them fall, in their waies, from the auncient pathes, and to go into a foote waie, not vsed to be troden of iust men. Where through they haue brought the their lande, into an euerlastyng wildernes and scorne. So* that whosoeuer trauaileth thereby, shalbee abashed, & wag their heddes. With an East wynde will I scatter theim, before their enemie. And when their destruccion cōmeth, I will turne my backe vpon theim, but not my face. Then said they, com.* let vs imagine some thyng against this Jeremie: for the preestes shall not be destitute of the lawe, neither shall the wisem* be destitute of counsail, nor the Prophetes destitute of the worde of God. Come and lette vs smite hym with the tongue, and let vs marke all his wordes: consider me, O lorde, & heare the voyce of myne enemies, shall* they recompence euil for good? For they haue digged a pit for my soule. Remember* that I stode before thee, to speake good for theim, and to turne awaie thy wrath from them. Therefore, let* their children die of hunger, and let theim bee oppressed with the sweard. Let their wiues bee robbed of their children, and become widowes: let their husbandes be slain, let their young men be killed with the sweard in the field. Let the noyse be heard out of their houses, when the murtherer commeth sodainly vpon theim. For* they haue digged a pit to take me, and laied snares for my fete. Yet lorde thou knowest all their counsaill, that they haue deuised to slea me. Forgeue not their wickednesse: and lette not their synne be put out of thy sight, but let the be ouerthrowen before thee as the giltie. Thou shalt thou do vnto them, in tyme of thy indignacion.

¶ The. xix. Chapitter.

Thus saith the lorde: go thy waie and buy thee an yearthen pitcher, and bring forthe the Senatours and chief Priestes, vnto the valley of the children of Hennon, which lieth before the dooze, that is made of bricke, and shewe them there the wordes, that I shall tell thee, and saie thus vnto them: heare the worde of the Lorde, ye kynges of Juda, and ye citezeins of Jerusalem. * Thus saieth the Lorde of hostes, the God of Israell: *behold, I will bryng suche a plague vpon this place, that the eares of al that heare it shall glowe. And that because they haue forsaken me, and vnhallowed this place, and haue offered in it vnto straunge goddes: who neither they, their fathers, nor the kinges of Juda haue knowē. They haue filled this place also with the bloud of innocentes. * For they haue set vp an Altar vnto Baall, to burne their children for a burnt offeryng vnto Baall, whiche I neither cōmaunded nor charged them, neither thought once there vpon. Behold, therefore* the tyme commeth (saieth the Lorde) that this place shall no more bee called Topheth, nor the valley of the children of Hennon, but the valeye of slaughter. For in this place will I slea the Senatours of Juda and Jerusalem, and kill them doune with the sweard, in the sight of their enemies, and of theim that seke their lifes: and their dedde carcasses will I geue to bee meate for the foules of the ayre, and the beastes of the field. And I will make this citee so desolate and despised, that* whosoeuer goeth therby, shalbe abashed and iest vpon her, because of her plagues. I* wil sede them also with the flesshe of their sonnes, and their daughters.* Yea, euery one shall eate vp another, in the besiegyng and straightenesse, wherwith their enemies (that seke their lifes) shal kepe them in. And the pitcher that thou breake in the sight of the menne, that shalbee with thee, and saie vnto theim: thus saieth the Lorde of hostes. * Euen so will I destroye this people and citee, as a man breaketh an yearthen vessell, that cannot be made whole again. * In Topheth shall they bee buried, for they shall haue none other place. Thus will I do vnto this place also, (saieth the Lorde: and to them that dwell therin: yea I will doo to this citee, as vnto Topheth.

Exo. xiii. b. Jere. xix. c. Roma. ix. c.
B.
Exec. xviii. c. and. xxxiii. c. Luke. xv. a Jonas. iii. b.
2. Reg. xv. c.
Jere. xxv. a. and xxxv. c. Jonas. iii. b.
*Jere. xii. b. b
C.
Jerem. xix. b. and. xlix. c.
Jere. xi. b.
Psal. cix. a.
W. Jeremy. x. b.
Psal. cix. b. Thre. iii. c.

A. Ensample
Jeremy. xi.
ii. Reg. xxi. c
*Jeremy. vi. c
B. Deut. xii. b and. xviii b. Psal. cvi. e. Ezech. xvi. c. and. xx. b.
*Jere. vii. b.
C.
ii. Reg. xi b. Jere. xvii. b. and. xlix. c. Thre. iii. b.
*Deu. xxviii. c
iii. Reg vi. c.
Jere. xviii. a.
*Jere. vi. d.

(For the houses of Jerusalem, & the houses of the kynges of Juda shalbe defiled, like as Topheth) because of all the houses, in whose parlours thei did sacrifice, vnto all the hoste of heauen, and powred drinke offeringes vnto straunge goddes. And to Jeremie came frō Topheth, where the Lorde had sent hym to Prophecie, and stode in the court of the lordes house, & spake to al the people: thus saith the lord of hostes, the God of Israell: behold, I will bryng vpon this citee, and vpon euery toune aboute it: all the plagues that I haue deuised against them: for* thei haue been obstinate, and would not obeye my warnynges.

*Jere.vij.c.
And.xix.b.

¶ The xx. Chapiter.

*The.b daie.
Pattius. A.
Jhon.xviij.b.
Acts.xxiiij.a

When Phashur the Priest, the sonne of Emer, chief in the house of the Lorde, hard Jeremy preache so stedfastly: he* smote Jeremy, & put hym in the stockes, that are by the high gate of Beniamin, in the house of the lord. The next day folowing, Phashur brought Jeremie out of the stockes again. Then said Jeremie vnto hym: the Lorde shall call thee no more Phashur (that is excellent and encreasyng,) but Magor (that is fearefull and afraied) euery where. For thus saith the lord behold, I will make thee afraied, euen thy self and all that fauor thee, whiche shall perishe with the sweard of their enemies: euen before thy face. And I will geue whole Juda vnder the power of the kyng of Babilon, whiche shall cary some vnto Babilon prisoners, and slea some with the sweard. Moreouer, al the substaunce of this lande, all their precious and gorgeous workes, all costlinesse, and all the threasure of the kynges of Juda, will I geue into the hādes of their enemies, whiche shall spoyle them, and cary thē vnto Babilon. But as for thee (O Phashur) thou shalte bee caried vnto Babilon, with all thine household, and to Babilon shalte thou come, where thou shalte dye, and be buried: thou and all thy fauourers, to whom thou hast preached lies. O Lorde: if I be deceiued, then hast thou deceiued me: thou hast dealt strongly, and hast preuailed, and maiest me strong again. All* the daie long am I despised, and laughed to scorne of euery manne, because I haue nowe preached long, against malicious tiranny, and shewed them of destruccion. For* the whyche cause, thei cast the worde of the Lorde in my tethe, and take me euer to the worst. Wherefore, I thought from hence furthe, not to speake of hym, nor to preache any more in his name. But the worde of the Lorde was a very burnyng fire in my hart, and in my bones, which whē I would haue stopped: I might not. For why? I* hard so many detractions, and blaspheimies on euery side of me, complain vpō hym, saie thei: and we wil tell his tale, yea, euen of myne awne compagnions: and suche as were connectaunt with me, went about to murther me, saiyng: vpon him, vpon him shall one maie ouerthrowe hym, and preuaile against hym: and be aduenged of hym. But the lorde stode by me, like a mightie giaunt, therfore my persecuters fel, & could do nothyng. Thei shalbe sore confounded, for thei haue doen vnwisely thei shal haue an euerlastyng shame: and* now O lorde of hostes, thou righteous searcher, (whiche knowest the reines, & the very hartes) let me see them punished, for vnto thee, I comit my cause. Syng vnto the Lorde, and praise hym: for he hath deliuered the soule of the oppressed, from the hande of the violent: Cursed* be the daie, wherin I was borne, vnhappie be the daie, wherin my mother brought me furthe. Cursed* be the man, that brought my father the tidynges, to make hym glad, saiyng: thou hast gotten a sonne. Let* it paye vnto that man, as to the citees, whiche* the lorde turned vpside doune. Let him heare crieng in the morning, and at noone day, lamentable houlyng. Why slewest thou not me, as sone as I came out of my mothers wōbe? O that my mother had been my graue her self, that the birthe might not haue come out, but remained still in her. Wherfore* came I furth of my mothers wombe? to haue experience of labor and sorow, & to lead my life with shame?

*Jere.xx.b.
Jere.xv.c.
And.xvij.a.

*Thes.iij.b.

*Jeremy.vi.b.
C.

*Ecclay.xxxi.d

*Deu.xxvij.a.
Gene.xix.c.

*Job.j.b.

¶ The xxi. Chapiter.

A. Guenlong.

Here are the woordes, that the Lorde spake vnto Jeremie, what* tyme as kyng Zedekiah sent vnto hym, Phashur the sonne of Melchias, and Sophonias, the sonne of Masias Priest, saiyng: aske* counsaill at the lorde (we praie thee) on our behalfe, for Nabuchodonozor the kyng of Babilon besiegeth vs, if the lorde (peraduenture) will deale with vs, accordyng to his merueilous power, and take hym from vs. Then spake Jeremie: geue Zedekias this answere. Thus saith the lorde God of Israell, behold: I will turne backe the weapons, that ye haue in youre handes, wherewith ye eight against the kyng of Babilon and the Chaldees, whiche besiege you rounde aboute the walles: and I will bryng theim together, into the middest of this citee, and I my self will eight against you, with an out stretched hande, and with a mightie arme in greate displeasure and terrible wrath, and will smite them that dwell in this citee, yea: bothe men and catell, shall dye of greate pestilence. And* after this (saieth the Lorde) I shall deliuer Zedekias the kyng of Juda, and his seruaunte, his people (and suche as are escaped in the citee, frō the pestilence, sweard and hunger) into the power of Nabuchodonozor kyng of Babilon, yea: into the handes of their enemies, into the handes of those that folow vpon their lifes, whiche shal smite thē with the sweard, thei shal not pitie them, thei shall not spare them, ther shall haue no mercie vpon them. And vnto this people thou shalte

*Jere.xxi.a.

*Deut.xxvij.a.
Jere.xxxviij.a.
Ezech.v.b.

*Jere.xxxiij.a.
Para.xxxvj.a.

Deut. xxx.c. * Iere.xxvi.b xxxviij.a.

thus ſaieth the lorde: behold, I laye before you the waie of life and death. * Whoſo abideth in this citee, ſhall periſhe: either with the ſwearde, with hunger, or with peſtilence. But whoſo goeth out, to holde on the Chaldees part, that beſiege it, he ſhall ſaue his life, and

Iere.xxxviij.a.

wynne his coule for a praie. For * I haue ſet my face againſt this citee (ſaieth the lorde) to plague it, & to do it no good. It muſt be geuen into the hand of the kyng of Babilon, and bee burnt with fire. And vnto the houſe of the king of Juda, ſay thus: heare the woord of the lord

D.

(O thou houſe of Dauid) for thus ſaieth the lorde: miniſter * righteouſnes, & that ſone: deliuer the oppreſſed frō violēt power, or * euer my terrible wrathe breake out like a fire and

Stay.i.c. Iere.xxi.a. Jecha.vij.b. * Iere.xiij.a.

burne, ſo that no man may quenche it, becauſe of the wickednes of your imaginacions. Behold * (ſaieth the lorde) I will come vpon you,

Iere.xlviij.a

that dwel in the valleis rockes, and fieldes, & ſay: * tushe, who will make vs afraide? or who

Deut.xxix.c. Jeremie.v.d. Ezec.xiij.b. and xxij.c.

will come into our houſes? For I will viſite you (ſaith the lord) becauſe of the wickednes of your inuencions, & will kindle ſuche a fire in your worde, as ſhall conſume all that is about you.

¶ The.xxij. Chapiter.

The.vi. daie. Gattina. E.

Thus ſaieth the Lorde: go doune into the houſe of the kyng of Juda, and ſpeake there theſe woordes, and ſaie: heare the woorde of the lorde, thou kyng of Juda, that ſitteſt in the kyngly ſeate of Dauid: thou and thy ſeruauntes and thy people, that go in and out at

Eſaie.i.c. Iere.xxi.c. Jach.vij.c.

this gate. Thus the lord commaundeth: kepe * equitie and righteouſnes, deliuer the oppreſſed frō the power of the violent: do not greue nor oppreſſe the ſtraunger, the fatherleſs nor the widow, and ſhed no innocent bloud in this

B.

place. And kepe theſe thynges faithfully, then ſhall there come in at the dooze of this houſe, kynges to ſit vpon Dauids ſeate: thei ſhalbe caried in Charettes, and ride vpon horſes both thei and their ſeruauntes, and their people. But if ye will not be obedient vnto theſe

Stay.i.c. Iere.li.c. Ezech.vi.b.

commaundementes: I * ſweare by myne awne ſelf (ſaieth the lorde) this houſe ſhalbe waſt. For thus hath the Lorde ſpoken, vpon the kynges houſe of Juda: Thou Gilead art vnto me, the hed of Libanus. Shal I not make thee ſo waſt (and thy citees alſo) that no man ſhall dwell therein? I will prepare a deſtroyer, with his weapōs for thee, to hewe doune thy eſpeciall Cedre trees, and to caſt them in the fire. And all the people that goo by this

Deut.xxix.b. iij.Reg.i.b. * Deut.xxix.b iij.Reg.ix.b. iij.re.xxiij.b Jacha.vij.b iij.re.xxiij.c

citee, ſhall ſpeake one to another. * Wherefore hath the lorde doen thus vnto this noble citee? Then ſhall it be anſwered, * becauſe thei haue broken the couenaunt of the lorde their God, and worſhipped & ſerued ſtraunge goddes. * Mourne not ouer the dedde, and bee ſo for them, but be ſory for hym that departeth awaie: for he commeth not again, and ſeeth his natiue countrey no more, for thus

C.

ſaieth the Lorde as touchyng * Sellum the ſōne of Joſias kyng of Juda: whiche reigned after his father, and is caried oute of this place, he ſhall neuer come hether again, for he ſhall dye in the place, whereunto he is led

D.

captiue, and ſhall ſe this lande no more. * Woe vnto him that buyldeth his houſe with vnrighteouſneſſe, and his parlours with the good that he hath gotten by violence: which neuer recompenceth his neighbours labour, nor paieth hym his hire: he thynketh in hym ſelf, I will buylde me a wide houſe, and goſgeous parlours, he cauſeth wyndowes to be hewen therin, and the cielynges and ioyſtes, maketh be of Cedre, and paincteth them with Sinoper: Thynkeſt thou to reigne now, that thou prouokeſt me to wrathe, with thy Cedre trees? Did not thy father eate and drinke, and

D.

proſpere well, as long as he dealt with equitie, and righteouſneſſe? Yea, when he helped the oppreſſed and poore, to their right, then proſpered he well. From whence came this, but onely becauſe he had me before his iyes, ſaieth the Lorde? Neuertheleſſe, as for thine iyes and thyne harte, thei loke vpon couetouſneſſe, to ſhed innocent bloud, to do wrong, and violence. * And therefore thus ſaieth the

iij.re.xxiij.a and xxiij.c. Iere. xxvi.b.

Lorde againſt Jeoakim, the ſonne of Joſias kyng of Juda. Thei ſhall not mourne for hym (as thei vſe to doo) alas brother, alas ſiſter: neither ſhall thei ſaie vnto hym, alas ſir, alas for that noble prince. But as an aſſe ſhal he be buried, corrupt, and be caſt without the

E.

gates of Jeruſalē. Climbe vp the hil of Libanus (O thou daughter Syon) lifte vp thy voyce vpon Baſan, crie from all partes: for all thy louers are deſtroyed. I gaue thee warnyng, while thou wart yet in proſperitie. But thou ſaideſt: I will not heare. And this maner haſt thou vſed frō thy youth, that thou wouldeſt neuer heare my voyce. All thy herdmen ſhalbe driuen with the winde, and thy louers ſhalbe caried awaie into captiuitie. Then ſhalt thou be brought to ſhame and confuſion, becauſe of all thy wickednelle, that thou dwelleſt vpon Libanus, and makeſt thy neſt in the Cedre trees. O * how litle ſhalt thou be regarded, when thy ſorowes and pangues come vpon thee, as a woman trauailyng with childe: Yea truely as I liue (ſaieth the lorde) Though Conanias the ſonne of Jeoakim, Kyng of Juda, weare the ſignet of my right

Eſay xij.b. and.xxi.a. Iere.xx.b. and.xxx.a. iij.re.xxiij.b

F.

hande, yet will I plucke hym of. And I will geue thee, into the power of theim that ſeke to ſlea thee, and into the power of theim that thou feareſt, into the power of Nabuchodonoſor the Kyng of Babilon, and into the power of the Chaldees. Moreouer, I wil ſend thee, and thy mother that beare thee, into a ſtraunge lande, where ye were not borne, and there ſhall ye die. But as for the lande that ye will deſire to returne vnto, ye ſhal neuer come

at it again. Thir ml Ananias shalbe like an
image robbed & spoyne in peces, whiche pleseth no man for all his apparell. Wherefore,
bothe he & his sede shalbe sent awaie, & cast
out into a lande that thei knowe not. O thou
yearth, yearth, yearth: heare the worde of the
lorde. Thus saieth the lorde: write this man
emong the outlawes, for no prosperitie shall
this man have all his life long. Neither shal
any of his sede be so happy as to sit vpon the
seate of Dauid: and to beare rule in Juda.

The. xxij. Chapiter.

Woe be vnto the shepherdes, that destroy
& scatter my flocke, saieth the Lorde:
wherefore, this is the commaundement of the
lord god of Israel: vnto the shepherdes that
feede my people. Ye scatter and thrustle out my
flocke, and loke not vpon them. Therfore now
will I visit the wickednes of your imaginacions, saieth the lorde: & wil gather together
the remnaunt of my flocke, frō al landes that
I had driuen thē vnto, and wil bring them a-
gain to their pastures, that thei maie growe
and encrease. I wil set shepherdes also ouer
thē, whiche shal fede them. Thei shal no more
feare & dread, for there shall none of them be
lost, saith the lorde. Behold the time cōmeth
saith the lorde, that I will raise vp the righ-
teous braunche of Dauid, whiche reyng shal
beare rule, & he shall prosper with wisedom,
and shal set vp equitie & righteousnes again
in yearth. In his tyme shall Juda be saued, &
Israel shal dwell without feare, and this is
the name that thei shal cal hym: euen the lord
our righteousnesse. And therfore behold, the
tyme commeth, saieth the Lorde, that it shalbe
no more said, the lorde liueth, whiche brought
the childre of Israel out of the lād of Egipt
But the lorde liueth, whiche brought furth, &
led the seed of the house of Israell out of the
North land, & frō al countries, where I had
scatred them: & thei shall dwell in their awne
land again. My harte breaketh in my body,
because of the false Prophetes, al my bones
shake. I am become like a dronken man (that by
the reason of wine can take no rest) for verie
feare of the lord, & his holy wordes: because
the land is full of adulterers, & through thē
reyng, it mourneth, & the pleasaunt pastures
of the desert are dried vp. Yea, the waie that
men take is wicked, & their gouernaunce is
nothyng like the holy worde of the lord. For
the Prophetes & the priestes themselues, are
polluted wyttes, & their wickednes haue I
found in my house, saieth the lorde. Wherefore
their way shalbe vnto them as slipery in the darknes, wher
in thei may stacker & fall. For I wil bryng a
plague vpō thē, euen the yere of their visita-
cīō, saith the lord. I haue seen folye emong the
prophetes of Samaria, that preched for Baal
and deceiued my people of Israel. I haue seen
also emong the Prophetes of Jerusalē soule
aduiterie, and presumpteous lies. They take
the moste shameful men by the hand, fatteryng
thē, so that they cannot returne frō their wic-
kednes. al these with their citezeins are vn-
to me, as Sodome, & as the inhabiters of Go-
more. Therfore thus saith the lord of hostes
concernyng the Prophetes. Behold, I will Jerem. xlv.b
fede them with wormewood, & make thē drink
the water of gall. For frō the Prophetes of
Jerusalē is ypocrisie come into that land. And
therfore the lorde of hostes geueth you this
warnyng. Heare not the wordes of the pro- D. Jere. xxvij.b.
pheten that preache vnto you, & deceiue you, and. xxiij.b.
truly thei preache you vanite, for thei speake
the meanyng of their awne harte, & not out of
the mouthe of the lorde. They saie vnto them Jer. xii. xiij.a
that despise me, the lorde hath spoken it: thus Sopho. i. c.
ye shall prosper right well. And vnto all thē
that walke after the lust of their awne harte:
thei saie: thus, there shal no misfortune hap-
pen you. For who hath sitten in the counsail
of the lorde, that he hath heard & vnderstande
what he is about to do? who hath marked his
deuice, & heard it? Behold, the stormy wether Jere. xxx.b.
of the lorde (that is his indignation) shall go
furth, & a violent whirle wynd shall fal doune
vpon the hed of the vngodly. And the wrathe
of the Lorde shall not turne again, vntill he
performe and fulfill the thought of his hart.
* And in the latter daies ye shall knowe his Jerem. xxx.b.
meanyng. I haue not sent these Prophetes E.
(saith the lorde) and yet thei ran, I haue not Jere. xiij.b.
spoken to them, and yet thei preached. But if
thei had continued in my counsail, thei had o-
pened to my people my wordes, & thei had tur-
ned my people frō their euill waies & wicked
imaginacions. Am I then God that seeth but psal. cxxxix.a
the thyng, whiche is nigh at hand, & not that Ezech. vi.b.b.
is far of, saith the lorde? Maie any man hide Psal. cxxix.a
hymself so, that I shall not se hym, saieth the Amos. ix.a.
lord? Do not I fulfill heauen & yerth, saith * Esa. lxvi.a
the Lorde? I haue heard well enough, what Acts. vi.b.
the Prophetes saie, that preache lies in my and. xvi.b.
name, saiyng: I haue dreamed, I haue dreamed.
How long will this continue in the prophe-
tes hart, to tell lies, & to preache the craftie
subtelties of their awne harte? Whose purpose
is (with the dreames that euery one tell) to
make my people forget my name, as their fore
fathers did, whē Baal came vp. The prophet
that hath a dreame, let hym tel it: and he that 1. Cor. iij.a
vnderstandeth my worde, let hym shew it faith i. Peter. iij.b
fully. For what hath chaffe and wheat to do F.
together, saieth the Lorde? Is not my worde
like a fire, saith the lorde? And like an hāmer
that breaketh the harde stone? Therfore thus
saith the lorde: behold, I will vpon the pro-
phetes, that steale my worde priuily frō eue-
ry man: behold, here am I (saith the lorde) a-
gainst the Prophetes, that make tōgues ten-
der to speake and to saie: the lorde hath said
it. Behold, here am I (saith the lorde) against
these

thoce prophetes, that dare propphecie lyeng dreames, and deceiue my people with their damities and miracles, whō I neuer sent nor commaunded. Thei shall doo e this people great harme, saieth the lorde. If this people, either any prophet or priest aske thee, & saie What is the burthen of the lorde? Thou shalt saie vnto them: what burthen? Therfore will I cast you fro me (saith the lorde) because ye your selues are a burthen. And the prophet & priest, or people that vseth this tearme (the burthen of the lorde) hym will I visite: & his house also. But thus shall ye saie euery one to another, & euery man to his brother. What answere hath the lorde geuen? or what is the lordes commaundement? And as for the burthen of the lorde: ye shall speake no more of it, for euery manes awne worde, is his burthen, because ye haue altered the wordes of the liuyng God, the lorde of hostes our god. Thus shall euery man saie to the prophetes, What answere hath the lorde geuen thee? Or what saith the lord? and not once to name the burthen of the lorde. Therfore thus saith the lord. For comme as ye haue vsed this terme the burthen of the lorde, where as I, notwith standyng sent vnto you, & forbad you to speke of the lordes burthen. Behold, therfore I will repute you as a burthen, and will cast you out of my presence, yea, and the cities also that I gaue you and your fathers: and will bryng you to an euerlastyng confusion, & into suche a shame, as shall neuer be forgotten.

¶ The. xxiiij. Chapiter.

The.bij.daie. Nattins. A. The lorde shewed me a vision: behold, ther stode two maundes of figges, before the iij.re.xxiij.b temple of the Lorde, after that Nabuchodonozor kyng of Babilon, had led awaie captiue Iechonias the sone of Ioeakim, kyng of Juda, the mightie menne also of Juda, with the worke maisters, and conyng menne of Jerusalem, vnto Babilon. In the one maunde were very good figges, euen like as those that be first ripe. In the other maunde were very naughtie figges, whiche might not be eaten, ther were so euill. Then saied the lorde vnto me, what seest thou Jeremie? I said: Figges, wherof some be very good, and some so euill, that no man maie eate theim. Then came the worde of the lorde vnto me after this maner: thus saieth the lorde the God of Israel, like as thou knowest the good figges, so shall I knowe the men led awaie, whom I haue sent out of this place, into the lande of the Chaldees, for their profit, & will set myne eyes vpon them, for the best, and I will bryng theim again into this land: I will buylde them vp, & not breake them downe: I wil plant them, and not roote them out. And I will geue them an hart to knowe how that I am the lorde, thei shalbe my people, and I wil be their God, for thei shall returne vnto me with their whole hart. That like as then knowest the naughtie figges, whiche maie not be eaten, ther are so euill. Euen so will I (saith the lorde) let Jedekias the king of Juda eyea, & al his princes and the residue of Jerusalē, that remain ouer in this land, and thē also that dwell in Egipt be vexed & plagued in al kyngdoms and landes. And wil make thē to be a reproche, a common dysworde, a laughyng stocke & shame: in al places, where I shall scatte theim. I will send thee sweard, hunger & pestilence, emong them, vntill I haue clene cōsumed thē out of the land, that I gaue vnto thē & their fathers.

Otee.ij.b. B. Dent. xxix.a Jere. xxx.d. xxxi.f. xxxij.e

Jere. xxix. Psa. lxxix.a. Baruc. ij.a.

¶ The. xxv. Chapiter.

A Sermon that was geuen vnto Jeremy, vpon al the people of Juda, in the. iij. yere of Jeoakim the sone of Josias kyng of Juda that was in the first yere of Nabuchodonozor kyng of Babilon. Whiche sermon Jeremy the prophet, made vnto al the people of Juda, and to al thenhabitours of Jerusalem, on this maner. Frō the. xiij. yere of Josias the sonne of Amon kyng of Juda, vnto this present day (that is euē. xxiij. yere,) the word of the lorde hath been committed vnto me. And so I haue cpkē to you, I haue risē vp early, I haue geuen you warnyng in season, but ye would not heare me. Though the lord hath sēt his seruaunters, al the prophetes vnto you in season yet wold ye not obey, ye wold not encline your eares to heare. He said: turne again euery mā frō his euil way, & frō your wicked imaginacions, & so shall ye dwell for euer in the land, that the lorde promised you, and your fathers. And go not after straūge goddes, serue them not, worship them not, and angre me not with the workes of your handes: then will I not punishe you. Neuertheles, ye would not heare me (saith the lorde) but haue defiled me with the workes of your hāds, to your awn great harme. Wherfore, thus saith the lord of hostes, because ye haue not harkened vnto my word. Lo, I wil send out, & cal for al the people, that dwell in the north (saith the lorde) & will prepare Nabuchodonozor the kyng of Babilon my seruaunt, & wil bryng them vpon this land, & vpon al that dwell therin, & vpon all the people that are about them, & will vtterly roote thē out. I will make of thē a wilderne, a mockage and a continuall desolate. Moreouer, I will take from thē the voyce of gladnes & solace, the voyce of the bridegrome and the bride, the voyce of the anoynted with the creffettes, & this whole land shalbecome a wildernesse, and these nacions shall serue the kyng of Babilon lx. yeres and ten. Whē the. lxx. yeres are expired, I will visite the wickednesse of the kyng of Babilon, and his people, saieth the Lorde: yea, and the lande of the Chaldees, and wil make it a perpetuall wildernesse, and will fulfill all my wordes vpon that land, whiche I haue deuised against

A. Euensong. Jere. xxix.c. and. xxxvi.c. and. xxxviij.a. B. Jere. xxvij.c. B. * Jeremy.i.b. Ezaie.x.a. Jerem. xxj.a. C. * Jere.xj.b. and. xvi..b. 404 j.par.xxxvi. i.Esdr.j.a. Jeremy.b.c. and. xxij.b. Daniel.ij.a. zach.i.b.

it, yea, all that is written in this boke, which Jeremy hath prophecied of al people: to that thei also shalbe subdued vnto diuers nacions, & great kynges, for I wil recompence thē, according to their dedes, & workes of their awn hādes. For thus hath the lord god of Israel spoken vnto me: take this wine cup of indignacio ero my hand, that thou maiest cause al the people, to whō I send the, for to drinke of it: that whē thei haue dronken therof, thei may be mad, & out of their wittes, whē the sweard rommeth that I will sende emong thē. Then toke I the cup ero the lordes hand, & made al people to drinke therof, vnto whō he lord had sent me. But first, the citee of Jerusalem, & al the citees of Juda, their kynges & princes, to make thē desolate, waste, despised, & hissed at, & cursted, according as it is come to passe this daie. Yea, and Pharao the kyng of Egipte, his seruauntes, his Princes and his people all togethir, one with another. And al kynges of the land of Hus, all kynges of the Philistines, and with Ascalon, Azah, Accaro and the remnaunt of Azdod. The Edomites, the Moabites, and the Ammonites, all the kynges of Tyrus, and Sydon, the kynges of the Iles, that are beyond the sea. Dedan, Thema, Hus, and all theim that dwell in the outmoste partes of the worlde, all the kynges of Araby, and (generally) all the kynges that dwell in the desert, all the kynges of Zamri, all the kynges of Elam, all the kynges of the Medes, all the kynges toward the North whether thei dee farre or nigh, euery one a gainst his neighbour: yea, and all the kyngdomes that are vpon the whole yearth. The kyng of Serach saied he: shall drynke with theim also. Therefor, saie thou vnto theim: this is the commaundement of the Lorde of hostes, the God of Israel: drinke, and be dronken, & spewe and fall, that ye neuer arise, and that through the sweard, which I will sende emong you. But if thei will not receiue the cuppe of thyne hande, and drinke it, then tell them: thus doeth the Lorde of hostes threten you: drinke ye shall, and that worthy. For lo, * I begin to plague the citee, that my name is geuen vnto, thinke ye then, that I will leue you vnpunished? ye shal not go quite, for why? I call for a sweard, vpon all thenhabiters of the yearth: saith the lorde of hostes. Therfor, tell them all these wordes, and saie vnto them: the Lorde shal cry from aboue, & let his voyce be heard ero his holy habitation. With a great noyse shall he cry ero his court regal he shal geue a great voyce like the grape gatherers, & the sound therof shalbe heard vnto the endes of the world. For the lorde hath a iudgement to geue vpon al people, & will hold his court of iustice with al flesh, and punish the vngodly: saieth the lorde. For thus saieth the lord of hostes: behold a miserable plague

that go ero one people to another, and a great stormy water shal arise, ero all thendes of the yerth, & the same daie shal the lord himself slea thē, ero one ende of the yerth to another. Ther shal no mone be made for any of thē, none gathered vp, none buried: but shall lye as dunge vpon the ground. Mourne (o ye shepherdes) & cry, sprinkle your selues with ashes, o ye rāmes of the flocke: for the tyme of your slaughter is fulfilled, that ye shall slea one another, and ye shalbe scatred, & ye shall fall like vessels newly made. The shepherdes shall haue no waie to flie, & the rambes of the flock shal not escape. Then shal the shepherdes cry horribly, & the rambes of the flocke shal mourne for the lorde hath destroied their pasture, and their welfieldes lie ded, because of the horrible wrathe of the lorde. Thei haue forsaken their holdes like as a lion. For their land is wast, because of his furious cruelitie, and for his fearfull indignacio.

¶ The .xxvi. Chap.

In the beginnyng of the reigne of Iehoiakim, the sonne of Josiah kyng of Juda, came this worde ero the Lorde, saiyng: thus saith the lorde: stande in the court of the lordes house, & speake vnto al them, whiche (out of the citees of Juda) come to do worship in the lordes house, all the wordes that I commaunde thee to saie. Loke that thou kepe not one word backe, if (peraduēture) thei wil herken, & turne euery man ero his wicked waie, that I maie also repent of the plague, which I haue determined to bring vpon thē, because of their wicked inuencions. And after this manner shalt thou speake vnto thē. Thus saith the lord: if ye wil not obey me, to walke in my lawes, which I haue geuen you, and to heare the wordes of my seruauntes the Prophetes, whō I sent vnto you, rising vp tymely, & stil sendyng. If ye wil not folow thē (I say) then wil I do to this house, as I did vnto Silo, and wil make this citee to be abhorred of all the people of the yerth. And the priestes, the Prophetes, & all the people heard Jeremie preche these wordes, in the house of the lord. Now when he had spoken out al the wordes that the Lorde commanded him to preache vnto the people: then the Priestes, the Prophetes, and all the people toke hold vpō him, and saied: thou shalte dye. How darest thou be so bold, as to saie in the name of the lorde it shall happen to this house, as it did vnto Silo: and this citee shalbe so wast, that no man shall dwell therin. And when al the people were gathered aboute Jeremie, in the house of the lorde, the princes of Juda hard of this rumour, and thei came lone out of the kynges palace, into the house of the lorde, & sat them doune before the newe doore of the lorde. Then spake the priestes and the Prophetes, vnto the rulers, and to all the people these wordes: * This man is worthy to dye, for

Iob. xxxiij. b

Ro.

Psalie. li. d.
Psal. lxxv. b.

Ie.

Jere. xlix b.
Zech ix. b.
1. Pet iij. c.

Joel. iij. e.
Amos. i. d.

Ie.

Jere. xxx. d.

Psal. cxlij. a.

The. vij. dale. A. Mattins.

* Jere. vij. a. and. xxvj. b.

deu. iiij. a. xj. b

Jerem. xviij. a
Jhon. iij. b.
Ro.

Jeremy. vij. a.

iij. Me. xv. g.
Jer. xxxvi. b.
* Jhon. xix. a.
Math. xxvi. g

for

for he hath preached against this citie as ye youre selues haue heard with youre eares.
D Then sayd Jeremy vnto the rulers and to all the people. The lord hath sent me to preache against this house and against this citie all the wordes that ye haue heard. Therfore amende youre wayes, and youre aduisementes and be obedient vnto the worde of the Lorde youre god, so that the lord repet of the plague that he hath deuised against you, now as for me: I am in your handes, to with mee, as yee thinck expedient and good. But this shall ye know, yf ye put me to deathe: * yee shall make youre selues, this citie, and all the inhabitauntes therof guilty of innocent blond. For this is of a truthe, that the lord hath sent me vnto you, to speake all these wordes in youre eares
E Then sayde the Rulers and the people vnto the priestes and prophetes. Thys man maye not be condempned vnto deathe, for hee hathe preached vnto vs in the name of the Lorde our God. Then the eldres also of the lande rose vp, and sayed thus vnto all the people: * Michias the Morasthite which was a prophet vnder Ezekiah king of Juda: * spake to al the people of Juda thus sayeth the lord of hostes: * Sion shalbe plowed like a feld, Jerusalē shalbe an heep of stones & the hil of the lordes house shal be turned to an high wood. Did Ezekiah the King of Juda and the people of Juda put him to death for this? No verely, * but rather feared the Lorde, and made their prayer vnto him. For the which cause also the Lord repented of the plague, that he had deuised against them. Shulde we then do suche a shameful dede against our soule? There was a prophete also, that preached richly in the name of the Lorde, called Uriah the sonne of Semiah, of Cariath Jarim, this man preached also against this citie, and against this land according to all that Jeremy sayth. Nowe when * Jehoakim the kyng with al the estates and princes heard these wordes, the king went about to slay him. * When Uriah perceiued that, he was afrayed and fled, and departed into Egipte. Then Jehoakim the kyng, sent his Seruauntes into the land of Egipt: namely Elnathan the sonne of Achbor, and certeine men with him into Egipt, which fetched Uriah oute of Egipte, and brought him vnto king Jehoakim, which slue him with the sword, & cast his dede body into the cōmō peoples graue. But Ahicā the sonne of Saphan helped Jeremy that he came not into the handes of the people to be slayne

The. xxvj. Chapitter.

In the beginning of the raigne of Jehoiakim the sonne of Josiah kyng of Juda came this worde vnto Jeremy, from the lord which spake thus vnto me saiyng. Make the bandes, and chaynes, and put them about thy necke, and send them to the kyng of Edom, to the king of Moab, to the King of Ammon to the Kyng of Tirus, and to the king of Sydon: and that by the messengers whyche shal come to Jerusalem vnto Zedechiah the king of Juda, and bid them say vnto their maisters Thus sayth the lorde of Hoostes the God of Israel, speake thus vnto your maisters. * I am hee that made the earth, the men, and the cattaill that are vpon the grounde with my great power, and out stretched arme: and haue geuen it to whome it pleased mee. * And now wil I deliuer al these landes into the power of Nabuchodonozor the kyng of Babilon * my seruaunt The beastes also of the feld shal I geue him to do him seruice * And al the people shal serue him. and his sonne, and his childres childzen, vntill the time of the same land be come also. yea, many people, and great kinges shal serue him. Moreouer, that people & kingdome, that wil not serue Nabuchodonozor, and that wil not put their neckes vnder the yooke of the King of Babilon: the same people wil I visite with the Swearde with hungre, and with pestilence, vntil I haue consumed them in his handes sayth the lord * and therfore folow not your prophetes, soth sayers, expounders of dremes, charmers, and witches, whyche say vnto you: yee shall not serue the king of Babilon. For they preache you lies: to bring you farre from youre land and that I might cast you oute, and destroy you, but the people that put their neckes vnder the yooke of the Kyng of Babilon, and serue him: those wil I lette remaine stil in their owne lande (sayth the Lorde) and there shal occupie it, and dwel therin. All
C these thinges told I Zedekiah the Kynge of Juda and sayd: * Put youre neckes vnder the yoke of the King of Babilon, and serue him, and his people that ye maye liue. Why wilte thou and thy people perysshe with the Swearde with hungre, and with pestilence: lyke as the lord hath deuised for al people that wyll not serue the kyng of Babilon? * Therfore geue no eare vnto those prophetes (that tell you ye shal not serue the king of Babilon: for they preache you lies: neyther haue I sente them sayth the lorde: how be it they are bold falsely to prophecie in my name, that I myght thrust you out, and that ye myght perish with your preachers. I speake to the priestes also, and to al the people. Thus sayth the lord Heare not the woyce of those prophetes, that preache vnto you, and say: Beholde * the vesselles of the lordes house shalbe shortely brought hether agayne from Babilon: For they prophesy lies vnto you. Heare them not, but serue the kyng of Babilon, that ye may liue.
D Wherfore wil ye make this citie to be waste? But if they be true prophetes in very deede, and if the woorde of the Lord be committed vnto them, then let them praye to the Lorde

Deuter. x. c.
Esa. x. a.
Iuri xi. d.
Jer. xxxij. c.
Dani. iij. c.
Jere xxv. b.
Jeremy, xxi.
xxviii. a. xxx.
Jer. xxix. b.
Jere. xxvij. c.
Jerem. xxvij. and. xxxix. b.
Jer. xxviij. a.

of Moses, that the remnaunt of the ornamen
tes (whiche are yet in the house of the lorde,
and remayne yet in the house of the kyng of
Juda, and of Jerusalem) be not caried to Ba-
bilon also. For thus hath the lord of hostes
spoken, concerning the pilleres, the laver, the
seat, & the residue of the ornamentes that yet
remayne in this Citie, whiche Nabuchodono-
zor King of Babilon tooke not* when he
caried away Jechoniah the sonne of Jehoa-
kim kyng of Juda, with al the power of Ju-
da and Jerusalem vnto Babilon captiue. Yea,
thus hath the Lord of hostes the God of
Israel spoken, as touching the residue of the
ornamentes of the lordes house, of the kyng
of Judaes house, and of Jerusalem: * Theye
shalbe caried to babilon, and there they shall
remayne vntil I visit them: sayth the Lorde.
& Then wil I bring them hether agayne. And
this was done in the same years, euen in the
beginninge of the raigne of Zedekiah kyng
of Juda.

¶ The. xxviii. Chapitre.

IN the fourth yeare of the reigne of
Zedekiah kyng of Juda, in the fifth ma-
neth it happened that Hananiah the
sonne of Azur, the prophete of Gibeon, spake vnto
me in the house of the Lorde, in the presence
of the priestes and of al the people, and sayd
Thus sayth the lorde of hostes the God of
Israel: I haue broken the yoke of the kyng
of Babilon,* and after two yere wil I bring
agayne into this place, all the ornamentes of
the lordes house, that Nabuchodonozor king
of Babilon caried away from this place, vn-
to Babilon. Yea, I will bring agayne Jecho-
niah the sonne of Jehoakim the king of Ju-
da hym self, with all the prisonners of Juda
that are caried vnto Babilon) euen vnto this
place, sayth the Lorde. For I wil breake the
yoke of the king of Babilon. Then the pro-
phete Jeremy gaue answer vnto the prophete
Hanania before the priestes, and before al the
people that ware present in the house of the
Lorde, * and the prophete Jeremy said. Amen
the Lorde do that, and graunt the thing that
thou hast prophecied: that he may bringe a-
gayne al the ornamentes of the Lordes house
and restore all the prisonners from Babilon
into this place. Neuertheles, hearken thou
also what I wil saie, that thou and al the pe-
ople may heare. The prophetes, that ware
before vs in time past, whiche prophecied of
warr, trouble, or pestilence, either of peace, v
pon many nations, & great kingdomes, ware
proued by this (if god had sent them in very
deede) * when the thing came to passe, whyche
the prophete tolde before. And Hananiah the
prophet toke the chayne from the prophete
Jeremies necke, and brake it, and with that
sayd Hananiah, that al the people might here
Thus hath the lorde spoken: Euen so wil I
breake the yoke of Nabuchodonozor king of
Babilon, from the neckes of al nations, yea,
and that within this two yeare. And the
prophet Jeremy went his waye. Now after
that Hananiah the prophete had taken the
chayne from the prophet Jeremies neck and
broken it. The woorde of the lord came vnto
the prophet Jeremy, saing: Go, and tel Hana
niah these woordes. Thus sayth the Lorde.
Thou hast broken the chayne of woode, but in
stede of wood thou shalt make the chaynes of
yron. For thus saith the Lorde of hoo-
stes the God of Israel: I wil put a yooke of
yron vpō the neck of al this people, that they
may serue Nabuchodonozor the king of Ba-
bilon: yea, and so shal they do. And I will gi-
ue him the beastes of the fielde. Then sayd
the prophete Jeremy vnto the prophete Ha-
naniah: Heare me Hananiah. The Lorde
hath not sent the, but thou bringest this peo-
people into a false beliefe. And therefore thus
sayeth the lorde, behold, I wil send the out
of the lande and within a yeare thou shalt die
because thou hast falsly spoken against the
Lorde. So Hananiah the prophete died the
same yeare in the seuenth moneth.

¶ The. xxix. Chapitre.

THese are the woordes of the booke, that
Jeremy the prophet sent from Jerusalem
vnto the prisonners, the Senatoures, priestes,
prophetes, and all the people whome Nabu-
chodonozor had led from Jerusalem vnto Ba-
bilon: after the time that king Jechoniah and
his quiene, his chamberlaines, the princes of
Juda and Jerusalem, the woorcke masters of
Jerusalem ware departed thether. Whiche
boke Elasah the sonne of Saphan, and Ge-
mariah the sonne of Helkiah, tidde beare
whome Zedekiah king of Juda, sent vnto Ba-
bilon, to Nabuchodonozor kyng of Babilon.
These were the woordes of Jeremies booke.
Thus hath the lord of hostes the god of Is-
rael spoke vnto al the prisonners that were led
from Jerusalē vnto Babilō, * build you houses
to dwel in, plāt you gardēs, that ye may eate
the frutes thereof. & take you wiues to beare
you sonnes, & daughters, prouide wiues for
your sonnes, & husbādes for your doughters
that thei may get sonnes & daughters & that
ye may multiply there. Labor not to be lesse,
but seke after peace & prosperite, of the citie
wherin ye be prisoners, & pray vnto the lord
for it, for in the grace thereof shal your peace
be, for thus saith the lord of hostes the god
of Israel, * Let not these prophetes & south
sayers that be among you deceiue you, & dele
ue not your awne dremes. For whi thei preā-
che * lies in my name, & I haue not sēt them,
saith the Lord. But thus sayth the lord, whē
* ye haue fulfilled. lxx. yeres at Babilō, I wil
bring you home, & of mine own goodnes I wil
carry you hether agayn into this place, for I

Euentoug. ii.

Jere. xxvi. b.

Genesis. i. d. ii. a.

Baruc. vi. c. i. Timoth. i. a

Jere. xxvii. a. xxix. b

Jerem. xiii. d

Je. v. b. xxii. i. Esd. i. a.

UMI

know what I haue deuised for you (sayeth the Lord. My thoughtes are to gene peace, and not trouble. (whiche I gene you already) and that ye might haue hope agayne* Ye shal cry vnto me, ye shal go & cal vpō me, & I wil here you.* Ye shal seke me, and find me. Yet is so be that ye seke me with youre whole harte I will be founde of you (sayeth the Lorde, and I will deliuer you oute of prisonne, and gather you together agayne, oute of all places where-in I haue scattred you, (sayth the lord,) & will bring you again to the same place, frō where I caused you to be caried away captiue. But wherein ye say, that god hathe raised you vp prophetes at Babilō: thus hath the lord spokē to the king that sitteth in the throne of dauid and to al the people that dwel in this Citie, your brethrē that are not gone with you into captiuitie/ Thus I saie (speaketh the lorde of hoostes, beholde, I will sende a Sweardе, hunger and pestilence vpon theym and will make them lyke vnfruitful figgues, that maye not be eaten for bitternes, & I will persecute them with Sweard, with hunger, & pestilence. I wil deliuer them vp to be vexed of al kingdomes, to be cursed, abhorred, laughed to scorne, & put to confusion of al people, emōg whō I haue scattered theim, and that because they haue not bene obediente vnto my commaundementes: (sayth the lord) whiche I sente vnto them by my seruantes the prophetes* I stode vp early, and sent vnto them: but they would not heare (sayth the lord,) heare therefore the word of the lord, al ye prisoners, whō I sent from Jerusalem vnto Babilō, Thus hath the lord of hostes the god of Israel spokē of Achab the sonne of Colaiah, & of Sedekiah, the sonne of Maaciah, whiche prophecy lies vnto you in my name, beholde I will deliuer thē into the hande of Nabuchadonozor the king of Babilon, that he may slea thē before youre eyes. And al the prisoners of Juda, that are in Babilon, shal take vp this terme of cursing & say, Now god make vnto the, as he dyde vnto Sedekiah, & Achab, whome the king of Babilon rosted in the fire, because thei sinned shametully in Israel. For thei haue not onely defiled their neighbors wines, but also preched lieng wordes in my name, whiche I haue not commaunded them. This I testifie, and affirme (sayth the lord.) But as for Semiah the Nehelamite, thou shalt speke vnto him. Thus (sayth the lord of hostes the god of Israel, because thou hast sealed lres vnder thy name vnto all the people, that are at Jerusalem, & to Sophoniah the sone of Maaciah the preest: yea, & vnto theym to al the priestes, wherin thou writest thus vnto him, the lord hath ordrined thee to be a priest in the stede of* Jehoiada the preest, that thou shuldest be chief in the house of the lord, above al prophetes and preachers, & that thou mightest set them vpon the pillorr, & in the stockes. Nowe happeth it then, that thou hast not reproued Jeremy of Anathoth, which neuer leaueth of his prophecieng? & wrote al this he hath sēt vs word vnto Babilō, & told vs plainly: that our captiuitie shal longe endure, that we shold build vs houses to dwel in & to plant vs gardens, that we may enioy the frutes therof. Whiche lettre Sophoniah the preest red, & let Jeremie the prophet heare it. then came the word of the lord vnto Jeremy (saieng,) Send word to al thē that be in captiuity on this maner: thus hath the lord spoken concerninge Semeiah the Nehelamite* because that Semiah hath prophecied vnto you without my cōmission, & broughte you into a false hope, therfore thus the lord doth certifye you: behold I wil visite Semiah the Nehelamite & his sede, so that none of his shal remain amonge this people, & none of thē shal see the good that I will do for this people: (saieth the lord.) For he hath preched faithly of the lorde.

Deut. viii. e. and. xxx. a. * Jhon. xiij. d.

iii. Esd. xviiii. not Jerem. xviii. c

Jere. xxix. a. xlix. a.

¶ The. xxx. Chapitre.

THese are the wordes, that the lorde shewed vnto Jeremy, (saieng.) Thus (sayth the lord god of Israel:* write vp diligentlye all the wordes that I haue spokē to the, in a boke, for lo, the time cōmeth, (saith the lord,) that I wil bring again the prisoners of my people of Israel, & Juda, (sayth the lorde.) For I wil restore thē vnto the land, that I gaue to their fathers, & they shal haue it in possessiō again, these wordes spake the lord, concerning Israel & Juda: Thus (saith the lord,) we haue hard a terrible cry, feare & vnquietnes, for what els with this signifie, that I see namely that al strong men smite, euery man his hand vpon his loines* as a woman in the pain of her trauaile, who euer saw a man trauaile with child? Inquire therafter & se, yea al their faces are mercilous pale. Alas for this day whiche is so dreadful, that none may be likened vnto it, & alas for the tyme of Jacobs trouble, (for the which he shall yet be delyuered.) For in that day (sayth the lord of hoostes,) I wil take his yocke frō thy necke, & breke thi bandes: & straungers shal no more serue him. but they shall do seruice vnto their lord, & to* Dauid their king, whom I wil rayse vp vnto them* And as for the, o my seruaunt Jacob fere not (sayth the lord) & be not afraid, o Israel, for lo, I wyl help the also from farre, and thy seede from the lande of their captiuite And Jacob shal tourne agayne, he shalbee in reaste, and haue a prosperous lyfe, and noo manne shall make hym afrayed. For I am with the to healp the (sayth the lorde of hoostes.) * And thoughe I shal destroye al the people, among whome I haue scattered thee Yet wyl I not destraye thee, But correct I thee, * and that with Discretyon: For knowe that thou arte in no wyse without sore

The. x. daye of Marche. A. Jerem xxx. c.

* Jere. xiii. d

Ezc. xxxiiii. * Jerem. xxxi. a

wythout cause. Therefore thus sayth the lord Thy brosinges are peryllous, & thy woundes vnable to call the into ryghteousnesse, There is no man to medle with thy cause, or to lay plaster vpon thee, or too byade vp thy woundes, there may no man helpe thee. All thy louers haue forgotten the, and care nothing for the. For I haue geuen the a cruel stroke, and chastened the roughly, and that for the multitude of thy misdedes: for thy sinnes haue had the ouer hande. Why makest thou mone for thine hurme? in dede thou arte sore wounded and in leopardye, but for the multitude of thy misdedes haue we this vnto the.* And therefore all they that deuoure thee, shalbe deuoured, and al thine enemies shalbe ledde into captiuitie. Al they that make the wast, shalbe wasted thē selues, and al those that robbe the, wil I make also to be robbed, for I wil geue the thy helth agayne, and make thy woundes whole saithe the lorde: because they reuiled the, as one cast away, and despised. Sion (sayed they) is thee whome no man regardeth, for thus sayth the lorde. Beholde* I will bring agayne the captiuitie of Jacobs tentes, and defend his dwelling place, The citie shalbe builded in her old estate, and the houses shall haue their ryghte foundacion. And out of them shal go thankes geuing: and the voyce of ioye I wil multiply them, and they shal not be fewe: I shall endue them with honour, and no man shal subdue thē Their children shalbe as afore time, and their congregacion shal continue in my sight, And al those that vexe thē will I visite.* A captein also shal come of them, & a prince shal spring out frō themidest of thē, Him will I chalenge to my selfe, & he shal come vnto me.* For what is hee that geueth ouer his hearte to come vnto me (sayth the lorde.* Ye shalbe my people also, and I will be youre god. Beholde on the other side shal the wrathe of the lorde breake out as a stormye water as a myghtye whirle winde, and shal fal vpon the heades of the vngodly. The terrible displeasure of the lorde, shal not leue of, vntil he haue done, and performed thentent of his hearte,* whyche in the latter dayes ye shal vnderstand. At the same tyme: sayth the Lord, shal I be the god of al the generations of Israel, and they shal be my people.

The.xxxb. Chapitre

Thus sayth the lorde the people of Israel whiche escaped in the wylderneße from the Sweard, found grace to come into their reste. Euen so shall the Lorde nowe also appeare vnto me from a farre of and saye I loue thee with an euerlasting loue, therefore by my mercy haue I drawē the to me, I wil repayre the againe, O thou daughter of Israel that thou maiest be cast and cure. Thou shalte take tabrettes againe, and go furthe with thē that leade the daunce. Thou shal plant vines agayne vpon the hilles of Samaria, And the grape gatherers, shall plante and commonly eate of it. For the dayes shall come when the watchemen vpon the mount of Ephraim shal cry.* Aryse let vs go vp vnto Syon to oure lorde God for thus sayth the lorde: Reioyce with gladnes because of Jacob, cry vnto the head of the gentiles: speake out, syng and say O lorde saue thy people, the remnaunt of Israel, and make theym whole. Beholde, I wyll bryng them agayne from the north lande and gather them frō the endes of the world, with the blind and lame, that are among them with the weomen that be great with chylde, & such as be also deliuered: and the compaignie of them that come again shalbe great: They shal come weping, & with mercyful pitee I bryng them hether agayne, I will leade theym to the riuers of water, in a streight way, wher they shal not stumble.* For I am Israels father, and Ephraim is my first borne. Heare the worde of the lorde O ye gentiles, preache in the yles, that lie far of, and say: he that hath scatered Israel, shal gather him together agayne, and shal kepe him, as a shepeheard wth his flocke. For the lorde hath redemed Jacob and ridde him from the hande of the violente, and they shal come, and reioyce vpon the hyl of Sion, and shal haue plentuousnes of goodes, whyche the lord shall geue them. Namely, Wheate, Wyne, Oyle, young Shepe, and calues/ And their conscience, shalbe as a wel watred gardeine, for they shal no more be hungry. Then shall the mayde reioyce in the daunce, yea both yong and old folkes. For I wil turne their sorow into gladnes, and wil conforte them from their sorowes: and make thē ioyful, I wil power plentuousnes vppon the hartes of the priestes, and my people shalbe satisfied with my goodnes, sayth the Lorde, Thus sayth the lord:* the voice of heauines weping, and lamentacion was herd on hygh, euen of Rachel, mourning for her children, & would not be conforted, because they were away. But now sayth the Lorde, leaue of from weping, and ceasse, withholde thine eies from teares, for thy labor shalbe rewarded, saieth the Lorde: And they shal come agayne oute of the land of enemies. Yea, euen their posteritie shal haue consolation in this, sayeth the Lorde, that thy children shal come again into their owne lande. Moreouer I heard Ephraim, that was ledde away captiue, complayne on this maner.* O Lorde thou hast corrected me, and thy chastenyng haue I receyued, euen as an vntamed Caulfe.* Conuerte thou mee, and I shall be conuerted: For thou arte my Lorde GOD: Yea, and as soone, as thou conuertest mee, I shall reforme my Selfe. And when I vnderstande, I shal smyte vpon my thighe. Wherefore I haue committed shameful thinges. For

Jere.xxxij.a
Lam.i.a.
C
Jeremy.vi.b:
Jere.v.a.x.b.
Nah.xxiij.a.
D
Micheas.v.b.a
Jhon.vi.c.
Jer.,xxiij.b.
xxiij.b xxxi
Jere.xxiii.a.
and.xxvi.a.
Jhon.xxij.a.
E,
Euensong.a.
Moyses the xxviii. daie of Decembre, at Mattins.
Deut.xxii.a
Ge.xlvii.b.
mat
C
Jeremy.iii.c.
Wath. ii.c.
Ez.xx.c.
Trenoru.b.c.
Zachari.i.a.

I haue borne the reproofe, & confusion of my
youth. Upon this complaint, I thought thus
by my self, Is not Ephraim my deare sonne?
Is not he the childe, with whom I haue had
al my mirthe and pastime? For sence the ty-
me that I spake commaned with hym, I haue
hym euer in my remembraunce: therfore, my
very hart driueth me vnto hym, gladly and lo-
uingly wil I haue mercy vpon hym (sayth the
lorde) Set the watchemen, prouide teachers
for the: set thyne hart vpon the righte waye,
that thou shouldest walke and turne agayne,
o thou doughter of Israell, turne agayne to
the cities of thyne. How long wilte thou go
astraye, o thou wauering daughter? For the
lord wil worke a newe thing vpon yearthe: A
woman shal compasse a man. For thus sayth
the lorde of hostes the God of Israel. It wil
come therto, that when I haue brought Iu-
da out of captiuitie these wordes shalbe hard
in the lande, and in his cities. The lord wi
cheis the faire habitacion of righteousnes
mount the frutful. O thou holy hil, And there
shal dwel Iuda & al her cities, the shepherdes
and husbandmen. For I shal fede the hungri
soule, and refreshe al fainte hartes. Wher I
heard this, I came agayne to my self, I mused
vpon it, & I was awaked out of a swete sleep
Beholde sayth the lorde, the dayes wil come
that I wil sow the house of Israel, & the hou-
se of Iuda, with mē, & with cattel. Yea, it shal
come therto, that lyke as I haue gone about
in tymes past to roote them out, to scattre thē
to breake theym doune, to destroye theym, and
chasten them. Euen so wil I also go diligent
ly about to builde them vp agayne, and to plāt
them (saith the lord.) That it nomore be said
the fathers haue eaten a soure grape, and the
childrens tethe ar set on edge: for euery one
shal die for his owne misdedes, so that whoso
eateth a sower grape, his teeth shalbe set on
edge. Behold the dayes come (sayth the lord)
that I will make a newe couenaunte with the
house of Israel and with the house of Iuda,
not after the couenaunt which I made with
their fathers, when I toke them by the hande
and led them out of the land of Egipt: which
couenaunt they brake, yea, euen when I as an
husband had rule ouer them (sayth the lorde)
but this shalbe the couenant that I wyl ma-
ke with the house of Israel, after those dayes
(saith the Lorde) I wyll plante my Lawe in
their inward partes, and wyl wryte it in
their harts, and wilbe their god, & they shal
be my people. And from thence furth, shall no
man teache his neighbor or his brother: and
say: knowe the lorde. But they shal know me
from the lowest vnto the highest (sayth the
lord.) For I wil forgeue them their misdedes
& wil neuer remembre their sinnes any more.
Thus sayeth the lorde which gaue the sōne
too bee a lyghte for the daye, and the Moone
and Starres to shyne in the nighte: which re
moueth the Sea, so that the flowdes therof
waxe fearce: His name is the lord of hostes
like as thys ordinaunce shal neuer bee taken
out of my sight, (sayeth the lorde.) So shal the
sede of Israel neuer cease, but alway be a peo-
ple before mee. Moreouer, thus sayeth the
lorde, Lyke as the yeare aboue cannot be me-
sured, and as the foundacions of the yearthe
beneth may not be sought out: So wil I al
so not cast out the whole sede of Israel, for
that they haue committed (sayth the lord.) Be-
holde, the dayes come, (sayeth the Lorde) that
the Citie of the lord shalbe enlarged from the
toure of Hananeell, vnto the Gate of the cor-
ner wal. From thence shal the right measure
be taken before her, vnto the Hill top of Ga-
reb, and shal come aboute Gath, and the hole
valley of the ded carkasses, and of the asshes
& al the feldes vnto the broke Cedron, & vn-
to the corner of the horse gate toward the East
wher as the Sanctuary of the Lord also shal
be set. And when it is newe buylded, and sette
vp on this fashion, it shal neuer be broken, nor
caste doune any more.

¶ The. xxxi. Chapitre.

These wordes spake the lord vnto Jere-
my, in the tenth yeare of Zedekiah King
of Iuda: which was the. 18. yere of Nabucho
donozer. What time as the kyng of Babilons
host layde seege vnto Jerusalem. But Jere-
my the prophet lay bound in the court of the
prison, which was in the Kynge of Iudaes
house: where Zedekiah the kyng of Iuda cau
sed hym to be laide, because he had prophesi-
ed on this maner. Thus saith the lorde: Be-
holde I wil deliuer this citie, into the han-
des of the king of Babilon, which shal take
it. As for Zedekiah the king of Iuda, he shal
not be able to escape the Chaldees: but sure-
ly hee shal come into the handes of the kyng
of Babilon, whyche shal speake with hym mo-
uthe to mouth, and one of them shal looke the
other in the face. And Zedekiah shalbe caryed
vnto Babilon, and there hee shalbee, vntil the
time that I visit him (sayeth the lorde.) But ye
thou takest in hād to fight against the Chal
dees thou shalt not prosper. And Jeremi sa-
yed. Thus hath the lord spoken vnto me. Be
holde Hananeell, the sonne of Selum, thine
vncles sonne shal come vnto thee and require
thee, to redeame the lande that liethe in A-
nathoth vnto thy self: for by reason of kyn-
red it is thy right to redeme it, & buy it oute.
And Hananeell, myne vncles sonne, came vnto
me into the court of the prison according to
the word of the Lorde and sayde vnto me, buy
my land I praye thee, that lyeth in Anathoth
in the country of Ben Jamin, for by herita-
ge, thou hast ryght to loose it oute for thyself.
Therefore redeame it. Then I perceyued
that it was the Commaundement of the lord.

Ose. xlviii. b

not

Roma. xi. b.

Jeremy. xxi. b

The. xx. day Mattiuu. a.

Jer. xxxiv. a. xxxv. viii. xxxvi

Lene. xxv. d. Nu. xxxvi. a. and. xxvi. a. Ruth. iiii. a.

UMI

and to I bought the lande, from Hananel of Anathoth, wyche vaules I towne, and weyed him there the money euen seuen sicles, and tenne syluer pence. I caused him also to make me a writing, and to Seale it: and called recorde therby, and weyed him there the money vpon the weightes. So I tooke the euidence wyth the copie when it was orderly sealed, and red it ouer, and I gaue the euidence vnto Baruch the Sonne of Neriah, the Sonne of Maaseiah in the sight of Hananel, my cousin, and in the presence of the witnesses, that we named in the euidence and before all the Jewes that were thereby in the court of the prysone I charged Baruch also before them, saiyng The lorde of hostes, the god of Israel commaundeth thee, to take this Sealed euidence with the coppie: & to lay it in an erthen vessel, that it may long continue. For the lord of hostes, the God of Israel hathe determined that houses, feldes, and vineyardes shalbe possessed agayne in thys land. Now when I had deliuered the euidence vnto Baruch the sonne of Neriah, I beseoughte the Lorde saiyng

Genesis. i. a. Jeremy. x. b. &c. xxxiii. a

O lord God *it is thou that hast made Heauen and earth with thy great power and high arme, and there is nothyng hyd from the.* Thou shewest mercy vpon thousandes, thou recompencest the wickednesse of the fathers into the bosom of the children that come after them. Thou art the great and myghty god whose name is the lorde of hostes: greate in counsail, and excellent in worke, Thyne eies looke vpon al the wayes of mennes children

Romano. i. a.

* to rewarde euerye one after hys waye, and according to the fruites of hys owne inuencions, thou hast don great tokens & wonders

Exodus. vi. vnto the fifteenth Chapit.

* in the land of Egipt, as we see this day vpon the people of Israel, and vpon those men to make thy name greet, as it is come to passe thys Daye. Thou haste brought thy people, of Israell oute of the Lande of Egipte with tokens, wyth wondres wyth a mightye hande with a stretched out arme wyth greate terribleneese, and hast geuen them this land, like as thou haddest promised vnto their fathers. Namely, that thou wouldest geue them a land

Iu. i. iij. Ki. v. viii.

that floweth wyth mylcke and Honye. Nowe

Esther. v. b.

* when they came therin, and possessed it, they folowed not thy voyce, and walked not in thy Law. * But all that thou commaundedst them to do, that haue they not doone, and therefore come all these plagues vpon them. Behold there are Bulwarkes made now agaynste the Citye, to take it: And it shal bee wonne of the Chaldees, that beseegeit wyth the Sweard wyth hunger, and death: and looke what thou hast spoken, that same shall come vpon them. For Lo, all thynges are presente vnto the. Yet (sayest thou vnto me o lord god) and commaundest me, that I shal louse a peace of land vnto my self, and take witnesses thereto: and

yet in the meane seaso n the cytie is deliuered into the power of the Chaldees. Then came

The woorde of the Lorde vnto mee, Saiyng: Beholde I am the Lord God of al flesshe is there any thing to harde for mee. Therefore thus sayth the Lorde: * Behold, I shall deliuer thys Citie into the power of the Chaldees, and into the power of Nabuchadonozor, the king of Babilon, they shal take it. For the Chaldees shall come and winne this Citie, and sette fyre vpon it, with the gorgeous houses, in whoose parlers theye haue made Sacrifice vnto Baal, and poured drincke offeringes vnto straunge Gods, to prouoke mee vnto wrathe. For seyng the chyldren of Israel, and all the Chyldren of Juda, haue wroughte wyckednes before mee euer from theyre youthe vp, what haue theye els done, but prouoked me wyth the woorkes of theyr owne handes, sayeth the Lorde. Or what hath this cite ben els but a prouoking of my wrathe, euer sence the Daye that they buylded it, vnto this houre wherin I caste it out of mi sight, because of the great blasphemies, of the childrē of Israel & Juda, which they haue done to prouoke me, yea, thei, their Kynges, their Princes, their Priestes, their Prophetes, the menne of Juda, and the Citezeines of Jerusalem. * When I rose vp early, and taught theym and instructed them, they turned their backes to me, and not their faces. They would not heare, to be reformed, and correct. * but sette theyr idols in the house that is hallowed vnto my name, to defyle it. They haue buylded high places for Baal, in the valley of the children of Hennom, to bow their Sonnes and doughters vnto Moloch, whyche I neuer commaunded them, neyther came it euer in my thoughte, to make Juda synne wyth suche abhominacion. And nowe therfore thus hath the Lord God of Israell spoken, concernyng this citie, whiche (as ye youre selues confesse) shalbee deliuered into the handes of the king of Babilon, when it is wonne wyth the Sweard, with Hunger, and wyth Pestilence. * Beholde, I will gather them together from al landes, wherin I haue scattered them in my wrath, in my fearefull, great displeasure, and wyl bring them againe vnto thys place, where they shal dwel safely they shalbee my people, and I wyll be theire god. * And I wil geue them one hart and one way, that they may feare mee al the dayes of theire lyfe, that they and their children after them may prosper. * And I wyll set vp an euerlasting couenaunt with them, namely, that I wil neuer cease to do them good, and that I wyl put my fere in their hartes, so that they shal not runne away from me. * Yea, I wyll haue a lust and pleasure to doe them good, & plentefully to plante them in thys Lande, wythe my whoole hearte, and wyth all my

Jeremy. xxxii. b.

Deu. xxx. d.

Psal. cxix. not

Eze. xxxvi. b.

Deu. xxxii. b. Jerem. xxxi. b.

Soule. For thus sayeth the Lord, lyke as I haue brought all this great plague vpon this people, euen so will I also bringe vpon them all the good that I haue promised them. And men shal haue theire possessions in this lande: whereof ye saye now, that it shal neuer be inhabited, of people, nor of Cattall, but be deliuered into the handes of the Chaldees Yea the land shalbe bought for money, and euidences made thereupon, and sealed before wit nesses in the countrey of Ben Jamin, and rounde about Jerusalem, in the Cities of Juda in the cities that are vpon the mountaynes, and in them that lye benethe: Yea, and in the cities that are in the South. For I will bringe their prisonners yether again sayth the lorde.

¶ The. xxxiii. Chapiter.

Moreouer the worde of the Lorde came vnto Jeremy on this maner, * when hee was yet bounde in the court of the prisō, thus saith the lord, which fulfilleth the thing that he speaketh: the lord which performeth the thing that he taketh in hande, euen he whose name is the Lorde. * Cry vnto me and I will answer, and shew the great and myghe thinges, whiche ware vnknowen vnto the. Thus (I say) spake the lorde God of Israel, concernynge the houses of this Citie, and the houses of the Kynges of Juda, that thei are broken through the ordinaunce, and the sweardes because the inhabitauntes of this Citie haue come to fight against the Chaldees. and they are filled with deade carkasses of menne, whome I haue slayne in my wrath and displeasure: When I turned my face from this Citie, because of all her wickednesse. Beholde sayeth the lorde, I wyl repayre and heale their woundes, and make them whole I wyll open the large threasoure of peace and truthe. And wyl returne the captiuitie of Juda and Israel: and wil set them vp agayne, as they ware afore. * From all wickednes, wherin they haue offended against me, I wyll cleanse theym. And all their blasphemies which they haue wen against me, when they regarded me not, I wil forgeue them, and this shall gette me a name, a prayse, and honour amongest all the people of the yearthe, whiche shall heare of all the good, that I will shewe vnto theym Yea, they shalbe afrayed, and astonnied at all the good dedes and benefites that I wyll me for them. Moreouer, thus sayeth the Lorde: * In this place whereof you say, It shalbe a Wildrenesse, wherin neyther people nor cattall shall dwel: In lyke maner in the Cities of Juda & without Jerusalē (which also shal be so voyde) that neyther people nor Cattal shal dwel, there shal the voyce of gladnesse & hearde agayne, the voyce of the bridegrome and of the bryde, the voyce of them that shall syng: * Prayse the Lorde of Hostes for hee is louing, & his mercy endureth for euer and the voyce of them that shall offer vp gyftes, in the house of the lorde. For I wyl restore the captiuitie of this lande, as it was afore sayth the lorde. Thus saith the lord of Hostes, Yt shal come yet thereto, that in this lād which is voyde from men and Cattal and in al the cities of the lande, there shalbe set vp Shepheardes cotages, in the cities vpon the mountaynes: and in the Cities that lye vpon the playne, and in the Cities of the Southe. In the lande of Ben Jamin, in the fieldes of Jerusalem, and in the cities of Juda shal the Sheepe be nombred agayne vnder the handes of hym that telleth them, sayth the lord: * Beholde, the tyme commeth sayth the Lorde, that I will performe that good thing, whiche I haue promised vnto the house of Israel, and to the house of Juda. In those dayes and at the same tyme, I wyl bryng forth vnto Dauid the braunche of ryghteousnes, and he shal do equite and ryghtousnes in the lande. In those dayes shal Juda be healped * and Jerusalē shal dwel safe, & he that shal cal her, is god our righteousnes. For thus the Lord promiseth. * Dauid shall neuer wante one to sit vpon the throne of the house of Israel. * neyther shal the priestes, and leuites wāt one to offre al mā before me burnt offringes & to kyndle the meat offringes, & to prepare the Sacrifices. And the word of the Lorde came vnto Jeremy after this manner. Thus saieth the lorde: May the couenaunt * wyth Jhaue made wyth daye and nyghte be broken, That there should not be day and nyght in due season? Then may my couenaunt also be broken which I made wyth Dauid my seruaunt, and so yee not to haue a Sonne to reigne in his throne. * So shall also the priestes and Leuites neuer fayle but serue me. * For lyke as the Starres of heauen maye not be nombred neyther the sande of the Sea measured: so wil I multiply the seede of Dauid my seruant the Leuites, my ministres. Moreouer the word of the lorde came vnto Jeremy, saying: Considerest thou not what this people speaketh? Two kinredes hath the Worde chosen & those same two, hath he caste away. For so they haue despised my people, & they reputed thē as though thei ware no people, therefore thus sayth the Lorde, yf I haue made no couenaunte wythe day and nyghte, and geuen no Statute vnto heauen and yearth: them wyl I also cast awaye the sede of Jacob, and Dauid my seruaunt, so that I wil take no prince out of his sede, to rule the posterite of Abraham Isaac, and Jacob. But yet I wil turne agayne their captiuitie, and be merciful vnto them.

¶ The. xxxiiii. Chapiter.

There are the woordes which the Lorde spake vnto Jeremy, * what tyme, as Nabuchodonozer the Kynge of Babylon, and al his power, out of al kyngdomes that ware

Eusebius. A. 9. Jere. xx. a. xxxi. a

Exodu. xxix. c ii. Reg. vii. b.

Psal. xlix. d. B

Jeremy. vij. d.

Psal. xviii. a. cha. ij. d

Jere. xxxiii. a.

i. Reg. viii. c

D

Genes. viii. d.

i. Peter. ii. a.

* Gene. xv. b. xxii. c

The. xi. day. Matting. ii. * Jere. xxxiv. b

hadze his power) and all hys people foughte
against Ierusalem, and al the cities thereof.
Thus sayeth the Lorde God of Israel: Go
and speake vnto Zedekiah the king of Juda,
and tel hym, The lord sendeth the this word
Beholde, * I will deliuer this citie into the
hande of the kyng of Babilon: he shal burne
it, and thou shalte not escape hys handes, but
shalt be led away prisoner, and deliuered in
to his power. Thou shalt looke the King of
Babilon in the face, and he shal speake with
the, mouth to mouth, and then thou shalt go to
Babilon. Yet heare the worde of the lord, O
Zedekiah thou king of Juda. Thus saith the
Lord vnto the. Thou shalt not be slayne with
the sword, but thou shalt die in peace, like as
* thy forefathers the kinges, thy progenitors
were burnt, so shalt thou be burnt also, and in
thy mourning they shal say: o lord. For thus
haue I determined, sayth the lorde. Then spake
Jeremy the prophete al these woordes vnto
Zedekiah king of Juda in Ierusalem, what ti-
me the king of Babilons host besieged Jeru-
salem, and the remnaunt of the cities: Name-
ly Lachis, and Azekah, whiche yet remayned
of the strong defenced cities of Juda. These
are the woordes that the lord spake vnto Je-
remy the prophete, when Zedekiah was agre-
ed with al the people at Ierusalem, that there
should be proclaimed * a liberty, so that euery
man should let his seruant and handmaid go free
Hebrue, & Hebruesse, and no Jew to hold his
brother as a bondman. Now as they had con
sented, al the princes, and al the people, whi-
che had gathered vnto this agreemente, that
euery man would set at libertie his bondser
uaunt, and bonde woma, and no longer to hold
them bonde, euen so they were obedient, & lett
them go free. But afterward they repented and
toke agayne the seruantes and handmaydens,
whome they had let go free, and so made theim
bonde againe. For the which cause the word
of the lord came vnto Jeremy from the Lord
him self saiyng: Thus sayeth the lord god of
Israel. * I made a couenaunte with your fa-
thers, when I brought you oute of Egipt,
(that there shoulde no more be bondmenne)
saiyng: when seuen yeares are out, euery man
shal let his bought seruant an hebrue go free
ye he haue serued him sixe yeres. But your fa
thers obeyed me not, nor harkened vnto mee.
As for you, ye were now turned, and did right
before me, in that ye proclaymed, euerye man
to let his neighbour goo free, and in that yee
made a couenant before me, in the temple that
bereth my name. But yet ye haue turned your
selues agayne, and blasphemed my name. In
this, that euery man hath required his ser-
uant and handmaiden againe, whome ye haue
let go quite, and free, and compelled theym to
serue you agayne, and to be your bondmen and
bond women. And therefore thus sayeth the
lorde, ye haue not obeyed me, euery man to pro
claime freedome vnto his brother and neigh-
boure, therefore I wil cal you vnto a freedm
sayth the lorde euen vnto the Sweard, to the
pestilence and to hunger, and wil make you to
be plaged in al the kingdomes of the earthe
Yea, those men that haue broken my couena-
unte, and not kept the woordes of the appoin-
tement whyche they made before mee, when *
they hewed the calf in two, & when they went
thorow the two halues therof: the princes of
Juda, the Princes of Jerusalem, the gelded
men the priestes, and al the people of the lād
whyche went thorowe the twoo sydes of the
calf. Those meane wil I geue into the power
of their enemies, and into the handes of them
that folow vpon their lyues. * And their ded
bodies shalbee meate for foules of the ayre, &
beastes of the felde. As for Zedekiah the king
of Juda and his princes. I wil deliuer theim
into the power of their enemies, and of theim
that desire to slea them, and into the hande of
the kyng of Babilons host, that nowe is de-
parted from you: But thorowe my cōmaun-
dement (sayth the lorde) they shal come again
before thys citie, they shal fyghte against it
winne it, and burne it: Moreouer I wil laye
the cities of Juda so waste, that no man shal
dwel therin.

¶ The. xxxv. Chapitre

THe woordes which the Lorde spake vnto
Jeremye, in the reigne of Jehoakim the
sonne of Josiah kyng of Juda are these: Go
vnto the house of the * Rechabites, and call
them out, and bring theym to the house of the
Lorde into some commodious place, and geue
them wyne to drincke. Then toke I Jazania
the sonne of Jeremy the sonne of Habazinia,
and hys brethren, and al his sonnes, and the
whoole householde of the Rechabites, and
brought them into the house of the lorde into
the closet of the children of Hanan, the sone
of Jegedaliah the man of god, which was by
the closet of the princes, that is aboue the
closet of Maasiah the sonne of Selum, which
is the threasourer. And before the sonnes of
the kinred of the Rechabites. I set pottes ful
of wyne, and sayd geue vnto them: Drincke
wyne, but they said: we wyl drincke no wyne:
for Jonadab the sonne of Rechab our father
commaunded vs saiyng. Ye and your sonnes
shal neyther drincke wine, * buyld no houses
sowe no seede: plante no vynes, Yea, ye shal
haue no vineyardes but for al youre time yee
shal dwel in tentes, that ye maye liue long, in
the land wherein ye be straungers. Thus
haue we obeied the commaundementes of Re-
hab our father, in al that he charged vs, and
to we drincke no wyne all our lyfe long: wee
nor our wyues our sōnes and our daughters,
Neyther buyld we any house to dwel therin
we haue also emong vs neyther vineyardes,

2.reg.xxv.a
Jer.xxxiv.

3.Reg.xxxi.c

not

Exodu.xxi.a
Leu.c.xxv.f.
Deu.xv.d.

Deut.xv.d.
Ex.xxi.a.

not

Genesi.xv.b

Psa.lxxix.
Jeremy.bj.k

Jer.xxxiv.b

iiii.reg.x.c.

Recabites

B

Jere.xxxv.b

C. not ryghe lande to kepe: but we dwel in tentes, we obey and do accordyng vnto all that Ionadab our father cõmaunded vs. But now that Nabuchodonozor the kyng of Babylon came vp into the lande, we saied: come, let vs go to Ierusalem, that we may escape the hoaste of the Chaldees, and the Assyrians, and so wee dwelt at Ierusalem. Then came the worde of the Lorde vnto Ieremy, saiyng: Thus saieth the Lorde of hoastes, the God of Israel: Go and tell the men of Iuda, and the inhabitours of Ierusalem: Will ye not be reformed to obey my wordes, sayeth the Lorde? The wordes whiche Ionadab the sonne of Rechab commaunded his sonnes, that thei shulde drynke no wyne, are fast and surely kept: for vnto this day thei drinke no wyne, but obey their fathers commaundement. But as for me* I haue stande vp early, Jer.xliij.a.e xlv.a. I haue spoken vnto you, and geuen you earnest warnyng: and yet haue ye not been obedient vnto me. Yea, I haue sent my seruauntes, all the Prophetes vnto you, I rose vp early, and sent you woorde, saiyng: O turne you now euery man from his wicked way: amende your lyues, and go not after straunge goddes to worship theim: that ye may con- D. tinue in the lande, whiche I haue geuen vnto you and your fathers, but ye wolde neither heare me, nor folowe me. The children of Ionadab Rechabs sonne, haue stedfastly kept their fathers commaundement, that he gaue theim, but this people is not obedient vnto me. And therfore thus saieth the Lorde of hostes, the God of Israel: Beholde, I wil bringe vpon Iuda, and vpon euery one that dwelleth in Ierusalem, all the trouble that I haue denyced against them.* For I haue spo- Psa.x.xi xlv.b. ken vnto them, but thei wolde not folowe: I Jere.vij.d. haue called vnto them, neuertheles, thei wolde geue me no answere: Ieremy spake also to the housholde of the Rechabites: Thus saieth the Lorde of hostes the God of Israel: For so muche as ye haue obeyed the commaundement of Ionadab your father, and kepte al his preceptes, and doen accordyng vnto all that he hath bidden you. Therefore thus saith the Lorde of hoastes the God of Jer.xxxiij.e Israel:* Ionadab the the sonne of Rechab shal not faile, but haue one out of his lynde, to stande al way before me.

The.xxxvi. Chapiter.

IN the fourthe yeare of Iehoakym, the sonne of Iosiah the kyng of Iuda, came the worde of the Lord vnto Ieremy, saiyng: Jer.xxx.a. *Take a booke, and write therin al the wordes that I haue spoken to the against Israel against Iuda, and against al the people, from the tyme that I beganne for to speake vnto the (in the tryme of Iosiah) vnto this day. That when the house of Iuda heareth the plage, wherwith I haue denised for them thei may peraduenture* repenteuery man from his Jere.xlvi. wicked way: that I may forgeue their offences and sinnes. Then did Ieremy cal Baruch the sonne of Neriah* and Baruch wrote in Jere.xlv.a. the booke at the mouth of Ieremy al the wordes of the Lorde, whiche he had spoken vnto hym. And Ieremy commaunded Baruch, saiyng: I am in pryson, so that I may not come into the house of the Lorde: therefore go thou thether & reade the booke that thou hast written at my mouth. Namely, the wordes of the Lorde and reade them in the Lor- D. des house vpon the fastyng day, that the people, whole Iuda, & al thei that come out of the cities may heare. Peraduenture, thei wil praye mekely before the face of the Lorde, & turne euery one from his wicked way. For greate is the wrath and displeasure, that the Lorde hath taken against this people. So Baruch the sonne of Neriah did accordyng vnto all that Ieremy the Prophet commaunded hym, readyng the wordes of the Lorde out of the booke in the lordes house. and this was doen in the fiueth yeare of Iehoakim the sonne of Iosiah kyng of Iuda, in the .ix. moneth, wher* it was commaunded, that all the people of Jer.iii.a. Ierusalem shulde fast before the Lorde, and thei also that ware come from the cities of Iuda vnto Ierusalem. Then redde Baruch the wordes of Ieremy out of the booke with C. in the house of the Lorde: out of the treasury of Gamariah the sonne of Saphan the scribe, whiche is beside the hyer lofte of* the Jer.xxvi.a. newe dore of the Lordes house: that all the people might heare. Nowe when Micheah the sonne of Gamariah, the sonne of Saphã had heard al the wordes of the Lorde out of the booke, he went downe to the kynges palace into the Scribes chambers, for there al the princes ware set. Elisama the scribe, Delaiah the sonne of Semei, Elnathan the sonne of Achbor, Gamariah the sonne of Saphan, Zedekiah the sonne of Hananiah, with al the princes. And Micheah tolde them all the wordes that he heard Baruch reade out of the booke before the people. Then all the princes sent Iehudi the sonne of Nathaniah, the sonne of Salamiah, the sonne of Chu D. si, vnto Baruch, saiyng Take in thyne hande the booke, wherout thou hast red before all the people, & come. So Baruch the sonne of Neriah, toke the boke in his hande, & came vnto them: and thei said vnto hym. Sit downe and reade the booke, that we may heare also. So Baruch redde that thei might heare. Now when thei had heard al the woordes, thei ware abashed one vpon another, and said vnto Baruch: We wil certifie the kyng of al these wordes. And thei examined Baruch, saiyng: Tel vs, how diddest thou write al these wordes out of his mouth. Then Baruch an- swered them: He spake al these wordes vnto

me with his mouth, and I wrote them in the booke. Then said the Princes vnto Baruch
C. Go thy way, hyde the with Jeremy, to that noman know where ye be. And thei went in-
to the kyng to the courte. But thei kepte the booke in the chambre of Elizama the Scri-
be, and tolde the Kyng all the woordes that he might heare. So the kyng sent Jehudi
to fet hym the booke whiche he brought out of Elizama the Scribes chambre. And Je-
hudi red in it that the kyng and all the Princes whiche ware about hym might heare.
Now the kyng sat in the wynter house, for it was in the .ix. moneth, & there was a fyre
before hym. And when Jehudi had red thre
or foure leaues thereof, he cut the booke in
peces with a penknyfe, and * cast it into the
1. Mac. ij. c. fyre vpon the hath till the booke was all
brent in the fyre vpon the hath. Yet noman
F. was abashed therof, or rent his clothes: nei-
ther the kyng hymselfe, nor his seruauntes,
though thei hearde al these woordes. Neuer-
theleße, Elnathan, Dalaiah, and Gamariah
besought the kyng that he wolde not burne
the booke: notwithstandyng the kyng would
not heare them: but commaunded Jerahmael
the sonne of Amelech: Saraiah the sonne of
Ezrael, and Selamiah the sonne of Abdiel,
to lay handes vpon Baruch the Scribe, and
vpon Jeremy the Prophete. But the Lorde
kept them out of sighte. After nowe that the
kyng had brent the booke, and the sermons,
which Baruch wrote at the mouth of Jeremy
The woorde of the Lorde came vnto Jeremy,
saying: Take an other booke and write in it
all the foresaide sermons, that ware writen
in the first booke, which Jehoakim the kyng
of Juda hath brent. And tell Jehoakim kyng
W. of Juda: thus sayeth the Lorde: thou hast
brent the booke, and thoughtest within thy
selfe: Why hast thou written therein, that the
kyng of Babilon shall come, and make this
lande waste: so that he shal make both people
and cattel to be out of it. Therefore thus the
Lord saith of Jehoakym the kyng of Juda:
4. Reg. xxiij. c. Jere. xxij. e. There shal none of his generation sit vpō
the throne of Dauid. His dead corpse shalbe
cast out, that the heate of the day, & the frost
of the night may come vpon hym. And I will
visite the wickednes of hym, of his sede, and
of his seruātes. Moreouer, al the euel that
I haue promised them (though thei heard
me not) wil I bryng vpon them, vpon the en-
habitours of Jerusalem, and vpon all Juda.
Then toke Jeremy another booke, and gaue
it Baruch the Scribe, the sonne of Neryah,
which wrote therein out of the mouth of Je-
remy, all the sermones that ware in the first
booke, whiche Jehoakym the kyng of Juda,
did burne. And there ware added vnto them
many mo sermons then before.

¶ The .xxxvij. Chapiter.

ZEdekiah the sonne of Josiah, which was
* made kyng thro the Babylonyans
kyng of Babilon, reigned in the lande of Ju-
da in the stead of Cononiah the sonne of Je-
hoakym. But neither he, nor his seruauntes,
nor the people in the lande wolde obey the
woordes of the Lorde, which he spake by the
Prophet Jeremy. * Neuertheleße, Zedekiah
the kyng sent Jehucall the sonne of Selemi-
ah, and Sophamiah the sonne of Maasiah
the priest, to the Prophete Jeremy, saying: O
pray thou vnto the Lorde our God for vs.
Now Jeremy walked tre among the people
at that tyme, & was not put in prysō as yet.
* Pharaos host also was come out of Egipt
which when the Chaldees that besieged Je-
rusalem perceiued, thei departed from Hyēs.
Then came the woorde of the Lorde vnto the
Prophete Jeremy, saying: Thus saieth the
Lord God of Israell, this answere shall ye
geue to the kyng of Juda that sent you vnto
me for counsail. * Behalde, Pharaos hoaste
whiche is come forth to helpe you, shall re-
turne to Egypte into his own lande: but the
Chaldees shal come again, and fight against
this citie, wynne it, and set fyre vpon it. For
thus sayeth the Lord: disceiue not your own
myndes, thynkyng on this maner: Truthe, the
Chaldees go nowe their way from vs. No,
thei shall not go their way. For though ye
had slaine the whole hoaste of the Chaldees
that besiege you, and euery one of the slaine
laye in his tent, yet shoulde thei stande vp, &
brēne vpon this citie. Now, when the host
of the Chaldees was broken vp from Jeru-
salem, for feare of the Egipcians armes: Je-
remie went out of Jerusalē, toward the land
of Ben Jamin, to gette hym from among the
people. And when he came vnder Ben Jamins
porte, there was a porter, called Jeriah, the
sonne of Selemiah, the sonne of * Hananiah,
which set vpō hym, and take hym, saying: thy
mynde is to run to the Chaldees. Then said
Jeremy: It is not so, I go not to the Chal-
dees. Neuertheles, Jeriah would not belene
hym: but brought Jeremy bounde before the
princes. Wherfore the princes ware angry
with Jeremy, and smote hym, and laide hym in
prysō in the house of Jonathas the Scribe.
For he was the ruler of the prysō. Thus
was Jeremy put into a dongeon and prysō
& so laye there a long time. * Then Zedekiah
the kyng sent for hym, and called hym, & as-
ked hym quietly in his owne house, saying:
thynkest thou this busines (that nowe is in
hande) commeth of the Lorde? Jeremy an-
swered, Yea: that it doeth: and thou (saith he)
shalt be delinered into the kyng of Babylōs
power. Moreouer Jeremy said vnto kyng Ze-
dekiah: What haue I offended against the, a-
gainst thy seruātes, or against this people,
that ye haue put me in prysone? Where are

M. Cuenchus. 4. Reg. xxiiij. b.

Jer. xxxi. a. & xxxij. a.

Eze. xvij. b.

Jere. xlvij. a.

not

C.

Jere. xxxvij.

Je. xxxviij.

D.

Jer. xxxij.

your prophetes, which haue prophecied vnto you, and saide that the kyng of Babilon should not come against you and this land? And thes fore heare now, O my lord the Kyng: let my prayer be accepted before the, & send me no more into the house of Jonathas the scribe, that I dye not there. Then Zedekiah the king commaunded to put Jeremy in the fore entry of the prison, & daily to be geuē hym a cake of bread out of the bakers street vntill all the bread in the citie were eaten vp. Thus Jeremy remained in the fore entry in the prison.

The. xxxviij. Chapiter.

The. viij. day Gatlins. B.

SAphatiah the sonne of Mathan, Godoliah the sonne of Phashur, Jucall the sonne of Semeliah, and Phashur the sonne of Melchiah perceiued the wordes, that Jeremie had spoken vnto all the people: namely on this maner: Thus saith the Lord God, Who so remaineth in this citie, shal perish, either with the sweard, with hunger, or with pestilence. But who so flyeth to the Chaldees shall escape with ynuyng his soule for a pray, & shal lyue. For thus saith the Lord: This citie (no doubte) muste be deliuered into the power of the kyng of Babilon, and he shall wynne it. Then saied the Prynces vnto the Kyng: We beseche you, lette this man be put to death, For thus he discourageth the handes of the souderes that bee in this citie, and the handes of al the people, when B. he speaketh such woordes vnto them. This man verily laboureth not for peace of the people but mischiefe. Zedekyas the Kyng answered and said: Lo, he is in your handes for the kyng may denye you nothyng. Then toke thei Jeremie, and cast hym into the dongeon of Melchiah the sonne of Amelech that dwelt in the fore entry of the prison: And thei let down Jeremy with coardes into the dongeō, where there was no water but mire. So Jeremy stacke fast in the mire. Nowe, when Abedmelech the Moxiā, beyng a chaberlaine in the kinges court, vnderstode that thei hadde cast Jeremy into the dongeon, he went out of the kynges house, & spake to the kyng, which then sat vnder the porte of Benjamin) these woordes: my Lorde the Kyng, wherein these men merle with Jeremie the Prophete, thei to hym wrong, namely in that thei haue put hym in prison, there to dye of hunger, for there is no more breade in the citie. Then the kyng commaunded Abedmelech the Moxian and said: Take from hence .xxx. men whom thou wilt, and drawe vp Jeremie the Prophete out of the dongeon before he dye. So Abedmelech toke the men with hym, and went to the house of the kyng: and there vnder the treasury he gat olde ragges, and worne cloutes, & let them downe by a coarde into the dongeon to Jeremy. And Abedmelech the Moxian said vnto the Prophet Jeremy: Put these ragges and cloutes vnder thine armeholes, betwixt them and the coardes: And Jeremy did so, Then thei drewe vp Jeremy with coardes, and toke hym out of the dongeon, and he remained in the fore entry of the prison. Then Zedekiah the Kyng sent, and caused Jeremy the Prophete to bee called vnto hym, into the thirde entrie, that is in the house of the Lorde. And the Kyng said vnto Jeremy: I will aske the counsayl, but hyde nothyng from me. Then Jeremie answered Zedekyah: If I bee plaine vnto the; thou wilt cause me to suffre death: If I geue the counsaill, thou wilt not folowe me? So the Kyng sware in the secretely vnto Jeremy, saiyng: As truely as the Lord liueth, that made vs these soules, I will not slea the, nor geue the into the handes of them that seke after thy lyfe. Then said Jeremye vnto Zedekyah: Thus sayeth the Lorde of Hoastes, the God of Israell. If ye cause bee, that thou wilt go forthe vnto the kyng of Babilons Prynces, thou shalt saue thy lyfe, and this Citie shall not bee burnt: Yea, both thou and thy housholde shal escape with your lyues. But if thou wilte not go forth to the Kyng of Babylons Prynces, then shall this Citie bee deliuered into the handes of the Chaldees, which shal set fire vpon it, and thou shalt not bee able to escape them. And Zedekyah saide vnto Jeremy: I am afrayed for the Jewes that are fledde vnto the Chaldees, lest I come in their handes, and they thei me in derision. But Jeremy answered: No, thei shall not betray F. thee: O heareken vnto the voice of the Lorde (I beseche the) whiche I speake vnto the so shalt thou bee well, and saue thy lyfe. But if thou wilt not go forthe, the Lorde hath tolde me this plainly: Beholde, all the women that are left in the Kyng of Judaes house, shalbee led forthe vnto the Kyng of Babilons Prynces. And thei shall say, that thou art deceiued: and the menne in whome thou hiddest put thy trust haue gotten the vnder, and sette thy feete fast in the myre, and gone their way from the. Therfore all the wyues with their children shal thei leue forth vnto the Chaldees, and thou shalt not escape their handes, but shalt be the kyng of Babilons prysoner: and this citie shalt thou cause to bee burnt. Then said Zedekyah vnto Jeremy: Loke that nobody know of these woordes, & thou shalt not G. dye. But if the Prynces perceiue that I haue talked with the, and come vnto the, saiyng: O speake, what saide the kyng to the? hyde it not from vs, and we will not put the to death. Tell vs (we pray the) what saide the Kyng to the? Then thou geue them this answere: I haue humbly besought the Kyng that he will let me lye no more in Jehonathans house, that I dye not there. Then came all the

Jer. xxxvij. a.

Jer. xxxviij. a.

princes vnto Jeremy, and asked hym. And he tolde them, after the maner as the kyng had hym. Then they helde their peace, and let hym alone: for they perceiued nothyng.
Jer. xxxix. c. * So Jeremy abode still in the fore entry of the prison, vntill the day that Jerusalem was wonne.

¶ The. xxxix. Chapiter.

Jer. xlv. a. 4. Re. xxv. a. IN the ninth yere of Zedekiah kyng of Juda, in the tenth moneth, came Nabuchodonozor the kyng of Babilon & all his host, and beleged Jerusalem, and fought against it. And in the. xi. yeare of Zedekiah in the fourth moneth, the. ix. day of the moneth, he brake into the citie.) Then al the princes of the kyng of Babilon came in, and set them downe vnder the porte Neregell, Sarezer, Sangarnebo, Sarsachym, Rabsaris, Neregal, Sarezer, Rabmag with all the other princes of the kyng of Babylon. And when Jer. xxxviii. a. Zedekyah the kyng of Juda, with his souldiers saw them, they fled, and departed out of the citie by nyght, thorowe the Kynges garden, and thorow the port that is betwene the two walles, and so they went toward the wildernes. But the Caldees host folowed fast after them, and toke Zedekyah in the felde of Jericho, and brought hym prisoner to Nabuchodonozor the kyng of Babylon vnto Reblath, that lyeth in the lande of Hemah, where he gaue iudgement vnto hym. So the kyng of Babilon caused the children of Zedekiah, and al the nobles of Juda to be slaine before his face at Reblath. And made Zedekias eyes to be put out, and bounde hym with two chaines, & sent hym to Babylon. Moreouer, 4. Re. xxv. b. Jere. xxii. b. * the Chaldees brent vp the Kynges palace, with the other houses of the people, and brake down the walles of Jerusalem. C. As for the remnaunt of the people that were in the citie: and such as were come to helpe the (whatsoeuer was left of the common sorte) Nabuzaradan the chefe capitaine caried the to Babylon. But Nabuzaradan the chefe capitaine let the rascall people (and those that had nothyng) dwel still in the lande of Juda, and gaue them vyneyardes and corne feldes at the same tyme. Nabuchodonozor also the kyng of Babylon gaue Nabuzaradan the chefe captaine a charge concernyng Jeremy saying: take and cherishe hym and make much of hym, se thou do hym no harme, but intreate hym after his owne desyre. So Nabuzaradan the chefe capitaine, Nabusazban Rabsaris, Nergal, Sarezar, Rabmag, and all the kyng of Babilons lordes sent for Jeremy, Jer. xxxviii. d. * and caused hym to be set out of the fore entrie of the prison, and committed him vnto Godoliah the sonne of Ahicam, the sonne of Saphan: that he should carry hym home: and Jere. xl. b. * so he dwelt among the people. Now while Jeremy lay yet bounde in the fore entrie of the prison, the worde of the Lorde came vnto hym saying: Go, and tell Abedmelech the Mozian: Thus saith the Lord of hoostes thy God of Israel: Beholde the cruel and sharpe plage that I haue denited for this citie, will I bryng vpon them, that thou shalt se it, but I wil deliuer the, sayeth the Lorde) and thou shalt not come in the handes of those menne, whom thou feareste / For doubtles, I will saue the, so that thou shalt not perishe with the sweorde: but thy lyfe shalbe saued, and that because thou hast put thy trust in me, sayeth the Lorde.

¶ The. xl. Chapiter.

THis is the worde that the Lorde spake vnto Jeremy, when Nabuzaradan the chefe capiteine had let hym go fre from Ramath, * whether he had led him bound among all the prisoners that were caried from Jerusalem and Juda vnto Babylon. The chefe capiteine called for Jeremy and sayed vnto hym. The Lord thy God spake mightely before, of the misery vpon this place. Now the Lorde hath sent it, and performed it, as he hath promised, for ye haue synned against the Lord: and haue not ben obedient vnto his voice, therefore commeth this plage vpon you. Beholde, I lose the handes from thy handes this day: yf thou wilt nowe go with me vnto Babylon, vp then: for I will see to the, and prouide for the. But if thou wilt not go with me vnto Babylō, then remaine here. * Beholde, all the lande is at thy will, loke where thou thynckest conuenient and good for the to abyde, there dwell. For as yet he was not gone backe againe to Godolyah, therefore he sayed to hym: Go backe to Godolyah, the sonne of Ahicam, the sonne of Saphan, * whom the kyng of Babilon hath made gouernour ouer the cities of Juda, and dwel with hym among the people, or remaine whereсoeuer it pleaseth the. So the chefe capitaine gaue hym his expences with a reward and let hym go. * Then went Jeremy vnto Godolyah the sonne of Ahyck, to Mizpa, and dwelte there with hym, among the people that were lefte in the lande. Now when the Capitaines of the hoste of Juda (whiche with their fellowes were scatered abroade on every syde in the lande) vnderstode, that the kyng of Babylon hadde made Godolyah the sonne of Ahicam gouernour in the lande: and that man, wyfe, & child yea, and the poore men in the lande (that were not led captiue to Babylon) shoulde be vnder his iurisdiction: they came to Godolyah vnto Mizpa: Namely Ismael the sonne of Nathaniah Johanan, & Jonathan the sonnes of Kariah, Seriah the sonne of Thanhometh: the sonnes of Ophai, the Netophathite: Jesaniah the sonne of Machaath, with their

The. xl. b. day a. Mattyas. 3 Jere. xl. a. * Jos. xviii. b.

B. Gene. xiii. b. Deu. i. b.

iiij. Re. xxv. a

Jer. xxxix. c.

C.

companions, and Godolyah the sonne of Ahicam, the sonne of Saphan swate vnto them and their felowes in this maner. [4.Re.xxv.c.] We not afrayd to serue the Chaldees, dwel in the land and do the kyng of Babilon seruice, so shal ye prospere. Behold, I dwel at Mizpa to bee an officer in the Chaldees behalfe, and to satisfie suche as come to vs. Therefore gather you wyne, corne, and oyle, and kepe them in your ware houses, & dwel in your cities that ye haue in keping. Yea, all the Iewes also that dwelt in Moab vnder the Ammonites in Idumea, and in all the countries when they hearde that the kyng of Babilon hadde made Godolyah the sonne of Ahycam the sonne of Saphan gouernour, vpon theim that ware left in Iuda. All the Iewes (I say) returned out of al places where they ware fled vnto, & came into the land of Iuda to Godoliah vnto Mizpa, and gathered wyne and other fruites, and that very muche. Moreouer Johanan the sonne of Careah and al the captiues of the hoast that ware scattered on euery syde in the lande, came to Godoliah in Mizpa, & saied vnto him: Knowest thou not that Baalis the kyng of the Ammonites hath sente Ismael the sonne of Nathaniah to slea thee? But Godolyah the sonne of Ahycam beleueth them not. Then saied Johanan the sonne of Careah vnto Godolyah in Mizpa these wordes secretly. Let me goo I pray the, and I wil slea Ismael the sonne of Nathanyah, so that no body shal know it. Wherefore will he hyl the, that al the Iewes which resort vnto the, might be scattered, and the remnaunt in Iuda perishe? And Godoliah the sonne of Ahycam saied vnto Iohanan the sonne of Careah. Thou shalte not do it, for thei are but lyes, that thou sayest of Ismael.

¶ The.xli. Chapiter.

Quenkong. 4. li. 4.Re.xxv.a

BVt in the seuenth moneth it happened, that * Ismaell the sonne of Nathaniah, the sonne of Elysama (one of the kynges bloud) came with them that ware greatest about the kyng, and ten men that wer swoorne with hym: vnto Godoliah the sonne of Ahicã to Mizpa, and thei did eat together. And Ismael the sonne of Nathaniah with those ten men that ware swoorne to hym, slarte vp, and smote Godoliah the sonne of Ahicam, the sonne of Saphan with the swearde, and slew hym, whom the kyng of Babilon had made gouernour of the lande. Ismael also slew all the Iewes that ware with Godoliah at Mizpa, and all the Chaldees that he founde there waityng vpon hym, & those that ware able to fight he slewe with hym. The nexte day after that he hadde slaine Godoliah (the matter was yet vnknowen) and there came certaine men from Sichem, from Silo, and Samaria, to the nombre of.lxxx. which had shauen their beardes, rent their clothes, and wer al beny byrnyng meat & weppynges, and encense in their hãdes to offre it in the house of the Lord. And Ismael the sonne of Nathaniah went forth of Mizpa * wepyng to mete them. Now when he met thẽ, he said: go your way to Godoliah the sone of Ahicã. And whẽ thei came into the middest of the citie, Ismael the sonne of Nathaniah (with them that were swoorne vnto hym) slew them, euen at the middest of the pit. Among these foure score men there wer ten that said vnto Ismael: Oh, slea vs not for we haue yet a great treasure in the felde of wheat, barly, oyle, and hony. So he spared them, and slewe them not with their brethren. Nowe the * pit wherein Ismaell did cast the deade bodies of the men (whome he slewe because of Godoliah) had kyng Asa caused to be made for feare of Baaza the king of Israel, & the same pit did Ismael fil with slaine men. As for the remnaunt of the people the kynges daughters and al the people that ware yet lefte at Mizpa vpon whom * Nabuzaradan the chefe capitaine had made Godoliah the sonne of Ahicam gouernour: Ismael the sonne of Nathaniah caried them away prysoners toward the Ammonites. But when Johanã the sonne of Careah, & al thei whiche had been capitaines ouer the kinges hoast with hym, hearde of all the wickednes that Ismael the sone of Nathaniah had doen * thei toke their companions, and went out for to fight with Ismaell the sonne of Nathaniah, and founde him by the great waters that are in Gibeon. Nowe when al the people whom Ismael led captyue, sawe Johanã the sonne of Careah, and all the other capitaines of the host, thei were glad. So al the people that Ismael hadde caryed away from Mizpa, were brought againe. And when thei returned, thei came to Johanan the sonne of Careah. but Ismael the sonne of Nathaniah fledde fro Johanan with.viij. of his swoorne companions, and went to the Ammonites. Then Johanan the sonne of Careah & al the capetaines of the hoast, that ware with hym tooke al the remnaunt of the people: whom Ismael, the sonne of Nathaniah had led away. (Whyle he hat slaine Godoliah the sonne of Ahicam) whom thei also had referred from hym: eight-tyng men, women & children, and gelded men, whom thei brought again from Gibeon, and went from thence and sat them down at Geruth Chimam whiche lyeth beside Bethlem, * that thei might go into Egypt for feare of the Chaldees: of whom thei were afraied, because that Ismaell the sonne of Nathaniah had slaine Godoliah Ahicams sonne, * whom the kyng of Babilon had made gouernour in the lande.

1.Re.xxv.c.

Ge. 37.c.

3.Re.xv.c.

2.Re.xxv.c.

1.Re.xxv.b.

Gene. xiij.a.

Iere.xlj.c.

Iere.xl.a.

¶ The.xlii. Chapiter.

SO al the Capitaines and Johanan the sonne of Careah, Iezaniah the sonne of

Che.xxi. day a. Mattyas.

Osiah, came with all the people from the leest vnto the most, and said vnto Jeremy the Prophet. O * hear our petition, that thou mayest pray for vs, vnto the Lorde thy God, namely for all the remnaunt whereof there bee very fewe of vs left of many, as thou seest vs, that the Lorde thy God may shewe vs what we shoulde do. Then Jeremy the Prophete said vnto them, I haue heard you. Beholde, I will pray vnto God your Lorde as ye haue required me: and loke what aunswere the Lorde geueth you, I shal certifie you thereof, and kepe nothyng backe from you. And they saide vnto Jeremy, The * Lorde of truth and faithfulnes bee our recorde, that we will do all that the Lorde thy God commaundeth vs, whether it bee good, or euell. We will hearken vnto the voice of the Lorde God, to whome wee sende the that we may prospere, when we haue followed the voice of the Lorde our God. And after tenne dayes came the worde of the Lorde vnto Jeremy. Then called he Johanan the sonne of Careah, and all the captaines of the people that were with hym from the leste to the most, and said vnto them: Thus saieth the Lorde God of Israell vnto whome ye sente me to lay for the your prayers before hym: * Ye ye wil dwel in this lande, I shal builde you vp, and not breake you downe, I shall plante you, and not roote you out: For I repente, as concernyng the trouble that I haue done vnto you. Feare not the King of Babylon of whom ye stande in awe. O, be not afrayed of hym (sayeth the Lorde:) For I wil be with you, to healpe you, and deliuer you from his hande: I will pardon you, I will haue mercie vpon you, and cause hym to pitie you, and bryng you againe into your owne lande. Neuertheleste, yf ye purpose not to dwell in this lande, nor to folowe the voice of the Lorde your God, but will say thus: Wee will not dwell here, but go into Egipte, where wee shall neither see warre, heare the noise of the trompet, nor suffre hunger, there wil we dwel. Wherefore heare now the word of the Lord: O ye remnaunt of Juda. * Thus saith the Lord of hostes, the God of Israel: Yf ye be wholy purposed to go in to Egipt, & to dwel there as straungers: The sweard that ye feared, shall ouertake you in Egypt, and the hunger whereof ye be here afrayed: shal hange vpon you, and followe you into Egypt, and there shal ye dye. And al they that of set purpose vndertake to go into Egypt to soiourne there, shal perish with the sweard, with hunger, and pestilence, not one of them shall remaine, there shal none escape the plage, that I wil bryng vpon them. For thus saith the lord of hostes the God of Israell, lyke as my wrath and indignacion is moued against the inhabitaunts of Jerusalem, so shal my displeasure be kyndled against you also, ye ye go into Egypte, & there ye shalbe reuiled, abhorred: brought to shame and confusion: and as for this place ye shal neuer se it more. The Lord forbiddeth you (O ye remnaunt of Juda) that ye shall not go into Egypte. And forget not that I haue warned you earnestly this daye, for ye haue dissembled with me: * For ye sent me vnto the Lorde your God and saied: O pray thou the Lorde our God for vs: and loke what aunswere the Lorde our God geueth the, that bryng vs againe, and we shall do thereafter. Now haue I shewed and declared vnto you, but you haue not obeyed the voice of the lord your God, for the which cause he hath sent me vnto you. Now therefore, * Ye ye will not folow it, be sure that ye shall perish with the sweard, with hunger and pestilence: euen in the same place, where your lust is to go and dwel.

¶ The xliij. Chapiter.

Now whe Jeremy had ended al the wordes of the Lord his God: vnto the people which to declare the Lord their God had sent hym to them (euen all these wordes, I say) Jazariah the sonne of Osaiah and Johanan the sonne of Careah with all the stubbourne persons, saied vnto Jeremy: * Thou lyest, The Lord our God hath not sent the to speake vnto vs, that wee shoulde not go into Egypt, and dwel ther. But Baruch the sonne of Neriah prouoked the against vs, that he might betraye vs into the captiuite of the Chaldees, that they might slea vs, and cary vs away prysoners vnto Babylon. So Johanan the sonne of Careah, and all the captaines of the host, and all the people folowed not the commaundement of the Lord: Namely, to dwel in the land of Juda. But Johanan the sonne of Careah, and al the captaines of the host caryed away al the remnaunt in Juda * that were come together againe from all the heathen among who they had been scattered vnto dwel in the lad of Juda, men, women, children, the kynges daughters: al those that Nabuzaradā the chefe captein had left with Godeliah the sonne of Ahykam, the sonne of Saphan. They caried away also the Prophet Jeremy: Baruch the sonne of Neriah, and so came into Egypt (for they were not obedient vnto the commaundement of God.) Thus they came to Taphnis. And in Taphnis the worde of the Lord happened vnto Jeremy, saying: Take greate stones in thyne hand, and hyde them in the bricke wal, vnder the doze of Pharaos house in Taphnis: that al the men of Juda may se, and say vnto them: Thus saith the Lorde of hostes the God of Israel: * Behold, I wil sende and cal for Nabuchodonozor the kynge of Babilon my seruaunt, and wil set his seas vpon these stones

Deut. xxviij.

Jere. xlij. a.

A. Euentyde.

Jere. xlij. b.

B.

C.

Jere. xxxij. a.

Jere. xli. c.

D.

Jere. xlvi. E.

UMI

that I haue hyd, and he shal spreade his tente ouer them. And when he cometh, he shal smite the lande of Egipt: some with slaughter, some with prisonment and some with the sweard. He shall set fyre vpon the temples of the Egyptians Goddes, and burne them vp, and take them selues prisoners. Moreouer, he shal aray hym selfe with the lande of Egipt, lyke as a shepeherd putteth on his cote, and shal departe his way from thence in peace. The pillers also of the temple of the Sunne that is in Egipte, shall he breake in peces, and burne the Temples of the Egiptians Goddes.

W.

The.xvi. day. Mattyas. A.

¶ The.xliii. Chapiter.

This is the woorde that was shewed to Jeremy concernyng all the Iewes: which dwelt in Egypt: at Magdoli, at Taphnis, at Noph, and in the lande of Pathures. Thus saieth the Lorde of hoastes the God of Israel: Ye haue seen al the misery that I haue brought vpon Jerusalem, and vpon the cities of Juda: so that this day thei are desolate, & noman dwellyng therein: and that because of the greate blasphemies whiche thei committed, to prouoke me vnto angre. In that thei went backe to do sacrifice and worshyp vnto straunge goddes: whom neither ye nor your fathers haue knowen. Nowbeit, I sent vnto them my seruauntes al the Prophetes. * I rose vp earely, I sent vnto them, and gaue them warnyng (W) ye no suche abhominable thynges, and thynges that I hate. But thei would not folowe nor hearken to turne from their wickednes, and to do nomore Sacrifices vnto straunge goddes. Wherefore myne indignacion and wrath was kyndled, and it brent vp the cities of Juda, the feldes with the stretes of Jerusalem, so that thei ware made wast & desolate, as it is come to passe this day. Nowe, therfore thus saith the Lord of hoastes, the God of Israel: How happeneth it, that ye do so greate euell vnto your owne soules: thus to destroie the men, and women: children and babes of Juda: so that none of you is left, because ye prouoke me vnto wrath with the woorkes of your owne handes: When ye offre vnto straunge goddes in Egipte, where as ye bee gone to dwel, That ye might vtterly perishe, and that ye might be reuiled and shamefully intreated of al nacions. Or haue ye now forgotten the wickednes of your forefathers, the wickednes of the kynges of Juda, and their wyues, the wickednes that ye your selues and your wyues haue doen in the lande of Juda, in the citie, and in the stretes of Jerusalem? Yet are ye not sory vnto this day, ye feare not, neither walke ye in my lawe, and in my commaundementes, that I haue geuen vnto you, and your forefathers. Therfore thus saieth the Lorde of hoastes, the God of Israel: I am stedfastly aduised, and determined to punishe you, and to roote out all Juda. And for the remnaunt of Juda, that purposly went in to Egypte, there to dwell, I will take them, * and thei shal al be destroyed. In the lande of Egipte shall thei perishe, beyng consumed with the sweard and with hunger. For from the least vnto the moste, thei shall perishe with the sweard and with hunger. Moreouer, thei shalbee reuiled, abhorred, shamed, and confounded: For I will visit theim that dwel in Egypte, * as I haue visited Jerusalem with the sweard, with hunger and with pestilence. So that none of the remnaunt of Juda, whiche are gone to dwel in Egypte, shalbe lefte to come againe into the lande of Juda although thei thincke to come thether againe, and to dwel there. For noone shall come againe, but suche as are fled away. Then all the men whiche knewe that their wyues hadde offered vnto straung Goddes, and a greate sorte of wyues that stode there: Yea, and all the people that dwelte there in Egypte in the Citie of Pathures, aunswered Jeremy, and sayed: As for the woordes that thou haste spoken vnto vs: in the name of the Lorde wee wil in no wyse heare them, but what soeuer goeth out of our owne mouth, that we will doe. Wee will do sacrifice, and offere oblacions vnto the Quiene of heauen. * Lyke as wee, and our forefathers, our Kynges, and our heades haue doen in the Cities of Juda, and in the stretes and feldes of Jerusalem. For then had we plenteousnes of victailes, then ware wee in prosperitie, and no misfortune came vpon vs. * Vnt sence we left to burne encence: and to do sacrifice vnto the quiene of heauen, wee haue halde scarcenes of all thynges, and perishe with sweard and hunger. Last of all: when wee women did sacrifice and offered vnto the Quiene of heauen, did wee make her cakes and powre vnto her dryncke offeryngs, euen to that ymage dyd we sacrifice and serue, without our husbandes willes. Then saide Jeremy vnto al the people, to the meane, to the women, and to all the folcke whiche hadde geuen hym that aunswere, did not the Lorde remembre the Sacrifices that ye, your forefathers, your Kynges, and rulers, with all the people haue offered in the Cytes of Juda, in the stretes, and landes of Jerusalem? And hath he not considered this in his mynde? In so muche that the Lorde might no longer sufferre the wickednesse of your inuencions, and the abhominable thynges whiche ye did? Is * not your lande desolate and boyde: Yea, abhorred and accursed, so that noman dwelleth therein any more, as it is come to passe this day? did not al this happe vnto you, because ye made surhe sacrifices to idolles, & synned

X.

Jer.xliii.a. xliv.a.

Jere.xliv.b.

Mich.i.b.

Ezech.i.c.

Jere.xliv.b. c. and.d.e.

Deuc.iij.a. against the Lorde? Ye haue not folowed his voice, to walke in his lawe, in his ordinaunces and statutes. Yea, this is the cause that all misfortune happened vnto you: as it is come to passe this day. Moreouer Jeremy spake vnto al the people, and to al the womē. Heare the woorde of the Lorde, all Juda, ye that be in the lande of Egypt. Thus sayeth the Lorde of hoastes the God of Israell. Ye and your wyues haue spoken with your own mouthe, that thyng that ye haue fulfilled in deede. * Yea, thus haue ye saied: we will not faile but performe the vowes that we haue vowed, wee will do sacrifice and powre out drynckeofferynges to the queene of heauen: Purposely wil ye set vp your owne meaninges and performe your vowes. And therefore, heare the woorde of the Lorde all Juda, ye that dwel in the lande of Egypt. Behold I

Jer.xliij.c.

Gene.xxii.a. * haue swoorne by my greate name sayeth the

W. Lorde: that my name shall not bee rehearsed thorowe any mannes mouth of Juda, in al the lande of Egypte, to say. The Lorde God liueth. For I wil watche, to plage them, and

Jere.lxii.b. not for their welth. * And al the men of Juda that be in the lande of Egypt shal perishe with the sweard and with hunger, vntill thei be vtterly destroied. Neuertheles, those that fled away for the sweard shall come againe into the lande of Juda, but there shalbe very feewe of them. And all the remnaunt of Juda, that are gone into Egypt, there to dwel, shal know whose woordes shalbe found true: theirs or myne. Take this for a token that I will visit you in this place, sayeth the Lorde, and that ye may knowe that I (without doubte) will performe my purpose vpon you to punishe you. Beholde, sayeth the Lorde, I will deliuer Pharao Hophrea kyng of Egypt in

iij Me.xxb.a to the handes of his enemies that seke after

Jer.xxxix.b. his lyfe * euen as I gaue Zedekiah the kyng of Juda into the handes of Nabuchodonozor kyng of Babylon his enemy, whiche sought after his lyfe.

¶ The.xlv. Chapiter.

These twoo chapiters folowyng muste be red at Euensong the xvii. day.

THese are the woordes, that Jeremy the Prophet spake vnto Baruch the sonne of Neriah, * after that he had written these sermones in a booke at the mouth of Jeremy in the fourth yeare of Jeoakym the sonne of

A. Josyas kyng of Juda, saiyng: Thus sayeth

Jer.xxxvi.d. the lord God of Israel vnto the, O Baruch, in comurth as thou thoughtest thus why? thou wart waiyng: Wo is me, the Lorde hath geuen me sorow vpon sorow. I haue wearied my

B. selfe with syghyng, and haue founde no rest. Therfore tel hym, O Jeremy: that the Lord saieth thus: Beholde, the thyng that I haue builded, wil I breake downe againe & roote out the thyng that I haue planted, yea, this whole land. And seke thou yet promocions? Loke not for it, and desyre it not. For I wil

bryng a myserable plage vpon al flesh, saieth the Lord. * But thy lyfe wil I geue the for a pray in al places, whersoeuer thou goest. Jer.xxxi.b.

¶ The.xlvi. Chapiter.

THe woorde of the Lorde to the Prophet Jeremy, which he spake against al the Gentilles. These woordes folowyng preached he to the Egyptians cōcerning the host of Pharao Necho, kyng of Egipt * when he was in Charcamis beside the water of Euphrates: what time as Nabuchodonozor the kyng of Babylō slewe him in the fourth yeare of Jehoakym the sonne of Josyas kyng of Juda. * Make ready buckler and shild: and go forth to fight, harnes your horses, and set your selues vpon them, set your sallettes fast on, bryng forthe speares, crowne your swoordes: and put on your brest plates. But alas howe happeneth it, that I see you so afrayed? why turne ye backe? Their worthies are slayne. Yea, thei runne so fast away, that none of them looketh behynde hym, Fearfulnes is fallen vpon euery one of them, sayeth the Lorde. The lightest of foote shal not flye away, and the worthies shal not escape. Toward the north by the water of Euphrates, thei did stumble and fal. But what is he this that swelleth vp, as it were a floude roaryng and raging lyke the streames of water? Is it Egypt that riseth vp lyke a floude, and casteth out the waters with so great noyse. And he saied, I will go vp, and will couer the yearth, I will destroy the cytie with them that are therein, get ye vp ye horses: coule forth ye charettes come forth worthies: ye Morians, ye Libeans with your buklers, ye Lydians with your bowes. This day of the Lord God of hostes is a day of vengeaunce, that he may auenge him of his enemies. The sweard shal deuoure it shalbee satisfied and bathed in their bloude. For the lord God of hostes shal haue a slain offeryng toward the North, by the water of Euphrates. Go vp, O Gilead, and bryng triacle vnto the daughter of Egypte. But in vaine shalt thou go to surgerie, for thy wound shal not be stopped. The heathen haue heard of thy shame, and the lande is ful of thy confusion: for one stronge man did stomble vpon another, and they are fallen both together. B. C.

* These are the woordes that the Lorde spake Jere.xlvi.b. D.

to the prophet Jeremy, concernyng the comyng of Nabuchodonozor kynge of Babylon, whiche was sent to destroye the lande of Egipte. Preache out thorowe the lande of Egypte, and cause it to be proclaimed at Migdol, Noph and Tapnis, and saye: stande stil, make the ready, for the sweard shal consume the round about. Howe happeneth it, that thy mighty worthyes are fallen? Why rode they not fast? Euen because the Lorde thrust thē downe. The slaughter was great

tey out till ouer fall vpon another. One cried vpon another. Up let vs go agayne to oure people, and to oure owne naturall countrey, from the cruell Cwearde. They dyd crie euen there, O Pharao, kyng of Egypte thou troublous kynge, the tyme will bryng sedicion.

E. As truly as I liue (sayeth the kyng, whose name is the Lorde of hoastes) it shall come as the mounte of Tabor, and as Lybanus if it stode in the sea. O thou daughter of Egipt make ready thy geare to lye. For Noph shal be voide and desolate, so that no man shal dwel therin. The lande of Egipte is lyke a goodly fayre calfe, but destruction shall come out of the north, I saye it cometh. Her wages (an diers that be with her) are lyke fatte calues. They also shall be away together, and not abyde, for the daie of their slaughter, and the tyme of their visitacion shal come vpon thē.

F. The cry of them shall make a noyse, as the blaste of a trompet. For they shall enter in with their hoastes, and come with axes, as it were hewers down of wood. And they shal cut downe her wood, (sayeth the Lorde) They shalbe innumerable, for they shalbe more in nombre then the grashopper, so that no man shalbe able to tell them. The daughter of Egipt is confounded, and deliuered into the hāde of the people of the North. Thus saieth the Lorde of Hoastes the God of Israell. Beholde, I will visit that rebelles people of Alexandria, Pharao, and Egipte, yea, bothe their Goddes and their kynges, euen Pharao, and all them that put their trust in hym. Yea, I will deliuer them into the handes of those, that seke after their liues. Namely into the power of Nabuchodonozor the kyng of Babylon, and into the power of his seruauntes. And after all these thynges it shalbe inhabited as afore tyme, (sayeth the Lorde.

G. But be not thou afrayed (O my seruaunt Jacob) feare not thou O Israell. For lo, I will helpe the from farre, and thy seed from the lande of their captiuite. Jacob also shal rome agayne and be in rest, he shal prosper and no man shall do hym harme. Feare thou not (O Jacob my seruaunt) (sayeth the Lorde) for I am with the: and will destroye all nations, among whom I haue scatered the. Neuerthe les, I will not consume the, but chasten the and correcte the, yea, and that with discretiō, neither will I quite the, as one that were cauteles. ¶ The. xlvi. Chapiter.

The. xvij. day Mattins. H. There are the wordes, that the Lorde spake vnto Jeremyth the prophet, against the Philistines, before that Pharao smote the cytie of Azah. Thus (sayeth the Lorde) Beholde, there shall waters ryse out of the North, and shall growe to a great floude run nyng ouer and couering the lande, the cities I. and them that dwell therein. And the men shall crye, and all they that dwell in the land, shall mourne at the noyse and stamping of their strong barbed hoyses, at the rumbling of their charettes, and at the rumbling of the wheles. The fathers shall not loke to their children, so feble and weke shall their handes be at the same tyme when he shall be there, to destroye the whole lande of the Philistines. He shal make waste both Tyrus, Sidon, and all other that are swoyne vnto them. For the Lorde will destroye the Philistines, the remnaunt of the yle of Caphtor. Waldnes is come vpon Azah, Ascalon with other dalies shall kepe her peace. Howe longe wilt thou cease, O thou swearde of the Lorde? When wylt thou cease? Turne agayne into thy swete rest and leaue of. But howe can it cease, when the Lorde hymselfe hath geuen hym a charge against Ascalō & raised it vp against the cities of the sea coastes. ¶ The. xlviij. Chap.

Thus (sayeth the Lorde of hoastes the God of Israel against Moab, wo be to the citie of Nebo, for it is laid wast, brought to confusion, and Kariathaim taken. Misgab is brought to shame and afrayed, Moab can boast no more of Nebebon, for they haue deuysed agaynst it. Come shall they saye, let vs roote them out, that they maye be no more amonge the nombre of the Gentyles, and that thou Madmena mayest no more be thought vpon, and the swearde shall persecute the. A voyce shall crie from Horonaim: with great wastyng and destructiō in Moab made desolate. Children could tel of the crie therof. For at the goyng vp vnto Luyth, he arose with lamentacion and mournyng, and down towarde Horonaim, they heard a cruel and deadly crie. Get you away, saue your liues, and be lyke vnto the heate in the wylder nesse. For because thou hast trusted in thine owne woorkes and treasure, thou shalt be taken. Chamos with his priestes and princes shall go away into captiuite. The destroyer shall rome vpon all cities, none shall escape. The valleys shalbe destroyed, and the fieldes shalbe layed waste, like as the Lorde hathe spoken. Geue wynges vnto Moab, that she get her away spedyly, for her cities shall be made so desolate, that no man shall dwell therin. Cursed be he that doth the woorke of the Lord negligently, and cursed be he that kepeth backe his swearde from shedyng of blonde. Moab hath euer ben ryche and carelesse from her youth vp, she hath rotten & taken her ease with her treasure. She was neuer put out of one vessell into another (that is) he neuer went away into captiuite, therfore her taste remayneth, and her sauoure is not yet chaunged. But lo, the tyme cometh (sayth the Lorde) that I shall sende her trussers to truſſe her vp, whiche shall remoue her from her dwellyng, and empty her vesselles, and breake her wyne pottes. And Moab shall

 ashamed

Gen. xlviii. a. b. c.

Esa. xlvi. a. xlvii. a. xxv. b. Ezec. xxv. b. Soph. ii. b.

Esa. ii. b. Jer. xvii. b. Eze. xxix a. b.

Jere. xlviii. b.

be ashamed of Chamos, lyke as Israel was
ashamed of Bethel, wherin they put their trust
Wherfore ho ye thy take thus, ye mete myghty
and strong men of warre: Moab is destroyed,
and her cities brent vp, her chosen youngmen
be slayne, saith the kyng, whose name is the
Lorde of hoastes. The destruction of Moab
cometh on a pace, and her fal is at hande. All
her neyghbours shall mourne for her, and all
they that knowe her name, shall saye, O howe
happeneth it, that the strong staffe, and the
goodly rodde is thus broken? And thou dough-
ter Dibon come downe from thy glory, & sit in thyrste. For he that destroyeth Moab,
shall come vp to the also, and breake downe
thy stronge holdes. And thou that dwellest in
Aroer, get the to the strete, & loke about the
acke them that are fled and escaped, and saye:
what thyng is happened? Oh, Moab is con
founded and ouercome. Mourne and crie, tell
it out at Arnon, that Moab is destroied. For
iudgement shall come vpon the playne lande.
Namely, vpon Holon, and Jahazah, vpon
Mephaath and Dibon: vpon Nabo, and the
house of Diblathaim, vpon Cariathaim,
and vpon the house Gamul, vpon the house
Moan, and Cariothe, vpon Bozrah, and all
the cities in the lande of Moab, whether thei
be farre or neare. The horne of Moab is
smytten downe and her arme broken, saieth
the Lorde. Make her droncke, for she magni-
fied herselfe above the Lorde, that men maye
clap their handes at her vomite, and that she
also may be laughed to scorne. O Israell,
shall thou not laughe hym to scorne, when he
is taken among theues? * Yea, because of thy
wordes that thou hast spoken against hym
thou shalt be driuen away. Ye Moabites shal
leaue the cities, and dwell in rockes of stone
and become like doues, that make their nestes
in holes. * As for Moabs prayde, we haue
hearde of it: their very hye mynded. I knowe
her stoutnesse, her boasting, her arogancie, and
the prayde of her stomacke, saieth the lorde, I
know (saieth the lorde) her indignacion, she
doth not ryght, her wordes are lies, and they
haue not dealt truly. Therfore shal there mour
nyng be made for Moab, and euery man shall
crye for Moabs sake, a lamentacion shalbe
made to the men that stande vpō the wal. So
will I mourne for the also, O Jaser, and for
the, O thou vineyarde of Sabmah. Thy vine
braunches shall come ouer the Sea, and the
braunches of Jazer, but vnto the sea the de-
stroyer shall breake into thy haruest & grape
gathryng: myrthe and cheere shall be taken
away from the tymbre field, and from the pole
lande of Moab. There shalbe no twete wyne
in the prasse, the treader shal haue no stomack
to crie: yea, there shalbe none to crie vnto hym:
whiche afore tyme were heard from Hezebō
to Eleale and Jahaz, whiche lifted vp their
voyce from Zoar vnto Horonaim, the heifer
of three yeare olde shall go mourning. The
waters also of Nemrim shall be dryed vp.
Moreouer, I will make Moab ceasse, saieth
the Lorde, from the offeringes and censyng
that he hath made vnto her Goddes in hyghe
places. Wherefore my harte mourneth for
Moab, lyke a croude playing an heye song,
and for the menne's sake of the brickwall my
harte mourneth also, euen as a pype that pi-
peth a dolefull song, for they shalbe very few,
and destroyed. * All heades shalbe shauen, and
all beardes clypped of, all handes bounde, &
loynes gyrded about with sackecloth. Vpon
all the housetoppes and streates of Moab,
there shalbe lamentable mourning: For I
will breake Moab lyke an vnprofitable ves-
sell, saieth the Lorde: O howe is he destro-
yed! O howe mourneth she! O howe dothe
Moab hange downe her head, and is asha-
med! Thus shall Moab be a laughyng stock,
and had in derysion of all them that be round
about her. * For thus saieth the Lorde: Be-
holde, the enemy shall come flying as an Ea-
gle, and spred his wynges vpō Moab. They
shall clyme ouer the the walles, and wyn the
strong holdes. Then the mighty mennes har
tes in Moab shall be lyke the harte of a wo-
man trauelyng with chylde. And Moab shal
be made to desolate that she shall nomore be a
people because she hath set vp her selfe a-
gainst the Lorde. * Feare, pyt and snare shal
come vpon the, O Moab, saieth the Lorde.
Whoso escapeth the feare shall fal in the pit,
and whoso getteth out of the pytte shalbe ta-
ken in the snare. For I will bryng a yeare
of visitacion vpon Moab, saieth the Lorde.
They that are able to flye, shal stande vnder
the shadowe of Hezebon: For there shal go a
fyre out of Hezebon, and a flambe from Syō,
and shall burne vp that proude people of
Moab, & the top of those ledicious chyldren.
Wo be vnto the, O Moab, for thou people of
Chamos shalt perysshe. Yea, thy sonnes and
doughters shalbe led away captiue. Yet at the
laste, will I bryng Moab out of captiuite a-
gayne saieth the Lorde. Thus farre is of the
plage of Moab.

The. xlix. Chap.

Of concernyng the * Ammonites, thus the
Lorde saieth: Hath Israel no children
or is he without an heire: Why hath youre
kyng then taken Gad in? Wherefore doth hys
people dwel in his cities? behold therefore the
tyme cometh, saieth the lorde, that I will bryng
a noyse of warre into Rabah of the Ammon-
ites, and it shalbe layde on a desolate heape &
her cities brent vp, and the Israelites shall
be lordes ouer those that had them in posses-
sion afore, saieth the Lorde: Hesebon shall
mourne: for Ay shalbe rooted out of the ground
saieth the lorde. The cities of Rabah shall
crye out, and girde the selues with sackecloth

Esai. xv. xvi. a.

D.

Num. xxv. a.

E.

Esay. xvi. a. Jere. xlix. e.

F.

Esay. xv. b.

Deu. xxviii. d. Jere. xlix. b.

G.

Esa. xxiii. d.

The. xix. dayes. Mattheu. Ezec. xxi. d. xxv. a. Amos. i. a.

they shal mourne and runne about the walles
for their kyng shalbe led away prisoner: yea,
49. his priestes & princes with hym. Wherefore
trusteth thou in the valley? thy valley hath flo-
wed away, O thou feareful doughter, and thin-
kest thou that thou arte so safe, by reason of
thy treasure, that no man shall come to the?
Beholde, I will bryng a feare vpō the saith
the lorde God of hoastes, from all those that
are about the, so that ye shalbe scatred euery
man from another, & no man shall gather the
togyther agayne that he fled. But after that
Ezra. xxi.b. I will bryng the Ammonites also out of cap-
Ezec. xxv.b. tiuite agayne. 7 Vpon the Edomites hath the
Isa.c.xxv.a. lorde of hoastes spoken on this maner: Is
there no more wisdome in Theman? Is ther
no more good counsail among his people? is
C. their wisdome then turned cleane to nought?
Get you hēce, turne your backes, crepe down
into the depe O ye cytezens of Dedan For I
will bryng destruction vpon Esau: yea, and
the day of his vysitatiō. If the grape gathe-
rers came vpon the, should they not leve some
grapes? If the nyght robbers came vpon the
should they not take so much as they thought
ines ynough? But I wil make Esau bare, and
discouer his secretes, so that he shall not be
able to hyde them. His seede shalbe wasted
awaye: yea, his brethren and his neighbours
and he hymselfe, shall not be left behynde.
Jere. xxi.b. Vpon shalt leave thy fatherles children be-
Ezec.xxv.b. hynde the, and I wyll kepe them, and thy wy-
Ipaie.xlvi.c. dowes shall take their comforte in me. For
thus hath the Lorde spoken. Beholde, they
that men thought were vnmete to drynke of
the cuppe, haue dronken withe the certes: and
thynkest thou then to be free. Na, no, thou
shalt neyther be quyte nor free: but thou must
drynke also. For why? I haue swore by my
selfe, sayeth the lorde: that Bozrah shall be-
come a wildernes, an open shame, a laughyng
stocke and curssyng: and all her cities shalbe
D. a continuall desolate. For I am perfytly in-
formed of the lorde that he hath sent a mes-
sage already vnto the Heathen. Gather you
togyther, and go forth against them: make
you ready to the battaill: for lo, I will make
Ibid.i.a. the but small among the Heathen, and lytle
Ezra. xlviii.b. regarded among men. The pride of thy hart
Ie. xlvii.d. and the pryde of thy hart haue deceiued the, becau-
se thou wilt dwelle in the holes of the stony
rockes, & haue the hie mountaines in possessiō.
Neuerthelesse, though thy nest were as high
as the Egle sieth: yet wil I cast the down,
sayeth the lorde. Moreouer, Idumea shalbe a
Jere. xlvii.b. wildernes: whoso goeth by it, shalbe abas-
Ezec.xxv.e. hed, & wonder at all her miserable plagues.
Like as Sodom, Gomorre, & the cities that
lye there about were turned vpsyde downe
sayeth the Lorde: so shall no body dwell in
Idumea, and no man shall haue his habita-
cion there. Beholde, like as the Lyon, so shal
a destroyer come vp from the pleasant mede-
wes of Jordan vnto the stronge dwellynge
place: and when I haue made hym quiet, I
wyll make hym to flye from her, and all cho-
sen menne will I set in araye against her.
Who is like vnto me? What is he that wyll
stryue with me? What shepherde may stande
in my handes? Therfore heare the coun-
sayll of the Lorde that he hath taken vpon
Idumea, and his purpose that he hath deuy-
sed vpon the cytezens of Theman. The least
of the flocke shall teare them in peces, and
loke what cause thyng they haue: they shall
make it waste: and themselues also. At the
noyse of their fall: the yearthe shall quake:
the crye of their voyce shalbe heard vnto the
reed sea. Beholde, the enemy shall come and
flye vp hether, lyke as it were an Egle, and
spred hys wynges vpon Bozrah. Then shall
the hartes of the worthies in Edom be as
the harte of a woman trauelyng of chylde.
C. Vpon Damascus, Hamath and Arphad,
Ezra. xlvi.a. shall come confusion: for they shall heare ne-
Amos.i.a. wil tydynges, they shalbe sorowfull and fea-
refull like the sea that can not stande styll. Damas-
cus shalbe sore afrayde, and shall flye, trem-
blyng shall come vpon her. Sorowe and pai-
ne shall ouertake her as a woman trauelyng
with chylde. But how should so worshypfull
and glorious a cytie be forsaken? Here there-
fore, her young menne shall fal in the stretes,
and all her men of warre shalbe taken awaye
in that tyme, sayeth the Lorde of hoastes: I
wyll kyndle a fyre in the walles of Damas-
cus, whiche shall consume the palace of Ben-
hadad. To for Cedar and the kyngdome of
Ezra. xxi.a. Hazor whom Nabuchodonozor the kyng of
Babilon smote downe, the Lord hath spoken
thus vpon the: Aryse, & get you vp vnto Ce-
dar, and destroye the people toward the east.
Their tentes and their flockes, shall they
take awaye: yea, their hangynges and their ves-
sels. Their Camels also shall they carry a-
way with them. They shal crye to the: Feare
is on euery syde. Flee, get you sone awaye, cre-
F. pe into caues, that ye may dwell there, O ye
inhabiters of Hazor, sayeth the Lorde: for
Nabuchodonozor the kyng of Babilō hath
holden a counsayll, concernyng you, & cōcei-
ued his deuice against you. Aryse, & get you
vp against yonder nacion & careles people, sa-
yeth the lorde, which hath neither gates nor
dooze barres, but dwel alone. Their Camels
shalbe stolē, & the droues of their cattel driuē
away. Moreouer, those wil I scatter to ward
all the windes: and bryng them to destruc-
tion: yea, and that of all the foure vttmost
corners, sayth the lord. Hazor also shalbe a den
of dragons, & an euerlastyng wildernes:
so that no body shall dwel there, & no man shall
haue there his habitacion. These are the wor-
des that the lord spake to the prophet Jeremy
concer-

concernyng* Elam, in the begynnyng of the
Gen. xxxii. d. reygne of Sedekiah kyng of Juda. Thus sa-
Dan. viii. a. yeth the Lorde of hoostes: Beholde, I will
breake the bowe of Elam, and take awaye
their strength and vpon Elam I will bryng
the foure wyndes from the foure quarters of
the heauen, and will scatter them against the
same foure wyndes. And there shalbe no peo-
ple, but some of Elam shall flee vnto them.
For I will cause Elam to be afraied of their
enemies, and of thē that seke their lyues, and
will bryng vpon them the indignacion of my
wrath, sayeth the Lord. And I will persecute
them with the swearde, so long till I haue
brought them to naught. I will set my throne
in Elam, I will destroye both the kyng and
princes from thence sayeth the Lorde. But in
processe of tyme I will bryng Elam out of
captiuite agayne, sayeth the Lorde.

The. l. Chapiter.

Gulcoug. ii. THe worde that the Lord spake vnto the
Ezec. xxii. a. and. xlvii. a. Jere. xxv. b. and. li. a. Esa. xlvi. a. Dan. v. a. prophete Jeremy, concernyng Babylon, and the lande of the Chaldees. * Preache among the gentyles, let your voyce be heard, make a token, crie out, kepe not silence, but say: Babylon is woune. * Bel is confounded, and Merodarch is ouerrome. * Yea, their god des be brought to shame, and their ymages hurled in peces. For out of the North there doth come a people against her, which shall make her lande so wast, that no body shall dwell therin, neyther man, nor beast: for they flye and de-
1. Esd. i. a. parte from thence. In those dayes and at that tyme, sayeth the Lorde: the children of Jsrael shall come, they and the children of Juda weping and making hast, and shal seke the Lorde their God. They shall aske the way to Syon, thether shall they turne their faces, saying: Come and we will cleaue to the lord, in a couenaunt that neuer shalbe broken. My people hath been a lost* flocke, my shepher-
Jere. xxiii. a. Eze xxxvi. c. des haue deceiued them, and haue made them go astraie vpon the hilles. They haue gone from the mountayne to the litle hyll, and forgotten their folde. All thei that came vpō thē, haue deuoured them, and their enemies sayde we haue made no defaute against thē, for they haue displeased the lorde: yea, euen the lorde, whiche is the hewe of their righteousnes, and that deliuered the fathers. * Get hastely
Jere. l. g. out from Babylon, and departe out of the lād of the Chaldees, and be ye as the rammes that go before the flocke. * For lo, I will wake vp an hoste of people from the North
Esa. xlvii. a. thien lande, and bryng them vnto Babylon, their shall lape rege to it, and wynne. Their arrowes shall not misse, lyke as a rennyng archer hitteth not wrong. And the Chaldees londes shall be, and all they that spoyle them, shalbe satisfied, sayeth the Lorde, * although ye were so cheerful and glad, so stronde downe myne heritage, and fulfilled your pleasures,
Jere. l. b. as the calues in the gracke, and triumphed ouer them like the bulles, when ye had gotten the victory. Your mother shalbe sore confounded, and they that beare you, shall come to shame. Se, shalbe the least set by among the nacions: a wylde and dried vp. No man shalbe able to dwell there, for the feare of the Lorde, but he shalbe whole desolate.
Jer. xlviii. b. xlix. b. xlix. c. * All they that go by Babylon, shal stande stil and be abashed, and shall wonder at al her plagues. Go forth in youre araye against Babylon rounde about, all yethat can handle bowes shote at her, spare no arrowes: for she hath sinned against the Lorde. Crye out vpō her, vpon her, against her rounde about, she shall yelde her selfe, her foundacion shall fall and her walles shall come downe, for it shall be the vengeaunce of the Lorde. * Yea, vengeaunce shalbe taken of her, and as she hath done, so deale ye with her. Roote out the sower from Babylon, and hym that handleth the sycke in haruest. For feare of the cruell
Exo. xxi. b. Leui. xxiiii. b. Joel. iii. b. of the swerd euery man shall get hym to his owne people: and euery man shall flye to his owne lande. Jsraell is a scattered flocke the
Jere. xxiii. e. xxiii. c. lyons haue it spersed them. * First the kyng of the Assirians deuoured them, * last of all this Nabuchodonozor kyng of Babyl hath broken al their bones. Therfore thus sayeth
iii. reg. xxi. b. the Lorde of hoostes the God of Jsraell, beholde, I will visyte the kyng of Babylon and his kyngdome as * I haue visited the kyng
ii. Esa. xxi. a. Ezay. xiiii. b. of the Assirians, and will bryng Jsraell again to his pleasaunt pasture that he may fede vpon Charmell and Basan, and be satisfied vpō the mounte of Ephraim and Galaad.
Jere. l. b. * In those dayes and at the same tyme, saieth the lorde: Je the offence of Jsrael be sought for, there shall none be founde. Je men enquire for the synne of Juda, ther shalbe none for I wilbe merciful vnto them, whom I suffer to remayne ouer. Go downe to thē that dwell in the enemies lande, and visite them, that dwell therein: downe with thē, and smite them vpon the backes, saieth the Lorde, doe according to all that I haue commaunded the. There is wone aboute the lande a crye of a slaughter and a great murther, namely on this maner. Howe happeneth it, that the hammer of the whole worlde is thus broken and broosed in sonder? Howe chanceth it, that Babylon is become a wylderues among the Heathen on this maner? I my selfe haue laid wayte for the, and thou art taken, vnaware: art thou trapped and snared: for why? thou hast prouoked the Lord vnto angre. The lord hath opened his house of ordinaunce, and brought forth the weapons of his wrath.
Jere. l. e. For the thyng that is wonne in the lande of the Chaldees, it is the Lorde of hoostes worke. Come against her, for this is her end

deſtroye, deſtroye her that nothyng ſhalbe left. Slea all her myghtie ſouldiers, and put the to death. Woe be vnto them, for the daye and tyme of their viſitacion is at hand. Methinke I heare all ready a crye, of them that be fled and eſcaped out of the lande of Babylō, whiche ſhew in Sion the vengeaunce of the lord our God, the vengeaunce of his temple: yea, a voyce of them, that crye againſte Babylon. Call vp all the Archers againſte Babylon, pytche youre tentes rounde about her, that none eſcape. * Recompences her as ſhe hath deſerued: and accordyng as ſhe hath done, ſo deale with her againe, for ſhe hath * ſet vp her ſelfe againſt the Lorde, againſt the holy one of Iſrael. Therefore ſhall her young men fall downe in the ſtreates, and all her men of warre ſhalbe rooted out in that daye ſaieth the Lorde. Beholde, I ſpeake vnto the O thou proude, ſaieth the Lorde GOD of hoaſtes, for thy daye ſhall come, euen the time of thy viſitacion. And the proude ſhal ſtomble and fall, and no man ſhall helpe him vp. I will burne vp his cyties with fire, and it ſhal conſume all that is rounde about him. F. Thus ſaieth the Lord of hoaſtes: The children of Iſraell and Iuda, ſuffre violence toguether. All they that haue them in captiuite, kepe the faſte, and will not let them go, but their auenger and redemer is myghty. Whoſe name is the Lorde of hoaſtes: he ſhal mayntayne their cauſe, he ſhall make the lande ſhake, and iudge them that dwell therein, one with another.

The ſwearde ſhall come vpon the Chaldees, ſaieth the Lorde, vpon them that dwell in Babylon, vpon their princes, & vpon their wiſe men. The ſwearde vpon their ſothſayers, for thoſe, they ſhall become fooles. The ſwearde vpon their worthies, ſo that they ſhall ſtande in feare. The ſwearde vpon their horſemen and charettes, and vpon all the comen people that dwel vnder them, ſo that thei ſhall all become lyke women. The ſwearde vpō their treaſure, ſo that it ſhalbe ſtollen awaye. Drought vpon their waters, ſo that they ſhalbe dried vp. For the lande worſhippeth ymages, and deliteth in ſtraunge wonder full thynges. Therfore ſhall wylde beaſtes, Lamia, and Catte of mountaines Oyſtruthes dwell therein, for there ſhall neuer man dwell there, neither ſhall any man haue his habitacion there for euermore. Lyke as GOD deſtroyed * Sodom and Gomorre, with the cities that laye there about, ſaieth the Lorde. So ſhall no man dwel there alſo, neither ſhal any man haue there his habitacion. * Beholde there ſhall come a people from the north with a great houde of men, and many kynges ſhall ſtande vp from the endes of the yearth. They beare bowes and buckelers, cruell are they & vnmercifull. Their voyce roareth like the ſea, they ryde vpon horſes, and come weapoured to fight againſt the, O Babylon. Alſone as the kyng of Babylon heareth tell of them, his handes ſhall waxe feble. Sorow and heuines ſhall come vpon hym, as a woman trauelyng with chylde. Behold, lyke as the Lyon cometh vp from the pleſaunt mendowes of Jordan vnto the grene paſtures of Gehan, ſo will I driue them furth, and make them runne againſt her. But whom ſhall I chooſe out, ordeine to ſuche a thynge? * For who is lyke me, or who wyl cryue with me? Or what ſhepeherde may ſtande againſt me? Therfore heare the counſaill that the Lorde hath geuen vpon Babylon, & the iudge that he hath taken vpon the land of the Chaldees. The leaſte among the people ſhal teare them in pieces, and loke what pleſaunt thyng they haue, thei ſhal laye it waſte. The noyce at the wynnyng of Babylon ſhall moue the yearth, & the crye ſhalbe heard among the Gentyles.

The. l. Chapiter.

Thus hath the Lorde ſayde: * beholde I will rayſe vp a perilous winde againſte Babylon and her cytezens that dwell within againſt me. I will ſende alſo into Babylon, fanners to fanne her out, and to deſtroye her lande, for in the daye of her trouble they ſhal be about her on euery ſyde. Moreouer, the lord hath ſayde vnto the bowmen, and to them that clyme ouer the walles in ſtrett platez. Ye ſhall not ſpare her young men, kyll downe al her hoaſte. Thus the Gayus ſhall fall downe in the lande of the Chaldees, & ſhe wounded in the ſtreates. * As for Iſrael and Iuda, they ſhall not be forſaken of their GOD of the Lorde of hoaſtes, for the holy one of Iſraels ſake: no, though they haue fylled al their land full of ſynne. * Flie away from Babylon, euery man ſaue his lyfe, that ye be not rooted out with her wickednes: for the tyme of the Lordes vengeaunce is come: yea, he will reward her againe. Babylon hath bene in the Lordes hande, * a golden cuppe that maketh all landes dronken. Of her wyne haue al people dronken: therfore, are they out of their wittes. * But ſodenly is Babylon fallen, and deſtroyed. Mourne for her, bryng playſters for her woundes, if ſhe may peraduenture be healed againe. We would haue made Babylon whole, ſaie they: but ſhe is not recouered. Therfore will we let her alone, and go euery man to his owne countrey. For her iudgemēt is come into heauen and is gone vp to the clouden. The Lorde hath brought furth our righteouſnes. And therfore come on, we wyl declare vpon the worke of the Lorde our God. Make charpe the arrowes and multiplye your bylder, * for the Lorde ſhall rayſe vp the ſpirite of the kyng of the Medes, whiche hath already decreed to deſtroye Babylon. Why ſhalbe the vengeaunce of the lord and the vengeaunce of his temple. Set ye vp

Jere.l.c. Apoca. xviii.d

Ier.li.a. Deut.ii.a.

F.

Gen.xix.c.

Jere.l.b. Deu.xxviii.c

Jere.xlix.a.

Job.xli.b.

The.xx.daye. Watting.

Jer.xxv.b.l.a

Jere.l.b.

Eſay.lxviii.b

Jere.xxv.c.

Eſay.xxi.b. Apoc.xviii.a.

Iud.ii.c. iii.x.xi.c.

hens vpon the walles of Babylō, make your watche strong, set your watchemen in arraye yen, hold pyeny watches, and yet for all that shall the Lord go furth with the deuyce whiche he hath taken vpon them that dwell in Babylon. O thou that dwellest by the greate waters, O thou that hast so great treasure & eyches, thyne ende is come, and the tokening of thy wyuynges. * The Lorde of hostes hath sworne by hymselfe, that he will ouerwhelme the with men, lyke grashoppers in nombre, whiche with a courage shall crye, alarma, alarma, against the. * Yea euen the Lorde of hostes, that with his power made the yearth, with his wisdome prepared the rounde worlde, & with his discretion spreade out the heauens. Assoone as he letteth his voyce be heard, the waters in the ayre waxe

Psa. cxxxv.b

ience. * He draweth vp the cloudes from the endes of the yearth. He turneth the lyghtenynges to rayne, he bringeth the windes out of their secrete places: For they be esteemed by their wisedome, all men are become fooles.

Esa. xliii. c. Bar. vi. a.

* Confounded be all the caruers of ymages, for the thyng that they make is but deceite, and hath no breath. Mayne is it and an erronious worke, and in the tyme of visitacion it

C. shall perysshe. Neuertheles the porcion of Jacob is none such, but he that made all thinges, whose name is the lord of hostes, he is the rodde of his enheritaūce. Thou hast bene myne hammer & weapons for warre, for with the haue I broken the people in peeces, and with the haue I destroyed kyngdomes. Therow the I haue beaten to poulder horse and horseman, yea, the charetter and such as sat vpon them. Therowe the I haue broken man and woman, old and young, bachelor and mayden. Therowe the I haue destroyed the shepeherde and his flocke, the husbandman & his catel, the prince and the rulers. Therfore wil I reward the cytie of Babylon, and all her citezens, the Chaldees with al the euill whiche they haue done vnto Syon: yea, that ye your selues shal se it, sayeth the lord: Behold, I come vpon the, thou noysome hyll, sayeth the lorde: thou that destroyest al landes: I will stretche out my hande ouer the, & cast the downe from the stony rockes, & will make the a brent hyll, so that neyther corner stones, nor pinacles, nor foundacions of stones shalbe taken any more out of the, but wast and desolate shalt thou lie for euer more, sayeth the lorde. Set vp a token in the lande, blowe the trompettes among the Heathen, prouoke the nacions against her, cal the kingdomes of Ararat, Mynny, & Ascanes against her, set the prince against her, bring against her a route of terrible hostes: against her, as if they were grashoppers. Prepare against the the people of the Medes with their kynges princes, and all their chefe rulers: yea, and the whole lande that is vnder him. The lande also shall shake and be afrayed when the deuice of the lorde shal come furth against Babylon, to make the lande of Babylon so waste that no man shall dwell any more therein. The worthies of Babylon shall leaue the battayll and kepe the selues in stōg holdes, their strengthe hath failed them, they shalbe like wome. Their dwelling places shalbe brent vp, their barres shalbe broken. One pursuyuaunt shall mete another: yea, one postle shal come by another to bryng the kyng of Babylon tydynges that his cytie is taken on euery syde, the foordes occupied, the fennes brent vp, & the souldiers sore affrayed. For thus sayeth the lorde of hostes the God of Israell, the doughter of Babylon hath bene in her tyme like a wa thrashyng flour, but shortly shal her harnest come. Nabuchodonozor the kyng of Babylon hath deuoured & destroyed me, he hath made me an empty vessel. He swalowed me vp lyke a dragō, and filled his belly with my delicates, he hath cast me out, he hath taken my substaunce away, and the thyng that was left me hath he caried vnto Babylon, sayeth the doughter that dwelleth in Syon: yea, and my bloud also vnto the Chaldees, sayeth Jerusalem. Therefore thus sayeth the lord: Behold, I will drinke vp her sea, and drie vp her water springes. * Babylon shall become an hepe of stones & a dwelling place for dragōs, a fearfulnes and wondryng, because no man dwelleth there. They shall roare together lyke lions, and as the young lions when they be angry, so shall they bende them selues. In their heate I shall geue them a dyner and they shalbe ponisht forlore. * When shal they slepe an euerlastyng slepe, and neuer wake, sayeth the lorde. I shall cary them downe to be slain like sheepe, like wethers & goates, o how was Sesach wonne! O how was the glorye of the whole lande taken! How happeneth it, that Babylon is so wondered at among the Heythen! The sea is ryssen ouer Babylon, & hath couered her with his great wawes. Her cities are layed wast, the lande lieth vnbuylded & voyde, it is a lande where no man dwelleth, and where no man trauayleth therowe. Moreouer, * I wyl vysyt Bel and Babylon, & the thynge that he hath swalowed vp, that came shall I plucke out of his mouthe. The Heythē also shall runne no more vnto hym: yea, and the walles of Babylon shal fall

D.

E.

Esa. xii. c.

Jerem. li. b.

Jere. l. a.

Esa. xlvi. a. Dan. xiii. b.

O my people * come out of Babylon, that euery man may saue his life from the fearful wrath of the lorde. Be not faint harted, and feare not at euery rumour that shalbe heard in the land for euery yeare bryngeth newe tydynges, and in the yeare folowyng newe tydynges, & rouldynge in the lande and lorde vpō lord. And lo, the time cometh that I wil visite the ymages of Babylon, and the whole lande shalbe cau-

Esay. lii. b. lii. Cap. vi. c.

bounded: yea, and her slayne shall lye in the myddest of her. Heauen and yearth with all that is therein, shall reioyce ouer Babylon when the destroyers shall come vpon her (sayth the North, sayeth the Lorde.) Like as Babylon hath beaten downe and slayne many out of Israell, so shall there fall many and be slayne in all her kyngdome. Ye that haue escaped the sweorde haste you, stande not still, remembre the Lorde afarre off, and thynke vpon Jerusalem, for we are ashamed to heare the blasphemies, our eares were couered with shame, because the straunge alearntes came into the sanctuarye of the Lorde. Wherfore beholde (sayethe the Lorde) the tyme cometh that I will visite the ymages of Babylon, and throwe the hole lande they shall mourne and fall. Though Babylon clymed vp into heauen, and kepte her power on hye: yet shall I sende her destroyers, sayeth the Lorde. A pytious crye shalbe heard from Babylon, and a great mystery from the lande of the Chaldees, when the Lord destroyeth the, and when he driueth out the hye stomack and proude boastyng, wherewith they haue bene as furious as the waues of great water floudes, and made great crakes with their wordes. For the destroyers shall come vpon her, euen vpon Babylon: whiche shall take their worthyes, and breake their bowes, for God is disposed to auenge hym selfe vpon them, and sufficiently to recompence them. Yea (sayeth the Lorde) I will make their princes, their wyseme, their chefe rulers, and all their worthies dronken, so that they shall slepe an euerlastyng slepe: and neuer wake. Thus sayeth the kyng, whose name is the Lorde of hoastes. Moreouer, thus sayeth the Lorde of hoastes. The thycke wall of Babylon shalbe broken, and her hye gates shalbe brent vp. And the thyng that the Gentyles and the people haue wrought with great trauayle and labour, shall come to nought and be consumed in the fyre. This is the charge that Jeremy gaue vnto Saraiah the sonne of Neriah, the sonne of Maasiah, when he went toward Babylon with Zedekiah the kyng of Juda, in the fourth yeare of his reigne. Nowe this Saraiah was a peaceable prince. Jeremy wrote in a booke all the mystery that should come vpon Babylon: yea, and all these sermons that be written against Babylon, and gaue Saraiah this charge. When thou comest vnto Babylon, see that thou reade all these wordes, and saye: O Lorde, thou arte determined to rote out this place, so that neither people nor catell shall dwell there any more, but to lye waste for euer, and when thou hast redde out the booke, bynde a stone to it, and cast it in the myddest of Euphrates, and saye: Euen thus shall Babylon syncke, and be thrust downe with the burthen of trouble, that I will bryng vpon her, so that she shall neuer come vp agayne. Thus farre are the preachynges of Jeremye.

The.li. Chapitre.

Zedekiah was one and twenty yeare olde, when he was made kyng, and he reygned eleuen yeare in Jerusalem. His mothers name was Hamutall, Jeremias daughter of Libna. He lyued wyckedly before the Lorde euen as Jehoachym dyd. For the Lorde was angry at Jerusalem and Juda, so longe tyll he had cast them out of his presence. And Zedekiah fell from the kyng of Babylon. But in the nynthe yeare of his reigne, in the tenth moneth, the tenth daye of the moneth it happened, that Nabuchodonozor the kyng of Babylon with all his hoaste came before Jerusalem, and besieged it, and made them bulwoorkes rounde aboute it. And this besiegynge of the cytie endured vnto the eleuenth yeare of kyng Zedekiah. And in the fourth moneth, the nynth daye of the moneth, there was so great honger in the cytie: that there were no more victuailes for the people of the lande. So all the souldiours brake awaye, and fledde oute of the cytie by nyghte throwe the waye of the porte, betwene the twoo walles bythe kynges garden. Nowe the Chaldees had compassed the cytie round aboute, yet went these menne their waye towarde the wyldernesse. And the Chaldees folowed vpon them, and toke Zedekiah the kyng in the fielde of Jericho, when his hoaste was runne from hym. So they caried the kyng away prysoner to Reblath, vnto the kyng of Babylon in the lande of Hemath, where he gaue iudgement vpon hym. The kyng of Babylon also caused Zedekiahs sonnes to be slayne before his face, yea, and put all the princes of Juda to death at Reblath. Moreouer he put oute the eyes of Zedekiah, and caused hym to be bounde with two cheynes, to be caried vnto Babylon, and let hym lye in prysone tyll he dyed. Nowe the tenthe daye of the eyfth moneth, in the nynth yeare of Nabuchodonozor kyng of Babylon, Nabuzaradan the chefe captayn, and the kyng of Babylons seruantes came vnto Jerusalem, & brent vp the house of the Lorde. He brent vp also the kynges palace, all the houses and all the gorgeous buyldynges in Jerusalem. And the whole hoaste of the Chaldees that were with the chefe captayn, brake downe all the walles of Jerusalem round about. As for the poore people & such folke as yet were left in the cytie, which also were falle to the kyng of Babilon, yea, & what people as yet remained: Nabuzarada the chefe capitain caried thē away prysoners. but the poore people of the countrey, did Nabuzaradan the chefe captayne leaue in the lande, to occupie the vyneyardes

Jere. l. c.

Jere. xlix. d.

E.

F.

Jere. xxxix. a. 4. reg. xxiiii. a. 2. reg. xxiii. b. 2. reg. xxiv. a. Jere. xxxix. a. 4. reg. xxv. a. Jere. xxxix. b. and. xxxix. a.

Jere. xxxix. b.

D.

a siluer. The chaines also both the pillers that were in the house of the lorde, the seate and the brasen laner that was in the house of the Lorde, and caried all the metal of them vnto Babylo. They toke away also the caldrons, mouldes, sethekes, cyssmekers, spones, and all the brasen vessell that was occupied in the seruice, with the basens, colepannes, snaynekers, potes, candelsticke, spones and cuppes, whereof some were of golde, and some of syluer. The chefe capitayne toke also the two pillers, the laner, the twelue brasen bullockes that stode vnder the seate, * whiche kyng Salomon made in the house of the Lorde: and all the vessell conteyned so muche metal, that it myght not be weyed. For euery piller was eyghtene cubytes hye, and the rope that went about it, was xii. cubytes, and foure fyngers thicke and round. Howe vpon the rope were brasen knoppes, and euery knoppe was eyne cubytes hye: and vpō the knoppes were hoopes, and pomgranates rounde about of cleane brasse. After this maner were both the pillers fashioned with the pōgranates, whereof there were an hū dreth. xxi. which hanged vpon the hoopes rounde about. The chefe capitaine also toke Seriah the hie preest, and Sophoniah that was chefe next vnto him, the thre kepers of the treasury. He toke out of the cytie a chamberlayne, which was a capitayn of the souldiers: and seuen men that were the kynges seruauntes, whiche were found in the cytie: and Sephet a capitayne that vsed to muster the men of warre, with threscore men of the countrey that were taken in the cytie. These nabuzaradan the chefe capitaine toke, and caried them to the kyng of Babylon vnto Reblath, and the kyng of Babylon caused them to be put to death at Reblath, in the lande of Hemath. And thus Juda was led away captiue, out of his owne lande. This is the summe of the people, whō Nabuchodonozor led away captyue. In the seuenth yeare of his reygne, he caried away of the Jewes thre thousand and thre and twenty. In the xviii. yeare Nabuchodonozor caried away from Jerusalē viii. hundreth two and thirty persones. In the xviii. yeare of Nabuchodonozor Nabuzaradan the chefe captayne, toke awaye seuen hundreth fourty and eyne Jewes prysoners. The whole summe of all the prysoners, is foure thousande and eyght hundreth. In the xxxvii. yeare after that Jechachym the kyng of Juda was caried away in the. xxv. daye of the. xii. moneth, Euilmerodach kyng of Babylon (the same yeare that he reygned) gaue Jechachim the kyng of Juda his pardon, & let him out of prysō, and spake louingly to him. And set his seate aboue the seates of the other kynges that were with him in Babylon. He changed also the clothes of his prysō, & he dyd eate with him all the dayes of his lyfe. And he had a continuall lyuyng geuen him of the kyng of Babylon, euery daye a certayne thynge allowed him all the dayes of his lyfe vntyll he died.

The ende of the booke of the prophet Jeremy.

The lamentacions of Jeremy.

The first chapiter.

How sytteth the cite so desolate, that sometyme was full of people? Howe is she become lyke a wydowe * whiche was the lady of all nacions? Howe is she brought vnder tribute, that ruled all landes? She weepeth sore in the nyght, so that the teares runne downe her chekes: for among all her louers, there is none that geueth her any comforte: * yea, her next frendes transgresse against her and are become her enemies. Juda is taken prisoner, because she was vexed and for seruyng so many straūge goddes she dwelleth nowe among the Heathen. She findeth no rest, all they that persecuted her, take her in strayte places, where she coulde not escape. The stretes of Sion mourne, because no man cometh nowe to the solempne feastes. All her gates are desolate, her preestes make lamentacion, her maydens are carefull, and she her selfe is in great heuinesse. Her enemies haue bene maysters ouer her, and her enemies haue prospered, because the Lorde hath chastened her for her great wickednesse: her children are led away captiue before their enemy. All the beauty of the daughter of Sion is away. Her princes are become lyke hartes that fynde no pasture. They are dryuen away before their enemy, so that they haue nomore power. Now doth Jerusalem remembre the tyme of her misery and disobedience: yea the hope & pleasure that she hath had in tymes paste, seyng her people is brought downe into the power of their enemy, and there is noman to helpe her, her enemies stand lokyng at her, & laugh her Sabbath dayes to scorne. Jerusalem hath synned ouer moze and moze, therefore is she come in decaye. All they that had her in honoure despise her, for they haue sene her vnchastnesse. Yea, she her selfe sygheth, and is ashamed of her selfe. Her chyldren are deceyued, for remembred not what would folowe, therfore is her fall so wonderfull, & there is no mā to cōforte her. O Lorde, consyder my trouble, for myne enemy hath the vpperhande: The enemy hath put his handes to all the precious thynges that she had, yea, euen before her eyes came the Heythen in and out of the Sanctuary: * whom thou (neuertheles) hast forbydden to come into thy congregacion. Thy

The. xxi. day. B. Wattinā

Ii. We. iiii. d. iiii. Reg. xx. d

Job. vi. b.

B.

Jere. lii. c.

C.

D.

Deu. xxiii. c. iii. reg. ii. c. Paral. ii. c.

people take their bread with heyuynes, & lose
what precious thyng euery man hath, that ge
neth he for meate, to saue his lyfe. Consyder,
O Lorde, and se howe vyle I am become.
Haue ye no regarde, O all ye that go forby,
beholde and se, if there be any sorowe lyke
vnto myne, wherewith the Lorde hath trou-
bled me, in the daye of his fearefull wrath.
From aboue hath he sent downe a fyre into
my bones and it burneth thē cruelly: he hath
layde a nette for my fete, and throwen me bi-
de open: he hath made me desolate, & that I
must euer be mourning. The yoke of my trans
gression is come at the last, with his hande
hath he taken it vp, and put it vp about my
necke. My strengthe is gone: the Lorde hath
deliuered me into those handes, wherout I
can not quite my selfe. The Lorde hath de-
stroyed all the myghty men, that were in me.
He hath proclaymed a feast, to slaughter all
my best men. The Lorde hath troden downe
the doughter of Iuda, like as it were in a wine
Iuem.iiii.c. pressle. Therfore do I wepe, and myne
Thre.ii.c. eyen gushe out of water: for the comfort that
should quicken me, is farre from me. My chil
dren are driuen away, for why? the enemye
hath gotten the vpperhande. Syon casteth
out her handes, and there is no man to com-
forte her. The Lorde hath layed the enemies
rounde about Jacob, and Jerusalem is beco-
me abhominacion in the myddest of them.
Dan.ix.a. The Lordes righteous, for I haue pro-
uoked his countenaunce vnto angre. O take
hede all ye people, and consider my heynes.
My maydens and my young menne are ledde
awaye into captiuitie. I called for my louers,
but they beggled me: for my priestes & counse-
lers, but they perished, euen whyle they sought
for meate to saue their lyues. Consyder
Thren.ii.c. (O Lorde) howe I am troubled, my bowbe
is disquieted, my harte turneth about in me,
and I am full of heynesse: because I rebel
led stubburnly. The swearde hurteth me with
out, and within I am lyke vnto death. They
heare my mourning, but there is none that
will comforte me. All myne enemies haue heard
of my trouble and are glad thereof, because
thou hast done it, and thou shalt bringe forth
the tyme whiche thou called est, when they
also shalbe like vnto me. From the shal come
all their aduersitie, thou shalt plucke them
away euen as thou hast plucked me, because
of al my wickednesse. For my sorowe is ve-
ry great, and my harte is heuy.

The. v. Chapiter.

Esa.xlvii.a. Alas, how hath the Lorde darkened the
Thre.iiii.b. doughter of Syon in his wrath?
And as for the honoure of Israell, he hath
cast it downe from heauen vnto the yearth.
Nowe happened it, that he remembred not his
Exo.xxix.a. owne fote stole whē he was angry? The Lord
swalowed vp all the habitacions of Jacob
without any fauour, all the strong places of
the doughter Juda hathe he broken in his
wrath, and throwen them downe to the grounde
her kyngdome and her princes hath he sus-
pended. In the wrath of his indignacion he
hath broken all the horne of Israell, he hathe
withdrawen his ryght hande from the enemy
ge, a flambe of fyre is kyndled in Jacob, and
hath consumed vp all rounde about. He hath
bent his bowe like an enemy, he hath tarried
his ryght hande as an aduersary, and euery
thyng that was pleasaunt to se, he hath smit-
ten it downe. He hath poured out his wrath
lyke a fyre into the tabernacle of the dough-
ter of Sion. The Lorde is become like as it
were an enemy, he hath deuoured Israell and
all his palaces: yea, all his strong holdes
hath he destroyed, and fylled the doughter of
Iuda with much sorowe and heuinesse. Her 18.
tabernacle (which was like a garden of plea- Jere.lii.b.
sure) hath he destroyed: her hie solempne feastes
hath he put downe. The Lorde hathe
brought it so to passe: that the hie solempne
feastes and Sabbothes in Sion, are cleane
forgotten. In his heuy displeasure hath he
made the kyng and priestes to be despysed.
The Lorde hath forsaken his owne aultar,
and hath abhorred his owne sanctuary, and
hath geuen the walles of their tounes into
the handes of the enemy. Their enemies made
a noyse in the house of the Lord, as it had
bene in a solempne feast daye. The Lorde C.
thought to breake downe the walles of the
doughter of Sion, he spred out his line, and
drue not in his hande til he had destroied the
Therfore mourne the turrets and the broken
walles toguether. Her gates are sonke down
to the ground, her barres are broken, & smit-
ten in sondre, * her kynges and princes are Jere.lii.b.
caried away to the gentyles. They haue nei-
ther lawe nor prophetes, nor yet any vysion
from the Lorde. The senatours of the dough-
ter of Sion, sitte vpon the grounde in silen-
ce: they haue strawed asshes vpon their hea-
des, and gerded them selues with sackecloth.
The maydens of Jerusalē hange downe their
heades to the ground. Myne eyen begyn to
Thren.ii.a. caste me thorowe wepyng, * my body is dis-
quieted, my liuer is poured vpon the earth, for
the great hurt of my people, seyng the chyl-
dren and babes did swoune in the stretes of D.
the citie. Euen when they spake to their mo-
thers: where is meate and drinke? for whyle
they so sayde, they fel downe in the stretes of
the citie, like as they had bene wounded, and
come tied in their mothers bosome. What shal
I saye of the, O thou doughter Jerusalem,
to whome shall I liken the? To whome shall
I compare the, O thou doughter Sion, to E.
comforte the withal? Thy hurte is like a maine Je.v.b.xliii.d
grefe: who may heale the? Thy prophetes ha- xxiii.c.xxvii.d
ue loued out vaine and folysh thynges for the xxix.b.

UMI

thy hāde not fro the ouer the of thy wicked vnelle, to kepe the from captiuitee: but haue ouertaken the, and thou art calded scatteryd the a broade. All they that go by the, clappe their handes at the: hyssyng and waggyng their heades vpon the doughter Jerusalem, and say, is this the citie that menne call to sayne: wherein the hole lande reioyseth? All thyne enemies gape vpon the, whysperyng and bytyng their tieth, saiyng: let vs deuoure, for the tyme that we loked for, is come, we haue sonde and fene it. The Lorde hath fulfylled the thynge that he was purposed to doe, and performed that he had decreed long ago, he hath destroyed, and not spared, he hath caused thine aduersary to triumphe ouer the, and set vp the horne of thyne enemie. Let thyne harte crie vnto the lorde, O thou cytie of the doughter Syon, let thy teares runne downe like a ryuer, day and nyght, rest not, and lette not the apple of thyne eye leaue of. Stande vp, and make thy prayer in the fyrste watche of the nyght, poure out thyne harte like water before the Lorde: lift vp thyne handes for the lyues of thy young chyldren, that die of hongre in the stretes. Beholde, O lorde, and consider, why haste thou gathered me vp so cleane? Shall the women then eate their own frute, euen chyldren of a spanne long? Shall the prieste and prophetes be slayne thus in the sanctuary of the Lorde? Young and olde lye behynde the stretes vpon the ground, my maydens and young men are slayne with the swearde: whome thou in the day of thy wrath hast indignacion hast put to death, yea euen thou hast put them to death, and not spared them. My neyghbours that are round about me, hast thou called as it were to a feast day: so that in the daie of the Lordes wrath none escaped, neyther was any left behynde. Those that I haue brought and nourysshed, hath myne enemy destroyed.

The.iij. Chapiter.

I am the man (that haue sene the rod of his wrath) haue experience of myserye. He hath led me, yea, into darkenesse, but not into lyght. Against me only he turneth his hande, and layeth it euer vpon me. My flesshe and my skynne hath he made olde, and my bones hath he brused. He hath buylded round about me, and closed me in with gal and trauaile. He hath set me in darkenesse, as they that be dead for euer. He hath so hedged me in, that I can not gette out, and hath layde heuy lynkes vpon me. Though I crye and call pitefully, yet heareth he not my prayer. He hath stopped vp my wayes with foure squared stones, and made my pathes crooked. He laieth wayte for me like a Beare, and as a Lyon in a hole. He hath marred my wayes, & broken me in peces, he hath layed me waste al together. He hath bent his bowe and made me a stil mete a marke to shote at. The arrowes of his quyuer hath he shote euen into my reynes. I am laughyng to scorne of all my people, they make songes vpon me all the day long. He hath fylled me with bitternesse, and gyuen me wormewood to drynke. He hathe smytten my tieth in peces with stones, and rolled me in the dust. He hath put my soule out of rest, I forgette all good thynges, I thoughte in my selfe: I am vndone, there is no hope for me in the Lorde. Remembre yet my misserie, and my trouble, the wormewood and the gall. Yea, thou shalt remembre them, for my soule melteth away in me. While I consydre these thynges in my harte, I gette a hope agayne. Namely it is of the Lordes mercies that we are not vtterly consumed. For truly his pytifull compassion hath not ceased. Newe mercies shall they be, that shewe vpon the early yeas in the day spryng (so) great is thy faithfulnesse. The Lorde is my portion, saieth my soule therefore will I hope in hym. The Lorde is good vnto them, that put their trust in hym, and to the soule that seketh after hym. It is good man with rulnes and pacience tarieth for the health of the Lorde. It is good for a man to take the yoke vpon hym from his youth vp. He sitteth alone, he holdeth hym styl, & dwelleth quietly by hym self. He layth his face vpon the yearth, if (perchance) there happen to be any hope. He offereth his cheke to the smyter. He wyl be content with reproues. For the Lorde wil not forsake for euer, but though he punyshe hym: yet according to the multitude of his mercies, he sorryeth to grace agayne: For he doth not plage, and cast out the chyldren of men from his harte.

To treade all the prysoners of the yearth vnder his feete. To mowe the iudgement of man before the hyghest. To condempne a man in his cause. The Lord hath not pleasure in such thynges. What is he then that saieth: there should some thyng be done with out the Lordes commaundement. Out of the mouthe of the Hyghest goeth not euell and good? Wherefore then murmureth the lyuyng man? let him murmure at his own sinne. Let vs loke wel vpon our owne wayes, and remembre our selues, and turne agayne to the Lorde. Let vs lyft vp our hartes with oure handes vnto the Lorde that is in heauen. We haue bene disseblers, and haue offended, wilt thou therefore not be entreated? Thou hast couered vs in thy wrath, and persecuted vs, thou hast slayne vs without any fauoure. Thou hast hyd thy selfe in a cloude, that our prayer should not go thorowe. Thou hast made vs outcastes, and to be despysed among the people. All oure enemyes gape vpon vs. Feare, and pytie is come vpon vs, yea, decaye and destruccion. Whole ryuers of wa-

Deut.xiij.c. and.xxx.a. Iere. xxix.c.

C.

Thre.xxij.day Mattins. K.

Iere. xx.d.

E.

D.

1.Reg.iij.

E.

Iob.xxxi.d. Esai.xiiij.d.

Ecclꝛ.xxxv.d.

Gen.i.d.

tio gushe out of myne eyes, for the great hurt of my people. Myne eyes runne, and can not cease, for there is no rest. [O Lorde, when wilt thou loke downe from heauen, and consyder? Myne eyes breake my harte because of all the doughters of my cytie. Myne enemies hunted me out starpely, lyke a bryde, yea and that without cause. They haue put downe my lyfe into a pyt, and they haue caste stones vpon me. They powred water vpon my head, then thought I nowe am I vndone. [I called vpon thy name, O Lorde, out of the depe pyt. Thou haste hearde my voyce, and haste not turned away thyne eares from my syghyng and cryeng. Thou hast endyned the tyme vnto me, when I called vpō the, and hast sayd: feare not. Thou (O Lorde) hast mayntened the cause of my soule, and hast redemed my lyfe. O Lorde thou haste sene my blaspheme, take thou my cause vpō the. Thou hast well consydered howe they go about to doe me harme, and that all their counselles are agaynst me. Thou hast hearde their despitefull wordes (O Lorde) yea, and all their ymaginacions agaynst me. The lyppes of myne enemies, and their deuyses that they take agaynst me, all the daye long. Thou seest also their sittyng to owne and their risyng vp, they make their songes of nothyng but of me. Reuarde them (O Lorde) accordyng to the woorkes of their handes. Geue them an obstinate harte euen thy curse. Persecute thē (O Lorde) with thyne indygnacion, and roote them out from vnder the heauen.

¶ The iii. Chapitre.

How is the gold become so dimme. How is the goodly colour of it so soore chaunged and the stones of the Sanctuary thus scattered in the corner of euery strete. The children of Syon that were alwayes so bewdefull, and clothed with the most precious golde: howe are they now become lyke the pearthen vessells, whiche be made with the potters handes. The Dragons gene their young ones sucke with bare brestes: but the daughter of my people is cruell, and dwelleth in the wildernesse like the Ostriches. The tongues of the suckyng childē cleaue to the rofe of their mouthes for very thirst. The yong children aske bread, but there is no man that geueth it them. They that were wont to fare delicately, perysh in the stretes, they that afore were brought vp in purple, maze nowe vpon dongehilles. The synne of the daughter of my people is become greater thē the wickednesse of Sodome, that sodeynly was destroyed, and not taken with handes. Her abstinence (or Nazarites) were whyter then the snowe or mylke, their colour was fresher then Corall, their beauty lyke the Sapphir. But nowe their faces be very black. In somuche that men shall not know them in the stretes. * Their skynne cleaueth to their bones. It is wythered, and become lyke a dry stocke. They that be slayne with the swearde are happier then suche as die of hunger, and perysshe alwaye sampe (wyng) for the fruites of the fielde. The women (whiche of nature are pitifull) haue sodden their owne children with their handes, that they myght be their meate in the miserable destruction of the daughter of my people. [The Lorde hath performed his fearce wrath, he hathe powred out the furiousnesse of his displeasure, he hath kyndled a fyre in Syon, whiche hath consumed the foundacions thereof. Neyther the kynges of the yearthe, nor all the enhabitours of the worlde, would haue beleued that the enemy and aduersary should haue come in at the gates of the cytie of Jerusalem, whiche nowe (wherefore is) come to passe (for the synne of the prophetes, and for the wickednesse of her priestes, that haue shed innocentes bloude within her. So that blynde men wente stombling in the stretes, and stayned themselues with bloude. They woulde in no wyse touche their garmentes. But they cried vnto euery man, fye the staynyng, away get you heare, touche it not. Yea, they fled, & remoued from them: yea, they haue sayd amōg the Gentyles, they shall no more dwell in this cytie. The countenaunce of the Lorde hathe deuyded them, and shall neuer loke more vpō them. For they them selues neyther regarded the priestes, nor pytied the elders. Wherefore yet our eyes fayle vs, while we loke for vayne helpe, seyng we be euer waytyng vpon a people, that can doe vs no good. They layd so sharpe wayte for vs, that we cannot go saufe vpon the stretes, for our ende is come, oure dayes are fulfylled, oure ende is here. * Oure persecutors are swifter then the Egles of the ayre, they followed vpon vs ouer the mountaynes, and layd wayte for vs in the wildernesse. The breth of our mouthe, euen the anoynted Lorde him selfe was taken in their net, of whom we say: Vnder his shadowe we shalbe preserued among the Gentyles. And thou (O doughter Edom) that dwellest in the lande of Hus, be glad and reioyce: for the cup shall come vnto the also, which when thou supprest of, thou shalt be dronken & thy synnes be well punyshed (O thou doughter Syon) he will not suffre the to be caryed away any more. But thy wickednes (O doughter Edom) shall he visite, and for thy synnes take he shall leade the into captiuitie.

¶ The. b. Chapitre.

Call to remembraunce (O Lorde) what we haue suffered, consyder, and se our confusion. Our enheritaunce is turned to the straungers, & our houses to the alyantes. We are become careful & fatherlesse, & our mothers are as the widowes. We are fayne to drynke our [illegible]

Lam. ii. a.

Psalm. cii. a.

Deut. xxviii. liii. reg. vi. c.

Ezech. v. c.

Gene. xix. a.

Thre. ii. a.

Esaye xlvii. a.

Jere. xlviii. a. Abac. i. a.

Gen. ii. b.

The xvii. day Matins.

owne water for money, and our owne wood must we by with money. Our nekkes are vnder persecution, we are wery, & haue no rest.

D. Afore tyme we yelded our selues to the Egiptians, and nowe to the Assirians, onely that we myght haue bread enough. * Our fathers (which nowe are gone) haue synned, and we must beare their wickednesse. Seruauntes haue the rule of vs, and no man deliuereth vs out of their handes. We must get our liuyng with the perill of our lyues, because of the drouth of the wyldernesse. Our skynne is as it had bene brent in an ouen, for very sore hũger. C. The wyues are rauyshed in Sion, and the maydens in the cities of Iuda. The princes are hanged vp with the handes of the enemies, they haue not spared the olde sage men they haue taken younge mennes lyues from them, and the boyes are hanged vp vpõ trees. The elders sytte no more vnder the gates, and the young menne vse no more playyng of musicke. The ioye of oure harte is gone, our mery queere is turned into mourning. The garland of our head is fallen: alas, that we euer synned so sore. D. Therefore, our harte is full of heuinesse, and our eyes dym: because of the hyll of Sion that is destroyed. Ju consyte that the foxes ruane vpõ it. But thou, O lord that remaynest for euermore, and thy seate endure without end: wherfore wilt thou thꝰ forget vs, and forsake vs so long? * O Lord turne thou vs vnto the, and so shal we be turned. Renue our dayes as in olde tymes, for thou hast banyshed vs now long enough, and hast bene sore displeased at vs.

¶ The ende of the Lamentacions of Jeremie.

The booke of the Prophete Ezechiel.

The. first. Chapiter.

1. It chaunced in the thirty yere the fyfth daye of the fourth moneth, that I was among the prisoners by the ryuer of Cobar: where the heauens opened, & I sawe a vision of God. Now the fyfth day of the moneth made out the fifth yeare of king Joachims captiuitie. At the same tyme came the worde of the lord vnto Ezechiel the sonne of Buzi the preest, in the lande of the Chaldees, by the water of Cobar * where the hande of the lorde came vpon hym. And I loked, & beholde, a stormie winde came out of the north with a great cloude full of fyre, which with his glittring lightened al rounde about. And in the middest of the fyre it was all cleare lyke the face of an Aungel, and as it were the lykenesse of foure beastes, and this was their likenesse. They were fashioned lyke a man, sauyng that euery one had foure faces, and foure wynges. Their legges were streyght but their feete were lyke bullockes feete, and they glistered, as it had bene fayre couched metall. Vnder their wynges, vpon all the foure corners they had mennes handes. Their faces and their wynges were towarde the foure corners: yet were the wynges so, that one ouer touched an other. When they went they turned not about, but euery one went streyght forwarde. Furthermore this was the similitude of their faces. * Vpon the right syde of these foure, these faces were lyke the face of a man, and the face of a Lyon. But vpon the left syde they had the face of an oxe, and the face of an Aegle. Their faces also and their wynges were spred out aboue, so that twoo wynges of one touched euer two wynges of an other, and with the other they couered their body. Euery one when it went, it went streyght forward. Where as the spirite ledde them, thether they went, * and turned not about in their goyng. The fashion and countenaunce of the beastes was lyke hote coales of fyre, euen as though burnyng cressettes had bene among the beastes, (this was the vision) and the fyre gaue a glysten, and out of the fyre there went lyghtenyng. When the beastes went forward and backewarde, one would haue thought it had lyghtened. Now when I had well coasyded the beastes, I sawe a worke of wheles vpon the yearthe, with foure faces also vnto the beastes. The fashion and worke of the wheles was lyke the sea. The foure wheles were fayned and made (to loke vpon) as it had bene one whele in an other. When one went forwarde, they wente all foure, and turned them not aboute in their goynges. They were large, greate and fearyble to looke vpon. Their backes were full of eyes rounde about them all foure. When the beastes went, the wheles went also with them. And when the beastes lifte them selues vp frõ the earth the wheles were lyft vp also. Whether soeuer the spirite went, thether went they also, and the wheles were lyft vp and folowed the for the spirite of lyfe was in the wheles. When the beastes went forthe, Gode fyll, & lift them selues from the yearth, then the wheles also went, Gode fyll, and were lift for the byrth of lyfe was in the wheles. Aboue ouer the heades of the beastes there was a firmament, which was fashioned as it hadde bene of the moste pure Christal, and that was spred out aboue vpon their heades, vnder the same firmament were their wynges layde abroad, one toward an other and two wynges couered the body of euery beaste. And when they went forth, I herde the noyse of their wynges, lyke the noyse of greate waters, as it had bene the noyse of the greate God, and a rushyng together as it were of an hoaste of men. And when they stoode still, they lette

bowne their wynges. Marke when they stode still and had letten downe their wynges, ie thundred in the firmament that was above their heades. Above the firmament that was ouer their heades, there was the likenes of a
G. seate, as it had bene made of Saphire. Upon
Ezec.viii.a. the seate there sat one like a man. I beheld hym, and he shone like an Aungell, as it had bene all of eye within from his loynes vpwarde. And beneth, when I loked vpon hym vnto the loynes, me thought he was like a shyning eye, the greatly light on euery side of him, the lyne a glittering that lightened rounde about, was like a raynbowe, which in a rainy daye appeareth in the cloudes. Euen so was the similitude, wherin the glory of the Lorde appeared. When I saw it, I fell vpon my face & worshipped vnto the voyce of hym that spake.

Cultong. A. ¶ The ii. Chapiter.

Ezec.iii.d. AND he sayde vnto me: Stande vp vpon thy feete (O thou sonne of man) and I will talke with the. And as he was communyng with me, the spirite came into me, and set me vp vpon my feete: so that I marked the thyng that he sayd vnto me. And he sayd: Beholde, thou sonne of man: I will sende the to the children of Israell, to those vnnaturall and obstinate people: for they haue taken part agaynst me, and are runne away from me both they and their forefathers, vnto this daye.
Eze.xxii.a. B. Yea, I will sende the vnto a people that haue rough visages & fierce stomaches, vnto whō thou shalt saye on this maner: Thus the lord God himselfe hath spoke, that whether they be obedient or no (for it is a frowarde housholde) they may know yet that there hath bene a prophet amōg them. Therfore (thou sonne
Jere.i.c. of man) feare thē not, neither be afraid of their wordes, for prouokers and thornes are with the. Yea, thou dwellest among scorpiones, but feare not their wordes, be not abashed at their lokes, for it is a frowarde housholde. Speake thou my wordes vnto them, whether they be obedient or not, for they are obstinate.
D. Wherfore, thou sonne of man, obeye thou all thynges that I saye vnto the, and be not thou stynecked, like as they are a stinecked housholde. Open thy mouthe, & eate that I geue the. So as I was lokyng vp behold there was sente vnto me a hand, wherin was
Ezec.ii.a. closed a booke, and the hande opened it before me, and it was written within and without full of carefull mourninges: alas, & wo.

The xviij. dap Matthei. E. ¶ The iii. Chapiter.

Jere.xb.c. Apoca.x.b. Ezec.xl.c. AND he sayde vnto me: Thou sonne of man, eate that whatsoeuer is before the: eate that booke and go thy way, & speake vnto the children of Israel. So I opened my mouthe, & he gaue me the booke for to eate, and sayde vnto me: Thou sonne of man, thy belly shall eate, thy bowels shall be filled with the boke

* and it was in my mouthe euen as hony. And he sayde vnto me, thou sonne of man, Psal.lxix.b. cxix.b. Apoca.xi.a. Jere.i.c. B.
* get the vnto the house of Israel, and speake them the wordes that I commande the to. I sende the not to the people that haue a straunge tonge or vnknowen speache, but vnto the house of Israell: not to many nacions whiche haue rough speeches and harde languages, whose wordes thou canst not vnderstande. Neuertheles if I sent the to those people they would folowe the. But the house of Israell will not folowe the, for they will not folowe me: yea, all the house of Israell haue hylle foreheades, and harde hartes. Beholde Jonas.iii.a. Mich.iii.b.
therfore I will make thy face preuayle against their faces, and harden thy foreheade against their foreheades: so that thy foreheade shalbe harder then an * Adamaunte or Flint Zach.vii.b.
stone: that thou mayest feare them the lesse, and be lesse afrayed of the, for they are a frowarde housholde. Moreouer he sayde vnto me, C.
thou sonne of man, take diligent heede with thyne eares to the wordes that I speake vnto the, fasten them in thyne harte, and go to the prysoners of thy people, speake vnto the, and saye on this maner: Thus the lord God hath spoken: whether ye heare or feare not. With that the spirite toke me vp. And I herde the noyse of a great rushyng and remouyng of the mosse blessed glory of the lord out of his place. I herde also the noyse of the wynges of the beastes, that rubbed one agaynst an other ye, and the rushyng of the wheles that were by them, with a rushyng and noyse was very great. So the spirite toke me vp, and caried me awaye. I Ezec.viii.b. and.xi.b.
went with an heuy and sorowfull mynde, but the hand of the lord comforted me right sore. And so in the beginnyng of the moneth Abib I came to the prysoners that dwelt by the D.
water of Tubal, and remayned in the place Psa.cxxxvii.a
where they were. And so continued I among them seuen dayes being very sory. And when the seuen dayes were expyred, the word came vnto me: Thou sonne of man, I haue made Eze.xxxiii.b
the a watcheman vnto the house of Israell, therefore take good hede to the wordes of my mouthe, and geue them warnyng of my commaundement. If I saye vnto the concernyng the vngodly man, that (without doubt) he must E.
dye, and thou geuest not hym warnyng, nor speakest vnto hym that he may turne from his vngodly waye, and so to liue: Then shall the same vngodly man dye in his owne vnrighteousnesse, but his bloude will I require of thy hande. Neuertheles (if thou geue warnyng vnto the wicked, and yet he conuerte not from his vngodlynesse, then shall he dye in his owne wickednesse, but thou hast deliuered thy soule. Now if a righteous man forsake his righteousnesse, and do the thyng that is euil, I will laye a stumbling blocke before hym, Ezec.xviii.

and he shall die, because thou hast not geuen
hym warnyng: yee, dye shall he in his wyc-
kednesse, so that the vertue which he hath done be-
fore, shall not be thanked: but his blood
will I require at thyne hande, because thou
hast not geuen vnto the wicked warnyng, that he should
not, and so the vngodly is not founde, that he
shall dye, because he hath receaued the
warnyng, and thou hast deliuered thy soule.
Moreouer came the hande of the Lorde vpon
me, and he sayde vnto me: Stande vp, and go
forth into the fielde, that I may there talke with the.
So when I had risen vp, and gone forthe into
the fielde: Beholde, the glory of the Lorde
stode there, like as I came it afore, by the
water of Chebar. Then fell I downe vpon
my face, and the spirite came into me, which
sette me vp vpon my fete, and spake thus vn-
to me: Go thy wayes and shutte thy selfe in thine
house. Beholde, O thou sonne of man, there
shall vnpayen be brought for to bynde the
withall, so that thou shalt not escape out of
the. And I will make thy tongue cleaue fast to
the roofe of thy mouthe, that thou shalt be
domme, and not be as a chyder with them, for
it is an obstinate housholde. But whē I speake
vnto the, then open thy mouthe, and saye:
Thus sayeth the Lorde God, whose hearyng
let hym heare: whose will not, let hym leaue,
for it is an obstinate housholde.

The.iv. Chapiter.

Thou sonne of man, take a tyle stone & lay
it before the, and describe vpon it the cy-
tie of Ierusalē, how it is besieged, how bule
wourkes and strong degches are trenched on
euery syde of it, destroyde also tentes and an
hoaste of men rounde about it with engines of
warre. Moreouer, take an yron panne, and set
it betwixte the and the tyle, to be made as
yron wall. Then set thy face towardes it, to
besiege it, and laye ordinaunce against it to
inwarde. This shalbe a token vnto the house
of Israell. But thou shalt lepe vpon thy left
syde, and laye the synne of the house of Is-
rael vpon the. Euen eue dayes appointed,
thou shalt lepe vpon that syde, & beare their
synnes. Neuertheles, I will appoint the
a tyme to put of their synnes, and the nombre
of the dayes. Three hundred & xc. dayes must
thou beare the wickednesse of the house of
Israell. When thou hast fulfilled these daies
lye downe agayne, and lepe vpon thy right
side eourtye daies, and beare the sinnes of the
house of Iuda. A daie for a yeare, a day (I
saye) for a yeare will I euer laye vpon the.
Therefore set nowe thy face against that be-
sieged Ierusalem, and discouer thine arme,
that thou maiest prophecy against it. Beholde,
I will laye chaynes vpon the that thou shalt
not turne the frō one syde to another, til thou
hast ended the dayes of thy besegyng.
Therefore take vnto the wheate, barly beanes,
and lentes, Millum, & fitches, and put them
together in a vessell, and make the loues of
breade therof, according vnto the nombre of the
daies that thou shalt lie vpon thy syde: that
thou maiest haue bread to eate euen three hun-
dred & xc. daies. And the meate that thou eat-
test shall haue a certeine weyght appointed, na-
mely twenty sycles euery day. This appoyn-
ted meate shalt thou eate daily from the begin-
nyng to the ende. Thou shalt drynke also a
certeyne measure of water: Namely, the sixth
parte of an Hin shalt thou drynke daily from
the beginnyng vnto the ende. Daily eate it shalt
thou eate, yet shalt thou first bake barly cake vpon
a synder made with mans dounge, that they may so
it. And with that sayde the Lorde: Euen thus
shall the children of Israell eate their defy-
led breade in the middest of the Gētiles, amōg
whom I will scatter them. Then sayd I: Oh
Lorde God. Beholde, my soule hath neuer yet
defyled it selfe: for my youth vp hetherto, vnto
this houre, haue I not eaten of anye carkase or of that
which was rauyne of wilde beastes, neyther
came there euer any vncleane flesh in my mouth.
Where vnto he answered me, & sayde: Se
then I will graunt the to take cowes dounge
for the dounge of man, & to bake the bread with
all before them. And he sayd vnto me: Behold,
thou sonne of man, I wil minge all the pro-
uision of bread in Ierusalē, so that they shall
eate their bread, and eate it with carefulnesse.
But as for water, they shall haue their lyke
measure therof to drinke. And when they ha-
ue no more bread, nor water, one shalbe destro-
yed with an other, and famished away for their
wickednesse.

The.v. Chapiter.

Thou sonne of man, take the a sharp
knyfe, namely a rasoure. Take that and
shaue the heare of thy head and bearde. Then
take the scales and the weyght, and pondre
that heare a sondre. And after thou hast ac-
complished the dayes of the siege: burne the
third parte therof in the fyre in the middest
of the cyte, & cut the other third part in pe-
ces with a knife. But as for the third part that
remaineth cast it in the wynde, & I will drawe
out a swearde after them. Yet after warde take
a litle of the same, and binde it in thy cote lap.
Then take a certeine of it and caste it in the
middest of the fire, & burne it in the fire. Out
of the same fire shal there go a flame vpō the
whole house of Israel. Moreouer thou saist
the lord God: Thus saieth Ierusalem. I set
her in the middest of the Heythen, and aboue
that are rounde about her, but she hath de-
spised my iudgementes more then the Heythen
haue themselues, and broken my commaundemen-
tes more then the nacions that lie round about
her. For they haue cast out mine ordinaunces,
and not walked in my lawes. Therfore thus
saieth the Lorde God: For so much as ye

have done more angwysted in numbre of people, then the Heythen that dwel round about you, and ye have not walked in my lawes, nether have ye kepe myne ordinances, & ye have not iuged ryghteously as the Heythen that are rounde about you. Therfore thus saith the Lorde God: I will also come upon the, I my selfe, I saye: for in the myddest of the, will I sitte in iudgement in the syght of the Heythen, and will fulfille the of such a fashion as I never did before, nor as I never will do eftsones more: for in the, the fathers* shall eate in the myddest of thine owne towne, & the sonne & their owne fathers eate. & upon all thine will I kepe in the, and the whole remnaunt of the will I scatter into all the wyndes. Wherfore, as truly as I lyve (saith the Lorde God) seyng thou hast defyled my Sanctuary, with all manner of abhominacions, and with all thy shamefull offences: forthis cause will I also destroye the. Myne eye shal not over the, neither will I spare the. One thirt part within the shalt dye of the pestilence and of hunger: An other thyrd parte shalbe slayne to and, rounde about with the swearde: The other thyrd parte that remayneth will I scatter abroade towarde all the wyndes, and drawe out the swearde after them. Thus I will performe my indignacion, and cease my wrath against them, and ease my selfe. So that when I have fulfylled myne angre against them, they shall knowe that I am the Lorde, which with a fervent gelousy have spoken it. Moreover, I will make the waste and abhorred, before all the Heythen that dwell about the, and in the syght of all them that go by the. So that when I punyshe the in my wrathfull angre, and with the plage of my wholesome correction, thou shalt be a very abhominacio, a shame & gasing & wondryng token among the Heythen that dye about the. Even I the lorde have spoken it, & it shall come to passe, when I shote among them the perylous darte of hunger, which shall be but death. Yea, therfore shall I shote them because I will destroye you. I will* encreace hunger, and minishe all the provision of bread among you. Plages and mysery will I sende you rye, & wilde beaste also to destroie you. Pestilence and bloudshedyng shal come upō you, and the swearde will I bryng ouer you. Even I the Lorde have sayd it.

The vi. Chapiter.

AND the worde of the Lorde came unto me, saiyng: Thou sonne of man, turne thy face to the* mountaynes of Israell, that thou mayest prophecie unto them, and saye: Heare the worde of the Lorde God, Ye mountaynes of Israell: Thus hath the Lorde God spoken to the mountaynes, hylles, valleys, & dales, Beholde I, I my selfe I saye, will bryng a swearde ouer you, and cause your hye places: I will cast downe your aulters, and breake downe your ymages. Your slayne men will I lye before your gods, & the dead carcases of the children of Israell will I cast before their idoles, your bones will I destroye rounde about your aulters and dwellyng places. Where ever ye dwelle, the pill chapels layed waste; your aulters destroyed and broken, your goddes cast downe and taken awaye, your temples layed even with the ground, your owne workes cleane rooted out. Your slayne menne shall lye among you, that ye may learne to knowe howe that I am the Lorde. Those that be amonge you, and have escaped the swearde, will I leave among the Heythen, for I will scatter you among the nacions and they that escape of you, shall thynke upon me among the Heythen, where they shalbe in captivite. For that whoredome and unfaythfull harte of theirs, wherewith they runne away from me I will breake in two, and put out those eyes of theirs, that committe fornication with their goddes. Then shall they be ashamed and displeased with their selves, for the wickednesses and abhominacions which they have done, and shal learne to knowe that I am the Lorde how that it is not in vayne, that I the Lorde spake, to bryng such myserye upon them. The Lorde sayde moreover unto me: Smite thine handes togyether, & stampe with thy syete, and saye: Woe with all the abhominacions and wickednesse of the house of Israell, for because of them they shall perysshe with the swearde, with hunger, & with pestilence. Whosoo farre or nye of the pestilence be that is nye at hand, shal pezish with the swearde, and the other that remayne and that are besieged, shall die of hunger. Thus will I satisfie my wrathfull displeasure upon the. And so shal ye learne to knowe that I am the lord, when your slayne men lie amōg your goddes, and about your aulters, upon all hye hilles and toppes of mountaines, among all grene trees, among all thicke okes, even in the places where they did sacrifice to all their goddes. I will stretche mine hande out upon them, and will make the lande waste. So that it shall lie desolate & boyde, from the wildernesse of Riblathah furth, throwout all their habitacions, to learne them to knowe, that I am the Lorde.

The vij. Chap.

THe worde of the lord came unto me on this manner: The I call O thou sonne of man, thus saieth the Lord God unto the land of Israel: The ende cometh upō the land of Israell: yea, verely the ende cometh upon all the foure corners of the land. But now shal the ende come upō the, for I will sende my wrath upō the, and will punyshe the according to thy wayes, & reward thee after all thine abhominacions. Myne eye shall not spare the, neither and, &c.

Deu. xxviii. f
Ezec. liii. b
iiii. reg. xvi. f

Ier. 5b a.

W.

Ezec. xxxvi. a

Ezec. xxxvi. b

will I spare the but towarde the accordyng
to thy wayes, and declare thyne abhomina-
cions. Then shall ye knowe that I am the
Lorde. Thus speth the Lorde God: Behold,
one plage and stroke after another shall
come vpon the. The ende is come, is
come vpon the, beholde, it is come already,
thy destruccion is early come against the,
that dwellest in the lande. The tyme is at
hande, the daye of trouble is nye by, and
the crie shall not be as the soundyng against
the mountaynes. Therfore will I shortly
poure out my feare displeasure ouer the, and
fulfyll my wrath vpon the. I will iudge the
after thy wayes, and recompence the all thy
abhominacions. And myne eye shall not spare
the, neither will I spare the, but rewarde the
after thy wayes: and thyne abhominacions
shalbe punyshed in the myddes of the, to learne
you to knowe howe that I am the Lorde
that smyteth. Behold the daye is here, the
day is come, the houre is runne out, the rodde
floryssheth, pride waxeth greene, malicious vio-
lence is growen vp, and the vngodly waxen
to a rodde. None of them shall remayne ouer,
none of their riches, not one of their feete,
and no lamentacion shalbe made for the. The
time cometh, the day draweth nye: Who so
byeth, let him not reioyce, he that selleth lette
him not be sory, for why? Trouble shall come
in the myddest of them all: so that the sel-
ler shall not come againe to the thyng that he
solde, although their lyfe be yet with the ly-
uyng: for why the prophecie was preached
vnto all the people, none turned from their
synne, no man toke strength to him against
his wickednesse, to saue his owne lyfe. The
trompetters shall be blowne, and make you all
ready, but no man shall go to the battayl, for
I am wrothe with all the whole multitude.
The swearde without, pestilence and
hunger within: so that whoso is in the fielde
shalbe slayne with the sweard, and he that is
in the citie shall perysshe with hunger and pe-
stilence. And such as escape, and flie from a-
mong them shalbe vpo the hilles, lyke as the
doues in the field, every one shalbe sorayed,
because of his owne wickednesse. All handes
shalbe let downe, and all knees shalbe weake
as the water, they shall girde them selues with
sackecloth, feare shall fall vpon them, their fa-
ces shalbe confounded, & their heades shalbe
their owne: all their cast cloth in the streetes,
and their golde shalbe despised: Yea, their
siluer and golde may not deliuer them in the
daye of the feersull wrath of the Lord. They
shall not satisfie their hungrie soules neither
fill their empty bellies therewith: For it is
become their owne decaye through their wic-
kednesse. And their beautifull rotlly orna-
ment (that God had ordeined to be their great

vnto their idols. For this cause will I ma-
ke them vnclit to beholde. Moreouer, I
will deliuer the prayes of the straungers
to be spoiled, and the wicked for to be rob-
bed, and they shall defyle it. My face will I
turne from them, my treasury shalbe defyled,
for the theues shall go into it, & spoyle it.
Make a chayne, for the lande is whole beset-
led with vnrighteous iudgement of innocent
bloude, and the citie is full of violent oppres-
sion. Wherfore I will bryng the moste cruell
tyrannes from among the heathen, to take
their houses in possession. I will make the
pompe of the proude to ceasse, and their sanc-
tuary shalbe defyled. When trouble co-
meth, they shall seke peare, but they shall haue
none. One mischefe and rumour shall follo-
we another, and one rumour shall come af-
ter another. Then shal they seke visions of
prayne at their prophetes, the lawe shalbe
gone from the priestes, and counsell from
the elders. The kynges shall mourne, the
princes shalbe clothed with heuynesse, and
the handes of the people in the lande shall
tremble for feare. I will do vnto them after
their owne wayes, according to their owne
iudgementes will I iudge them, to the entent they
may knowe that I am the Lorde.

The. viii. Chapiter.

It happened, that in the sixth yere, the
fifteth day of the sixth moneth, I sate in my
house, and the lordes of the counsell of Iu-
da with me, and the hande of the Lorde God
fell euen there vpon me. And as I loked vp,
I sawe as it were a lykenesse of fyre from
hys loynes downwarde, and from his loynes
vpwarde it shyned marueilously cleere, and lyke
as Aumbre is wont to loke vpon. And it
stretched forth an hande and tooke me by the
heare locke of my head, and the spirite lyft
me vp betwixt heauen & earth, and brought
me in a vision to Ierusalem, into the entry
of the inner porte that lyeth towarde the
North, where stode an ymage, with whome
he that hath all thynges in his power, was
very wroth. And beholde, the glory of the
God of Israell was in the same place, euen
as I had sene it afore in the fielde. And
he sayde vnto me: Thou sonne of man, lyft
vp thyne eyes, and loke towarde the North.
Then lyft I vp myne eyes towarde the
North, and beheld: beside the porte Northe-
warde, there was an aultar made vnto the
ymage of prouocation in the very entryng
in. And he sayde furthermore vnto me: Thou
sonne of man, seest thou what these do? Seest
thou the great abhominacions that the house
of Israell committeth in this place, to driue
me from my sanctuary? But turne the aboute,
and thou shalt se yet greater abhominacions.
And when he brought me to the court gate

hole in the wal. Then said he vnto me: Thou sonne of man, digge thorough the wall, and when I had digged thorough the wal, behold there was a dore. And he said vnto me, go thy way in, and loke what wicked abhominacions thei do here. So I went in, and sawe, & behold, there ware al maner images of wormes and beastes, all idolles and abhominacions of the house of Israell, painted euery one rounde about the wall. There stode also before these ymages. * lxx. lordes of the counsel of the house of Israel, and in the mids dest of them stode Jazanias the sonne of Saphan. And euery one of them had a censour in his hande, and out of the encense there went a smoke as it had been a cloude. Then said he vnto me: thou sonne of man, hast thou sene what the senatours of the house of Israell do secretly, euery one in his chambre? * For thei say: Tushe, the lorde seeth vs not, the lorde regardeth not the worlde. And he sayed vnto me: Turne the yet again, and thou shalt se yet greater abhominacions that thei doe. And with that he brought me to the dore of the porte of the lordes house, towarde the North. And behold there satte women mourning for Thamus. Then said he vnto me: hast thou sene this, thou sonne of man? Turne the about, and thou shalt se yet greater abhominacions then these are. And so he brought me into the inwarde courte of the lordes house and beholde at the porte of the lordes house betwixt the coore entry and the aultar, there ware .xxv. men, that tourned their backes vpon the temple of the lorde, and their faces towarde the East, and these worshipped the Sunne. And he said vnto me: hast thou sene this, thou sonne of man? thynketh the house of Juda that it is but a trifle, to do these abhominacions, here? Should they fyl the land ful of wickednesse, and vndertake to prouoke me to angre? Yea, and purposely to caste vp their noses vpon me? Therefore wil I also do some thyng in my wrathfull displeasure, to that myne eye shal not ouersee them, neither wil I spare them. * Yea, and though thei cry in myne eares with a loude voice, yet will I not heare them.

The. ix. Chapiter.

Also cryed with a loude voice in myne eares, saying: Come, heare ye rulers of the citie, euery man with his weponed hand to the slaughter. Then came there sixe men out of the strete of the vpper porte towarde the North, & euery man a weapon in his hand to the slaughter. There was one amongest them that had on him a lynnen raiment, and a writers ynkhorne by his syde. These wente in, and stode before the brasen aultar: for the glory of the Lord was gone away from the * Cherub whiche was vpon hym, and was come downe to the threshold of the house, and he called the man that hadde the lynnen raiment vpon hym, and the writers ynkhorne by his syde, and the Lorde said vnto hym: go thy way thorough the citie of Jerusalem, and set a marke vpon the foreheades of them that mourne and are sory for all the abhominacions that be doen therin. And to the other he said, that I might heare. * Go ye after hym through the citie, slea, and ouer see none, spare none: kyll, and destroy both olde men and young, maidens, children and wiues But as for those, that haue the marke vpon them, se that you touch them not. * & begynne at my sanctuary. Then thei beganne at the elders, which ware in the temple, for he had said vnto them: When ye haue defyled the temple, and filled the courte with the slaine, the go your way forthe. So thei went out, and slue downe through the citie. Now when thei had doen the slaughter, and I yet escaped: I fel down vpon my face, and cryed, saying: O Lorde God, wilt thou then destroy al the residue of Israell, in thy sore displeasure, that thou hast poured vpon Jerusalem? Then said he vnto me: The wickednesse of the house of Israel and Juda is very great so that the lande is ful of bloude, and the citie ful of vnrighteousnesse. For thei say: Tush * the Lorde regardeth not the yearthe, he seeth vs not. Therefore will I vpon them, * myne eye shal not ouersee them neither will I spare them, but wil recompence their wickednesse vpon their heades. And beholde, the man that had the lynnen raiment vpon hym, and the writers ynkhorne by his syde tolde al the matter how it happened, and said: Lord as thou hast commaunded me, so I haue doen.

The. x. Chapiter

And as I loked, behold, in the firmament that was above the Cherubins there appered the similitude of a stoole of Saphir vpon them. * Then said he that satte therin, to hym that had the lynnen raiment vpon hym: Crepe in betwene the wheles that are vnder the Cherubyns, & take thyne handful of hote coales out from betwene the Cherubyns, and cast them ouer the citie. And he crept in that I might see. Now the Cherubyns stode vpon the righte syde of the house, when the man went in, and the cloude filled the inner ouert. * But the glory of the Lorde remoued from the Cherubyns, & came vpon the threshold of the house: so that the temple was ful of cloudes, and the court was full of the lyght of the lordes glorie: Yea, & the sound of the Cherubyns wynges was harde into the vtter court, lyke as it had ben the voice of the almighty God, when he speaketh. Now when he had bidden the man that was clothed in lynnen, to go and take the hote coales from the middest of the wheles whiche ware vnder the Cherubyns: he went and stode be-

tyde the wheles. Then the one Cherub reached forthe his hande from vnder the Cherubyns, vnto the fyre that was betwene the Cherubyns, and toke therof, and gaue it vnto hym that had on the lynen raiment in his hande: who the toke it, and went out. And vnder the wynges of the Cherubins, there appeered the likenesse of a mans hande. I sawe also foure wheles beyde the Cherubynnes, so that by euery cherub ther stoode a whele. And the wheles ware (to loke vpon) after the fashion of the precious stone of Tharsis, yea (vnto the sight) thei wat al foure of one fashion, as if one whele had been within another. When thei went forth, thei went al foure togeither, not turnyng about in their goyng. But where the first went, thether went thei after also, so that thei turned not about in goyng. Their whole bodies, their backes, their handes and wynges: yea, and the wheles also ware al ful of yies round about them al foure. And I hearde hym call the wheles. * Euery one of them had foure faces: so that the one face was the face of a Cherub, the seconde of a Man, the thirde of a Lyon, the fourth of an Eagle, and thei ware lifted vp a boue. This is the beaste that I sawe at the water of Cobar. Now when the Cherubins went, the wheles went with them, and when the Cherubyns moued their wynges to lifte them selues vpwarde: the wheles remained not behynd, but ware with them also. Shortely when thei stode, there stode also. And when thei ware lifted vp, the wheles ware lifte vp also with them, for the spirite of life was in the wheles. * Then the glory of the Lord was lifte vp from the threshold of the temple, and remained vpon the Cherubyns. And the Cherubyns lyfted vp their wynges, and lifte them selues vp from the yearth: so that I sawe when thei went, the wheles with them. And thei stode at the East syde of the porte that is in the house of the Lorde. So the glory of the Lord was vpon them. This is the beast that I sawe vnder the God of Israel by the water of Cobar. And I perceiued that it was the Cherubyns. Euery one had foure faces, and euery one foure wynges, and vnder their wynges, as it ware mens handes. Now the figure of their faces was euen as I had seen the by the water of Cobar, so was the countenance of the. Euery one in his goyng went streight forward.

The .xi. chapiter.

MOreouer, the spirite of the Lord lifte me vp, and brought me vnto the East porte of the Lordes house. And behold, there were xxv. men vnder the dore among whom I sawe Jaazniah the sonne of Azur, and Pheltiah the sonne of Bananiah, the rulers of the people. Then said the Lorde vnto me. Thou sonne of man, these men ymagine mischiefe, & a wicked counsail take thei in this citie, tellynge: Tush, there is no destruction at hande, let vs builde houses: this Jerusalem is the cauldron, and we be the flesh. Therfore shalt thou prophesy vnto the: O sonne of man, prophesy shalt thou vnto the. Then fell the spirit of the Lorde vpon me, and said vnto me: Speake, thus saith the Lorde: On this maner haue ye spoken (O ye house of Israel) & I know the ymaginacions of your hartes. Many one haue ye murthered in this citie, and tilled the stretes full of the slaine. Therfore thus saith the lord God: the slaine men that ye haue laied on the grounde in the citie are the flesh, and this citie is the cauldron: But I wil bryng you out of it. Ye haue feared the sweard, & I wil bryng a sweard ouer you saith the Lorde God. I will bryng you out of this citie & deliuer you into your enemies hande, & wil condempne you. Ye shal be slaine in al the coastes of Israel, I wil be auenged of you: to learne you to knowe that I am the Lorde. This citie shall not be your caudron, neither shal ye be the flesche therin but in the coastes of Israel wil I punish you, that you may knowe that I am the Lorde in whose comaundementes ye haue not walked, nor kepte his lawes: * but haue doen after the customes of the Heithen, that ye rounde about you. Nowe when I preached, Pheltiah the sonne of Bananiah died. Then fell I downe vpon my face and cried with a loude voice, saiyng: O Lorde God, wilt thou then vtterly destroy all the remnaunt in Israel? And so the worde of the Lorde came vnto me on this maner: thou sonne of man, thy brethre, thy kynsfolke, and the whole house of Iudah, which dwel at Jerusalem, say: Withdraw ye fare from the Lorde, for the lande is geuen vs in possession. Therfore tell them, Thus saith the Lord God: I will scatre you far of among the Gentiles, and scattre you among the nations, & I wil hallowe you but a litle in the landes where ye shal come. Tel them also, Thus saith the lord God: I wil gather you again out of the nacions, and bryng you from the countries where ye be scattred, & I wil geue you the lande of Israel again. And thei shal come thether. And ther shall take away all there ye mis, and all their abhominacions from thence: * and I wil geue you one harte, & I wil plant a new spirite within your bowels. That stony hart wil I take out of your body, and geue you a fleshy hart, that ye may walke in my commaundementes, & kepe myne ordinaunces, and do them: that ye may be my people, and I your GOD. But loke whose hartes are disposed to folowe their abhominacions and wicked lyuynges, those mens dedes wil I bryng vpon their owne heades, saieth the Lorde GOD. After this did the Cherubyns lifte vp their wynges, and the

wheles went with them, and the glorye of the Lord was vpon them. * So the glorye of the Lorde went vp from the middest of the citie, and rode vpon the mount of the citie, towarde the East. But the wynde tokeme vp, and in a vision (whiche came by the spirite of God) it brought me againe into Chaldea among the prysoners. Then the vision that I hadde seen vanished away from me. So I spake vnto the prisoners, all the wordes of the Lorde, whiche he had shewed me.

The. xi. Chapiter.

1. THe worde of the Lorde came vnto me, saiyng: Thou sonne of mā that dwellest in the middest of a frowarde houshold whiche * haue eyes to see and yet see not, eares haue thei to heare, and yet heare thei not, for thei are an obstinate houshold. Therfore (o thou sonne of man) make thy geare ready to flit, and go to the by faire day light, that thei may see. Yea, euen in their sight shalt thou go fro thy place to an other place: if peraduenture thei will consyder, that thei be a disobedient houshold. Thy geare that thou hast made redie to flit withall, shalt thou beare out by faire day light, that thei may se: and thou thy self shalt go forth also at euen in their sight, as a man doeth when he sitteth vp gge thy rowme the wal, that thei may se and beare thy geare it the same thyng, that thou to kest vp in their sight. In their sight shalt thou beare it vpon thy shoulders, and cary it forth in the darcke. Hyde thy face that thou see not the yearth, for I haue made the a shewtoken vnto the house of Israell. Lyke as the Lorde commanded me, so I did: the geare that I had made ready brought I out by day. At euen I brake downe an hole through the wall with my hand and when it was darck, I tokе the geare vpon my shoulders, and bare them out in their sight. And in the morning came the word of the Lord vnto me, saiyng: Thou sonne of man, ys Israel that frowarde houshold acke the, & say: what doest thou there? Then tell them: Thus saith the Lorde God: This punishement toucheth the chefe rulers at Jerusalem, and all the house of Israel that dwel among them. Tell them: I am your shewtoken: lyke as I haue doen, so shal it happen vnto you. Flet shal you also and go into captiuitie. * The chefest that is among you, shal lade his shoulders in the darke, and get him away. He shal breake downe the wal, to cary stuffe through: He shall couer his face that he se not the grounde with his eyes: * My line will I spreade out vpon him, and catche him in my net, and cary him to Babilon in the lande of the Chaldees, whiche he shal not se, and yet shal he dye there. As for all his helpers and al his hoste (that be about him) I will scattre them towarde al the wyndes, and drawe out a sweorde after them. * So when I haue scattered them among the heathē, and strowed them in the landes: thei shall knowe that I am the Lorde. But I will leaue a litle nombre of them from the sweorde, hunger & pestilence: to tell al their abhominacions among the heathē, where they come, that thei may know, that I am the Lorde. Moreouer, the woorde of the Lorde came vnto me, saiyng: Thou sonne of man, with a fearful tre- 6.
bling shalt thou eate thy breade, with carefulnesse & sorowe shalt thou drynke thy water. And vnto the people of the lande speake thou on this maner: thus saith the lord God to them that dwell in Jerusalem, and to the lande of Israel: Ye shal eate your bread with sorowe, and drynke your water with heauinesse, yea the land with the fulnesse thereof shalbe laied waste for the wickednesse of the, that dwel therin. And the cities that nowe be wel occupied, shalbe voide and the lande desolate, that ye may know, how that I am the Lorde. Yet came the worde of the Lorde vnto me againe, saiyng: Thou sonne of man, 7.
what maner of byword is that, which ye vse in the lande of Israel, saiyng: Tush, * saiyng that the dayes are so lacke in comming al the visions are of none effecte. Wel then therefore, thus saieth the Lorde God: I will make that byworde to ceasse, so that it shall nomore be commenly vsed in Israell. But say this vnto them: the dayes are at hand, that euery thyng which hath been prophecied, shal be fulfilled. There shal no vision be in vaine neither any prophecie faile among the children of Israell: For it is I the Lorde that speake it: and whatsoeuer I the lord speake it shalbe performed, and not be lacke in commyng. Yea, euen in your dayes (O ye frowarde houshold) will I deuyse some thyng, and bryng it to passe, saieth the Lorde God. 8.
And the worde of the Lorde came vnto me, saiyng: Beholde, thou sonne of man. The house of Israel saith on this maner. Tushe, as for the vision that he hath seen it wilbe many a day or he come to passe. It is farre of yet, the thing that he prophecieth. Therfore say vnto them: Thus saieth the Lorde God. All my woordes shall nomore be slacke. Loke what I speake, that same shal come to passe, saith the Lorde.

The. xii. Chapiter.

THe worde of the Lorde came vnto me, The. xxvi. day
saiyng: Thou sonne of manne: Speake, 2. Euensong.
Prophecy against those Prophetes, that preache in Israell: and say thou vnto them that prophecie out of their owne hatter: Heare the woorde of the Lorde, thus saieth the Lorde God: * Woe be vnto those foolishe Eze. xxxiii. a.
Prophetes that folowe their owne spirite, and speake where they se nothyng, O Israel thy prophetes are lyke to rey vpon the dry sedes: for they stande not in the gappes

neither make thei an hedge for the house of Israell, that men might abide the battaile in the day of the Lorde. Maine thynges thei se, & tell lyes, * to maintaine their preachyng withal. The Lord (say thei) hath spoken it, when in very diede the Lorde hath not sente them. Maine visions haue ye seen, and spoke false prophecies, when ye say: the Lord hath spoken it, whereas I neuer said it. Therefore thus saith the Lord God: Because your wordes be vain, and ye loke out lyes. Behold I wil vpon you (sayeth the Lord. Myne hādes shal come vpon the Prophetes that loke out vaine thinges, and preache lyes: thei shal not be in the councel of my people, nor written in the booke of the house of Israel, neither shall thei come in the lande of Israell that ye may knowe that I am the Lord God. And that because: thei haue deceiued my people, * and colde them of peace, where no peace was. One setteth vp a walle, and thei dawbe it with lose clay. Therefore tell them whiche dawbe it with vntempered morter, that it shal fal. * For there shal come a great shower of raine, great haile stones shall fall vpon it, & a rose storme of wynde shal breake it, so shall the wall come downe. Shal it not the be said vnto you: where is now the morter that ye dawbed it withal? Therefore thus saith the Lorde God: I will breake out in my wrathful displeasure with a stormy wynd, so that in myne angre there shal come a mighty shower of raine, & haile stones in my wrath to destroy withal. As for the wall that ye haue dawbed with vntempred morter, I will breake it downe, make it euen with the grounde: so that the foundacion thereof shall remoue, & it shal fal, yea, and ye your selues shal perish in the middest thereof, to learne you for to know that I am the Lorde: Thus wil I performe my wrath vpon this wal, and vpon them that haue dawbed it with vntempred morter, and then wil I say vnto you: the wall is gone, and the dawbers are away. These are the Prophetes of Israel, whiche prophecie vnto the citie of Jerusalem, and loke out visions of peace for them, whereas no peace is, sayeth the Lorde God. Wherefore, (O thou sonne of man) set thy face against the daughters of thy people, whiche prophecy out of their owne hartes: and speake thou prophecy against them, and say thus. Thus sayeth the Lord God: Wa be vnto you, that sowe pillowes vnder all arme holes, and bolsters vnder the heades both of young, and olde to catche soules withal. For when ye haue gotten the soules of my people in your captiuitie, ye prompte them lyes and dishonoure me to my people for an handful of barly, and for a pece of breade, when ye kil the soules of them that dye not, and promise lyfe to them that lyue not. Thus ye dissemble with my people, that

Jere. xxiij. c.

Ezec. xiij. a.

Jer. viii. b.

Mat. vii. c.

Ezec. xiij. b.

beleuyth your lyes. Wherefore thus sayeth the Lorde God: Beholde, I will also vpon the pillowes, wher with ye catche the soules in flying: them will I take from your armes, and let the soules go that ye catche flying. Your bolsters also wil I teare in peces, and deliuer my people out of your hande, so that thei shal come no more in your handes to be spoiled, and ye shall knowe that I am the Lord. Seyng that with your lyes ye discomforte the hartes of the righteous, whom I haue not discomforted. Againe, for so muche * as ye encourage the hande of the wicked, so that he may not turne from his wicked way, and liue, therefore shal ye spie out no more vanitie, nor prophecy your own gestynges: for I will deliuer my people out of your hande, that ye may knowe that I am the Lorde.

Ezec. xiij. b.

Ezec. xiij. c.

The. xiiij. Chapitre.

Here resorted * vnto me certaine of the elders of Israel, and satte down by me. Then came the worde of the Lorde vnto me, saying: thou sonne of manne, these men beare their vncleanes in their hartes, and go purposely vpon the stombling blocke of their owne wickednesse: shoulde I then aunswere at their request? Therefore speake vnto them and say: Thus saith the Lorde God. Euery man of the house of Israel, that beareth his vncleane Idolles in his harte, purposyng to stomble in his own wickednes, and commeth to a Prophete to enquire any thyng at me by hym: vnto that man will I the Lord my selfe geue aunswere, accordyng to the multitude of his Idolles: that the house of Israel may be snared in their owne hartes, because thei be cleane gone from me, for their abhominacions sake. Wherefore, tel the house of Israel, thus saieth the Lorde God: * Be conuerted, forsake your Idolles, and turne your wyues from your filthinesse, and turne your faces from all your abhominacions. For euery man, (whether he be of the house of Israell, or a straunger) that forsaketh me in Israel, which departeth fro me, and taketh Idolles in his hart, purposyng to go till stomblyng in his owne wickednesse, & cōmeth to a Prophete, to aske counsell at me thorough hym: vnto that man will I the Lorde geue aunswere, by myne owne self. I will set my face against that man, and will make hym to be an example for other, yea, and a comme byworde: & will cleare hym out of my people, that he may know, how that I am the Lord. And if that Prophete be deceiued, when he telleth hym a woorde: then I the Lorde my selfe haue deceiued that Prophete, and will stretche out myne hande vpon hym, to roote hym out of my people of Israell: & thei both shalbe punished for their wickednesse. According to the synne of hym that asketh, shall the synne of the prophete be: that the house

Ezec. xiij. d.

Ezec. xx. b.

Ezec. xx. c.

Ezec. xx. d.

Ezec. xx. e.

Ezec. xx. f.

Ezec. xx. g.

Ezec. xx. h.

Ezec. xx. i.

Ezec. xx. k.

Ezec. xx. l.

Ezec. xx. m.

Ezec. xx. n.

Ezec. xx. o.

Ezec. xx. p.

Ezec. xx. q.

Ezec. xx. r.

Ezec. xx. s.

Ezec. xx. t.

Ezec. xx. u.

Ezec. xx. v.

Ezec. xx. w.

Ezec. xx. x.

Ezec. xx. y.

Ezec. xx. z.

Ezec. xx. aa.

Ezec. xx. bb.

Ezec. xx. cc.

Ezec. xx. dd.

Ezec. xx. ee.

Ezec. xx. ff.

Ezec. xx. gg.

Ezec. xx. hh.

Ezec. xx. ii.

Ezec. xx. jj.

Ezec. xx. kk.

Ezec. xx. ll.

Ezec. xx. mm.

Ezec. xx. nn.

Ezec. xx. oo.

Ezec. xx. pp.

Ezec. xx. qq.

Ezec. xx. rr.

Ezec. xx. ss.

Ezec. xx. tt.

Ezec. xx. uu.

Ezec. xx. vv.

Ezec. xx. ww.

Ezec. xx. xx.

Ezec. xx. yy.

Ezec. xx. zz.

of Israel be led nomore from me thorowe erroure, and be nomore defiled in their wickednesse, but that thei may be my people, and I their God, saith the Lorde GOD.

D. And the worde of the Lorde came vnto me saying: thou sonne of man, when the lande synneth against me, and goeth forth in wickednesse: I wil stretche out myne hand vpon it,* and destroy al the prouision of their bread, and send derth vpon them, to destroy man and beast in the lande. And though Noe, Daniell, and Job, these three men were among them, yet shal thei in their righteousnesse deliuer but their owne soules saieth the Lorde God. Eze.iiii.b. and.iiii.b. Jere.xv.a.

E. If I bryng noisome beastes into the lande to waste it vp, and it be so desolate, that noman may go therin for beastes: yet these three men were also in the lande, as truely as I lyue (saith the Lorde God) thei shall saue neither sonnes nor daughters, but be onely deliuered them selues: and as for the lande, it shalbe waste. Or yf I bryng a sweardе into the lande, and charge it to go thorowe the land: so that I slea downe man and beaste in it, and

F. and if these three men were therin: As truely as I lyue (saith the Lorde God) thei shal deliuer neither sonnes nor daughters, but onely be saued them selues. Yf I sende a pestilence into the lande, and poure out my sore indignacion vpon it in bloud, so that I roote out of it both man & beast. And yf Noe, Daniell, and Job were therein, as truely as I lyue (saith the Lorde God) thei shall deliuer neither sonnes nor daughters, but saue their owne soules in their righteousnesse.

G. Wherefore, thus saith the Lord God. Muche more when I sende my* foure troublous plagues vpon Jerusalem: the sweardе, hunger, perilous beastes, and pestilence, to destroy man and beast out of it. Behold there shalbe a remnant saued therein, which shall bryng forth their sonnes and daughters. Behold, thei shal come forth vnto you, and ye shal se their way, and what thei take in hande, & ye shalbe comforted, as touchyng al the plagues that I haue brought vpon Jerusalem. Thei shall comforte you, whē ye se their way and workes, and ye shall knowe, howe that it is not without a cause that I haue doen so against Jerusalem, as I did saith the Lorde God. Jer.xxxij.b.

¶ The. xv. Chapiter.

H. The worde of the Lorde came vnto me, saying: Thou sonne of man: What commeth of the vyne among all other trees: and of the wilde vyne stocke among al other tymber of the groue. Do men take wood of it, to make any worke withal? Or may there a naile be made of it, to hange any thyng vpon? Behold, it is cast into the fyre to be brent, the fire consumeth both the endes of it, the middest is brent to ashes. Is it mete then for any worke? No. Seyng the that it was mete for no worke, beyng whole: much lesse may there any thyng be made of it, when the fyre hath consumed & brent it. And therfore thus saith the Lorde God: Lyke as I cast the vyne into the fyre for to be brent, as other trees of the wood: Euē so wil I do with them that dwel in Jerusalem and set my face against them: thei shal go out frō the fire, and yet the fire shall consume them.* Then shall ye knowe, that I am the Lorde, when I sette my face against them, and make the land waste: because thei haue so fore offended, saieth the Lorde God. I. Eze.xv.c. xxiii.b.

¶ The. xvi. Chapiter.

Againe the worde of the Lorde spake vnto me, saying: Thou sonne of man shewe the citie of Jerusalē their abhominacions, & say: Thus saith the Lord God vnto Jerusalem: Thy progeny & kindred came out of the lande of Canaan thy father was an Amorite thy mother a Cethite, thus was the maner of thy birthe. In the day of thy birthe when thou wart borne, the stryng of thy nauel was not cut of: thou wart not bathed in water to make the cleane: Thou wart neither rubbed with salt, nor swadled in cloutes. No man regarded the so muche, as to do any of these thynges for the, or to shewe the suche fauour, but thou wart vtterly cast out vpon the felde: yea despised wart thou in the day of thy birth. Then came I by the, and sawe the troden downe in thine owne bloud, and said vnto the: Liue, although thou be defiled in thyne owne bloud, yea, euen I (I tel the) said vnto the, lyue, although thou be defild in thyne owne bloud.* So I planted the, as the blossom of the felde thou art growen vp, & waxen great: thou hast gotten a maruelous pleasaūt beuty, thy brestes are come vp, thy heare is goodly growen, where as thou wart naked, and bare afore. Now when I went by the, & loked vpon the: beholde, the tyme was come: yea euē the time to woue the. Thē spredе I my clothes ouer the to couer thy dishonesty, yea, I made an othe vnto the, & * maried my selfe with the (saith the lord God) & so thou becamest myne own. Then washed I the with water, & pourged thy bloude from the. I annointed the with oyle, I gaue the chaunge of raimentes, I made the shoes of tayns leather: I girded the about with white silke: I clothed the with kercheses, I decked the with costly apparel, I put rynges vpon thy fyngers: a chaine about thy necke, spanges vpō thy fore heade, eare rynges vpon thine eares and set a beutifull crowne vpon thyne heade. Thus wart thou decte with siluer and gold, and thy raiment was of fyne white silke & nedle worke, & of diuers colours. Thou didest eat nothyng but synnet, hony and oyle: maruelous goodly wart thou and beutifull: yea, and a very queue wart thou. In so much B. Eze.b.a. Jere.ij.c. C. Jere.ij.a. Ose.ij.c

that thy beuty was spoken of amog the Gentyles, for thou wast excellent in my beutie, which I put vpon the, saith the Lord God.
But thou hast put confidence in thyne owne beuty, and playde the harlot: when thou haddest gotten the a name. Thou hast cõmitted whoredome with all that went by the, & hast fulfilled their desyres: yea, thou hast taken thy garmentes of diuerse colowres, and derte thyne altres therwith, wherupõ thou mightest fulfill thyne whoredom, * and of suche a fashiõ, as neuer was doen, nor shalbe. The goodly ornamentes & iewels which I gaue the of myne owne gold and siluer, hast thou taken, and made the mens ymages therof, and committed whoredom withall. Thy garmentes of diuerse colowres hast thou taken, and derte them therewith: myne oyle and encense hast thou set before them. My meat, which I gaue the, as symnels, oyle, & hony (to feede the withall) that hast thou set before them for a swete sauour. And this came also to passe saith the Lord God: * Thou hast taken thyne owne sonnes and daughters, whom thou hast bestl begotten vnto me: and these hast thou offered vp vnto them, to be their meat. Is this but a small whoredome of thyne (thynkest thou) that thou hast my children, and geuest them ouer, to be brent vnto them? And yet in al thy abhominacions and whoredomes, thou hast not remembred the dayes of thy youthe, how naked and bare thou wart at that tyme, and troden downe in thyne owne blood. After al these thy wickednesse (wo wo vnto the, saith the Lorde) thou hast builded thy stewes & bordel houses in euery place. Thou hast built hye places: yea, at the heade of euery strete hast thou builded the an aulter. Thou haste made thy beuty to be abhorred, thou hast layed out thy legges to euery one that came by, and multiplied thyne whoredõ. * Thou hast committed fornication with Egiptians thy neighbours: which had mutche flesshe: and thus hast thou encreased thyne whoredom, to angre me. Behold, I did stretch out mine hãd ouer the, & did * minish thy foode of longe, & deliuered the ouer into the willes of the Philistines thyne enemyes, which are ashamed of thyne abhominable way. * Thou hast played the whore also with the Assyrians, because thou wast insatiable: yea thou hast (I say) with them played the harlot and yet haddest not thou enough. Thus hast thou furthermore committed thy fornication from the land of Canaan vnto the Chaldees, and yet thy lust not satisfied. How ofcaste is thine harte (saith the Lorde God) seyng thou doest all these wanckes of an errauate whore: buildyng thy stewes at the head of euery strete, & thy bordel houses in al places. Thou hast not been as another whore that holdeth scorne of a final reward, but a wyfe that breaketh wedlocke, and taketh other in stede of her husband. Gyftes are geuen to all other whores, but thou geuest rewardes vnto al thy louers, & offerest them gyftes, to come vnto the out of al places, & to committe fornication with the. It is come to passe, with the in thy whoredomes contrary to the vse of other women, yea, these hast no suche fornication been committed after the, seing that thou proferest gyftes vnto other, & no reward is geuen the: this is a cõtrary thyng. Therfore, heare the worde of the Lorde, O thou harlot, thus saith the lord God. For so muche as thou hast lette forth thy youthe to whoredome & discouered thy shame, thy whoredome thy whoredom with al thy louers, & with all the idols of thy abhominacions, & in the blood of thy children, * whom thou hast geuen the: Behold, therfore I will gather together all thy louers, vnto whõ thou hast made thy cole cõmen, yea, & all them whom thou fauourest, & euery one that thou hatest. I will (I say) gather them together rounde about the, & will discouer thy shame before thẽ that they may see al thy filthines. * Moreouer, I will iudge the as a breaker of wedlocke and a murtherer, & recompence the thyne own bloud in wrath and gelousy. I will geue the ouer into their power, that shal breake down thy stues & destroy thy bordel houses: they shall stripe the out of thy clothes, al thy faire & bewtiful iewels shal they take from the, & so let the lye naked & bare: * yea, they shal bryng the cõmen people vpon the which shal stone the, & hew the downe with their swordes. They * shall burne vp thy houses, & punish the in the sight of many women. Thus will I make thy whoredome to cease, so that thou shalt geue out no mo rewardes. Shoulde I make my wrath to be stil, take my gelousy from the, be content, and nomore to be displeased? seyng thou remembrest not the dayes of thy youth, but hast prouoked me to wrath in all these thy gyftes? Behold, therefore, I wil bryng thyne owne wayes vpon thyne head, saith the Lord God howbeit I neuer did vnto the accordyng to thy wickednes, & al thy abhominacions. Behold, all they that vse common prouerbes, shal vse this prouerbe also against the, Such a mother, such a daughter. Thou art ouer thy mothers owne daughter that hath cast of her husband and her children. Yea, thou art the sister of thy sisters, whiche forsoke their husbandes and their children. Your mother * is a Cethite, and your father an Amorite. Thine eldest sister is Samaria, she and her daughters that dwel vpon thy left hand. But thy youngest sister that dwelleth on thy right hande is Sodoma & her daughters. Yet hast thou not walked after their wayes, nor doen after these abhominacions: but thou (sayest) a litel and very smal tyme, was it al thy wayes

Jere. i. iij. and b. b. marg. * Eze. xlvi. a. Dcc. ii. b. and xiij. a. Eze. bb. d. and. ff. d.

Leui. xviii. c. and. ff. a. Deu xvij. b. and. xxiij. c. Jere bj. d. Eze ff. d. Osal. (b. a.

Eze. xxij. d.

Eze. xlij. b. z. b. xliij. c.

Eze. xxiii. a.

Eze. xvi. a. and. k.

thou haste bene more corrupte then thei. As truely as I liue, saith the Lord God: Sodoma thy sister with her daughters, hath not doen so euell, as thou & thy daughters. Behold, the synne of thy sister Sodoma ware these: pride, fulnesse of meate, aboundance, & idelnesse, these thynges had she & her daughters. Besides that thei reached not their hād to the poore and nedie, but ware proud & did abhominable thynges before me: therfore, I tooke the away, as pleased me. Neither hath Samaria doen half of thy synnes, * yea thou haste exceaded them in wickednesse: In so muche that in comparison of all the abhominacions whiche thou haste doen, thou hastte made thy sisters good women. Therfore thou (whiche iudgest condempne thy sister) beare thyne owne shame, for thyne owne offences, that thou haste committed, more abhominable then thei did which in diede are more righteous then thou art, be thou (I say) ashamed, and beare thy shamefull rebuke: seyng that thou haste proued thy sisters in cōparison of the righteous. As for their captiuitie, namely, the captiuitie of Sodoma, and her daughters: I wil bryng them againe, so wil I also bryng again thy captiuitie among them: that thou maiest take thyne owne confusion vpon the, and be ashamed of all that thou haste doen, & to comforte them. Thus thy sisters (namely) Sodoma & her daughters: Samaria & her daughters shalbe brought againe to your old estate. Whē thou wast in thy pryde, & before thy wickednes came to light: thou wouldest not heare speake of thy sister Sodoma, vntil the tyme that the Syrians with all their townes, & the Philistines with all that lye rounde about them, brought the to shame and confusiō: that thou mightest beare thyne own filthines, & abhominacion saieth the Lorde. For thus saieth the Lord God, I shoulde (by right) deale with the, as thou haste doen, thou haste despised the oth, & broken the couenaūt. Neuertheleſſe, I wil remēbre the couenaunt that I made with the in thy youth, in so much that it shalbe an euerlastyng couenaunt: so that thou also remembre thy wayes, & be ashamed of them: then shalt thou receiue of me thy elder and yonger sisters, whome I will make thy doughters, and that beside thy couenaunt. * And so will I renue my couenaunt with the, that thou maiest knowe that I am the Lorde, that thou maiest thynke vpon it: be ashamed, and excuse thyne owne confusion no more: when I haue forgeuen the, al that thou haste doen, saith the Lorde God.

The. xvij. Chapiter.

THE worde of the Lorde came vnto me, saying: Thou sonne of man: put forth a darke speakyng & a parable, vnto the house of Israel, and say: Thus saith the lorde God. Three came a great Aegle with great wynges, & long, with a mighty longe body, & full of fethers of diuers colours vpon the mount of Libanus, and toke the hyest braunche from a Cedre tree, and brake of the toppe of his twigge, and caried it into the lande of Canaan, and sette it in a citie of marchaūtes. He toke also of the seade of the lande, and planted it in a frutefull grounde, he brought it vnto greate waters, and set it as a willowe therby. When did it growe, and was a great vynestock, but lowe by the grounde, whose braunches turned into it self, and the rootes of it ware fastened vnder it. Thus there came of it a vine, and it brought forth blossoms, & spred out braunches. But there was another Aegle, a greate one, whiche had greate wynges, and many fethers: and Behold, the rootes of this vyne had an hunger after hym & spreade out his braunches toward hym that he might water her with the orchyard that he had planted. Neuertheles, it was planted vpon a good ground beside great waters: so that (by reason) it shoulde haue brought out braunches and frute, and haue been a goodly vine. Speake thou therfore, thus saieth the Lorde God: Shal this vyne prospere? Shall not his rootes be plucked out, his frute be broken of, his grene braunches wyther and fade away? yea, without either strōg arme or many people, shal it be plucked vp by the rootes. Behold, it was planted: shall it prospere therfore? Shal it not be dryed vp and withered: yea, euen in the shotyng out of his blossoms, assone as the east wind bloweth? Moreouer, the word of the lord came vnto me, saiyng (speake to that frowarde household: know ye not, what these thynges do signifie? Tell them: Behold, the kyng of Babilon came to Jerusalem, & toke the kyng & his princes, & led them to Babilon. He toke of the kynges seade, & made a couenaunt with him, & toke an othe of hym: The princes of the lande toke he with hym also, that the land might be holden in subiection, & not to rebel, but kepe the couenaunt, & fulfil it. But he fel from hym, & sent his ambassatours into Egypte, that he might haue horses & much people. Shoulde that prospere? Shoulde he be kepte saufe, that doeth suche thynges? Or shoulde he escape, that breaketh his couenaunt? As truely as I lyue saieth the Lorde God: He shall dye at Babylon, in the place where the kyng dwelleth, that made hym kyng: whose othe he hath despised, & whose couenaunt he hath broken. Neither shall Pharao with his greate hoaste and multitude of people, maintaine hym in the warre: when thei caste vp ditches, and sette vp bulwarkes to destroy muche people; For seyng he hath despised the othe, and broken the couenaunt (whereas he yet gaue his hande therupon) and doen al

Gen. xix. c. and xxiij. c. and xxxj. c.

Jer. iij. c.

not

Jer. xxxj. c. and xxxij. c.

Dani. vij. a.

Jer. xxiij. c.

these

thefe thynges, he ſhall not eſcape. Therefore thus ſaieth the Lorde God: As truely as I liue, I will bryng myne othe that he hath deſpiſed, and my couenaunt that he hath broken vpon his owne heade. * I will caſt my net about hym, and catche hym in my yarne. To Babilon will I carry hym, there will I punyſhe hym, becauſe of the great offence that he made me. As for thoſe that ſle from hym out of the hoſt, thei ſhalbe ſcatred towarde al the windes: and ye ſhal knowe that I the Lord haue ſpoken it. Thus ſaith the Lord God: I will alſo take a braunche from an hye Cedre tree and will ſet it, and take the vppermoſt twigge that yet is but tender, & plante it vpon an hye hil. Namely vpō the highe hil of Iſrael will I plante it, that it may bryng forth twigges and geue fruite, and be a greate Cedre tre: ſo that al maner of foules may builde in it, and make their neaſtes vnder the ſhadowe of his braunches. And al the trees of the felde ſhal knowe that I the Lorde haue brought down the hie tree, and ſette the lowe tree vp: that I haue dried vp the grene tree, and made the drye tree to floriſhe. Euen I the Lorde that ſpake it, haue alſo brought it to paſſe.

The. xvij. Chapiter.

The worde of the Lord came vnto me on this maner: what meane ye by this common prouerbe, that ye vſe in the lande of Iſrael ſaiyng: * The fathers haue eaten ſoure grapes, and the childrens tethe are ſet on edge. As truely as I liue, ſaieth the Lorde God, ye ſhal vſe this biworde nomore in Iſrael. Beholde * al ſoules are myne. Lyke as the father is myne, ſo is the ſonne mine alſo. The ſoule that ſynned ſhal dye. * Yf a man be godly, and doe the thyng that is equall, and right, he eateth not vpon the hilles: he lifteth not his eies vp to the foule ydols of Iſrael: he defileth not his neighbours wyfe: he medleth with no menſtruous woman: he greueth nobody: he geueth his detter his pledge again, he taketh none other mās good by violence: * he parteth his meat with the hūgry: he clotheth the naked: * he lendeth nothyng vpon vſury, he taketh nothyng ouer: he withdraweth his hand from doyng wrōg he dealeth faithfully betwene man and man: and walketh in my commaundementes, & kepeth my lawes, and performeth them faithfully. * This is a righteous mā: he ſhal ſurely liue, ſaith the Lord God. Yf he now get a ſonne, that is a murtherer, a ſheder of blood: yf he doe one of theſe thynges * (though he do not al) he eateth vpon the hilles, he defileth his neighbours wyfe, he greueth the poore and nedy, he robbeth, ſpoileth, he geueth not the detter his pledge again, he lifteth vp his eyes vnto ydols, & medleth with abhominable thynges, he lendeth vpon vſury and taketh moreouer. Shal this man lyue? he ſhal not lyue. Seyng he hath doen all theſe abhominacions, he ſhal dye, his bloude ſhalbe vpon hym. Now yf this man get a ſonne alſo that ſeeth al his fathers ſynnes, whiche he hath doen: and feareth, neither doeth ſuche lyke: Namely, he eateth not vpon the mountaines: he lifteth not his eyes to the ydols of Iſrael: he defileth not his neighbours wyfe: he hurteth no man: he kepeth no mans pledge: he neither ſpoileth nor robbeth any man: he dealeth his meate with the hungry: he clotheth the naked: he oppreſſeth not the poore: he receiueth no vſury, nor any thyng ouer, he kepeth my lawes, and walketh in my commaundementes. This man ſhal not dye in his fathers ſynne, but ſhal lyue without faile. As for his father, becauſe he oppreſſed & ſpoiled his brother, and did wickedly among his people: lo, he is dead in his owne ſyn. And yet ſay ye: Wherefore then ſhulde not this ſonne beare his fathers ſynne? Therefore, becauſe the ſonne hath doen equitie and right, hath kept all my commaundementes, and doen them: therfore ſhal he liue in liede. The ſame ſoule that ſynneth ſhall dye. * The ſonne ſhall not beare the fathers offence, neither ſhall the father beare the ſonnes offence. The righteouſneſſe of the righteous ſhalbe vpon him and the wickednes of the wicked ſhalbe vpon hym ſelfe alſo. * But yf the vngodly will turne away from all his ſynnes that he hath doen, and kepe al my commaundementes, and do thyng that is equall & right: doubtles he ſhal liue, and not dye. As for al his ſinnes that he did before, thei ſhall not be thought vpon, but in his righteouſneſſe that he hath doen, he ſhal lyue. * For haue I any pleaſure in the death of a ſynner, ſaith the Lord God, but rather that he conuert and lyue? Again: yf the righteous turne away from his righteouſnes, and do iniquitie, according to all the abhominacions that the wicked man doeth ſhall he lyue? All the righteouſnes that he hath doen ſhal not be thought vpō, but in the faulte that he hath offended withal, and in the ſynne that he hath doen, he ſhal dye. And yet ye ſay: Tushe, * the way of the Lorde is not indifferent. Heare therefore ye houſe of Iſrael: is not my way right? Or are not your wayes rather wicked? * When a righteous man turneth away from his righteouſneſſe, & medleth with vngodlineſſe: he muſt dye therin. Yea, for the righteouſneſſe that he hath doen, muſt he dye? Again, * when the wicked man turneth away from his wickednesſe, that he hath doen, and doeth the thyng whiche is equal and right: he ſhall ſaue his ſoule alyue. For in ſo muche as he conſydereth hym ſelfe, and turneth hym frō al the vngodlineſſe that he hath vſed, he ſhall lyue, and not dye. And yet ſaith the houſe of Iſrael: Tushe: the

waie of the lorde is not equall. Are my waies
vnright, O ye house of Israell? Are not your
waies rather vnequal? As for me I will iudge
euery mā, accordyng to his waies, o ye house
Ezay.lv.b. of Israel, saith the lorde God. Wherfore* be
Mash.iij.a. conuerted, and turne you cleane from all your
wickednesse, so shall there no synne do you
harme. Cast awaie from you all your vngod-
Ezech.xi.d. linesse, that ye haue doen: make* you new har-
and.xxvi.c. tes and a newe spirite. Wherfore will ye dye:
O ye house of Israell? Seyng I haue no
pleasure in the death of hym that dieth, saith
the lorde God. Turne you then, & ye shal liue

The.xix. Chapiter.

A. Bvt thou sonne of mā, mourne thou for the
princes of Israell, and saie. Wherefore
lay thy mother that lionesse emōg the lions,
and nozished her yong ones emong the lions
whelpes? one of her whelpes she brought vp
and it became a lion, it learned to spoyle, and
to deuoure folke. The Heathen heard of hym,
and toke hym in their nettes, and brought him
in chaines, vnto the land of Egipt. Now whē
B. the damme sawe, that all her hope & comfort
was awaie, she toke another of her whelpes,
and made a lion of hym: whiche went emong
the lions, and became a fearce lion: learned to
spoyle and to deuoure folke: he destroyed their
palaces, and made their cities waste. In so
much that the whole lād, & euery thing therin
was vtterly desolate, through the very voyce
C. of his roaryng. Then came the Heathen to-
gether on euery side, out of all countries a-
gainst hym, laied their nettes for hym, & toke
Iii.Me.xxv.a hym in their pitte. So* thei bound hym with
Iere.xxxix.a cheines, and brought hym to the kyng of Ba-
and.ly.a. bilō: which put him in prison, that his voyce
should no more be hard, vpon the mountaines
of Israell. As for thy mother, she is like a
vine in thy bloud, planted by the water side:
her fruites and braunches are growen out
of many waters, her stalkes were so strong,
that men might haue made staues of them for
officers: she grew so high in her stalkes. So
when men sawe that she exceded in heigthe
and multitude of her braunches, she was
rooted out in displeasure, and caste doune to the
ground. The East wynd dried vp her fruite,
her strong stalkes wer broken of: withered
and brent in the fire. But now she is planted
in the wildernes, in a drie and thirsty ground.
And there is a fire gone out of her stalkes,
whiche hath brent vp her braunches and her
fruite: so that she hath no mo strong stalkes,
to bee staues for officers. This is a pitcous
and miserable thyng.

The.xx. Chapiter.

A. In the. vij. yere, the tenthe daie of the. v.
Ezech.xiij.a moneth, it* happened, that certain of the el-
ders of Israel came vnto me, for to aske cou
saill at the Lorde, and sat them doune by me.
Then came the worde of the Lorde vnto me,
on this maner: thou sonne of man, speake vn-
to the elders of Israell, and saie vnto theim:
thus saieth the Lorde God, are ye come hi-
ther, to aske any thyng at me? As truely as I
liue (saieth the Lorde) I will geue you no an-
swere. Wilt thou not reproue thē (thou sonne
of man) wilt thou not reproue them? Shewe
them the abhominaciōs of their forefathers
B. and tell them. Thus saith the lorde God: * in
Exod.iij.b. the daie when I chase Israell, and lifte vp
myne hande vpon the seede of the house of
Iacob, and shewed my selfe vnto theim, in the
land of Egipt: yea, when I lift vp myne hand
ouer them, and said: I am the lorde your God
euen in the daie that I lift vp myne hande o-
uer them, to bring them out of the land of E-
gipt, into a land that I had prouided for thē,
whiche floweth with milke and hony, and is
a pleasaunt land emong all other. Then caied
I vnto them. Cast* awaie euery man, the ab-
Deut.vij.a. hominaciōs that he hath before hym, and de-
file not your selfes with the Idolles of E-
gipt, for I am the Lorde your God. But thei
rebelled against me, and would not folowe me
to cast awaie euery man the abhominaciōs of
C. his yes, and to forsake the Idols of Egipt.
Then I caste me to powre myne indignacion
ouer them, and to satisfie my wrathe vpon thē
yea, euen in the middest of the land of Egipt.
But I would not doe it, for my names sake:
that it should not bee vnhallowed before the
Heathen, emong whom thei dwelt, and emong
whō I shewed my selfe vnto thē, that I would
bring them out of the lande of Egipte. Now
when I had caried them out of the lande of
Egipt, and brought them into the wildernes
I gaue them my commaundementes, and she-
wed theim my lawes, whiche* whoso kepeth,
Deut.iiij.b.
Gala.iij.b.
Leui. xviij.a.
Exod.xvi.c.
xxx.c.xxxj.c
shall liue in them: I gaue them also my holy
daies, to be a token betwixt me and them, and
therby to knowe that I am the lorde, whiche
hallowe them. And yet the house of Israell
rebelled against me in the wildernesse, thei
would not walke in my commaundementes,
thei haue cast awaie my lawes (whiche who
D. so kepeth shall liue in them) and my Sabboth
Num.xxiij.b.
Psal.xcv.b.
daies haue thei greatly vnhallowed. Then* I
caste me to powre out myne indignacion vpō
them: and to consume them in the wildernes.
Yet I would not doe it, for my names sake,
lest it should be dishonored before the Heathē
before whose eyes I had caried them awaie.
But I sware vnto theim in the wildernesse,
that I would not bring them into the lande,
whiche I gaue theim: a lande that floweth
with milke and hony, and is a pleasure of all
landes: and that because thei refused my la-
wes, and walked not in my commaundementes
but had vnhallowed my Sabboth, for their
harte was gone after their Idolles. Neuer-
theles, myne eye spared them, so that I would
not vtterly slea theim, and consume theim in

the wildernes. Moreouer, I saied vnto their sōnes in the wildernes: walke[3] not in the statutes of your forefathers, kepe not their ordinaunces, & defile not your selues with their idols, for I am the lord your God. But walk in my statutes, kepe my lawes and doo them, hallowe my Sabbothes, for[3] thei are a token betwixte mee and you, that yee maie knowe that I am the lorde your God. Notwithstandyng, their sonnes* rebelled against me also, thei walked not in my statutes, thei kept not my lawes to fulfill them (whiche he that doth shall liue in theim) neither hallowed thei my Sabboth daies. Then I satde me again to powre out myne indignacion ouer theim, and to satisfie my wrathe vpon them in the wildernesse. Neuertheles, I withdrew my hand for my names sake, lest it should be vnhallowed emong the Heathen, before whom I had brought them furth. I lift vp myne hand ouer them also in the wildernes, that I would scatre them emong the Heathen, and strawe them emong the nacions, because thei had not kept my lawes, but cast aside my commaundementes, vnhalowed my Sabbothes, & lift vp their eyes to their fathers Idolles. Wherefore I gaue them also commaundementes not good, and lawes through the whiche thei should not liue, and I vnhallowed them in their awn giftes* (when I appoynted for my self, all their first borne) to make them desolate: that thei might knowe that I am the Lorde.

Therefore (O thou sonne of man, tel the house of Israell, thus saith the lorde God.) Beside all this, your forefathers haue yet blaspemed me more, and greatly offended against me. For after I had brought them into the land, that I promised to geue them, when thei saw euery high hill, and al thicke trees: thei made there their offrynges, and prouoked me with their oblacions, makyng swete sauours & ther and powred out their drinke offrynges. Then I asked them, what is the hill Altar that ye go to it? And therefore is it called the high place vnto this daie. Wherefore, speake vnto the house of Israell: thus saieth the Lorde God, ye are euen as vnclene as your forefathers, and commit whoredome also with their abhominacions. In all your Idolles, wherevnto ye bryng your oblacions, and* to whose honor ye burne your children, ye defile your selues, euen vnto this daie: how dare ye then come, and aske any question at me? O ye house-hold of Israell? As truly as I liue (saith the Lorde God) ye gette no answere of me. And as for the thyng that ye go about, it shal not come to passe, where as ye saie, we will be as the Heathen, and doo as other people in the lande, wodde and stone will wee worship. As truely as I liue, saieth the lorde God, I my self will rule you with a mightie hande, with a stretched out arme, & with indignacion powred out ouer you: I will bryng you out of the nacions and landes, wherein ye are scatred, and gather you together with a mightie hand with a stretched out arme, & with indignacion powred out vpon you: and will bryng you in to the wildernesse of the people, and there I will reason with you face to face. Like as I punished your fathers, in the wildernes of Egipt, so wil I punishe you also, saith the lord God. I will bryng you vnder my iurisdiccion and vnder the bonde of the couenaunte. The forsakers also and the transgressors, will I take from emong you, and bryng theim out of the lande of your habitacion: as for the land of Israell, thei shall not come in it: that you maie knowe that I am the Lorde. Go to now then (saieth the Lorde God) ye house of Israell. Euery* one of you folowe your Idolles, and serue them, seyng ye refuse to obey me. And my holy name shal ye no more vnhallowe, with your offerynges & idols. For vpon my holy hill, euen vpon the high hill of Israel, saith the lorde God, shall al the house of Israel, and all that is in the land, worship me: and[3] in the same place will I fauor theim: and there will I require your heaue offerynges, & the firstlynges of your oblacions, with al your holy thinges. I wil accept your swete sauor, when I bryng you fro the nacions, and gather you together out of the landes, wherin ye be scatered: that I may be hallowed in you before the Heathen, and that ye maie knowe, that I am the lord, whiche haue brought you into the land of Israel: yea, into the same land that I swore to geue vnto your forefathers. There shal ye cal to remembraunce your awne waies, & all your imaginacions, wherein ye haue been defiled: and[3] ye shal iudge your selues worthy to be destroyed, for al your wickednes, that ye haue doen. And ye shal knowe that I am the lorde, when I entreate you after my name; not after your wicked waies, nor accordyng to your corrupt workes, O ye house of Israel, saith the Lorde. Moreouer, the worde of the lorde came vnto me, saiyng: thou sonne of manne: set thy face toward the South, & speake to the South winde, and say to the wood toward the south: heare the word of the lorde, thus saith the lord God. Behold I will kindle a fire in thee, that shal consume the grene trees with the drie. No man shalbe able to quenche his flame, but al that loketh fro the South to the North, shalbe brent therin: and all flesshe shall se, that I the lord haue kindled it, so that no manne maie quenche it. Then saied I: O Lorde, thei will saie of me: tushe, thei are but fables; that he telleth.

The. xxi. Chapiter.

THE woorde of the Lorde came vnto me, saiyng: thou sonne of man, set thy face toward Jerusalē, speake against the Sanctuarie, and Prophecie against the lande of Is-

xo. xbiij. d.

xod. xbi. c. xxxi. c.

Num. xxb. a. Deut. xbiij. a. Gala. iij. b. Roma. x. a.

E.

Exod. xiij. a.

F.

Jere. xix a. Deut. xii. d and. xbiij. b. Ezech. xix c. iij. ee. xbiij. c. and xxi. a

Mat. xv. b. Mar. xbij. a

G.

Ezay. x. c. and xxx. d. Ezec. xiij. a.

Deut. xb. a. and. xiij. b.

Jere. bij. a. xbij. g xxxi. c

Jere. xx. b.

A.

vael. Thus saith the lorde: behold, I will vpō the, & wil draw my swerd out of the sheath and rote out of the, both the righteous & the wicked. Seyng thē that I wil root out of the bothe the righteous and wicked, therfore shal my swearde go out of his sheathe, against all fleshe, from the Northe to the Southe: that all fleshe maie knowe that I the Lorde, haue drawen my swearde out of the sheathe, and it shall not be put in again. Mourne therefore, (O thou sonne of man) that thy loynes crack withall, yea, mourne bitterly for them in their presence. And if thei saie: wherfore mournest thou? Then tell theim: for the tidynges that commeth, at the whiche all hartes shall melt, all handes shalbe letten doune, all stomackes shall faint, and all knees shall waxe feble. Behold, it commeth and shalbe fulfilled, saith the Lorde God. Again, the worde of the Lorde came vnto me, saiyng: thou sonne of man, prophecie, and speake. Thus saith the lorde god: speake. The sword, the sword is sharpened and well scoured. Sharpened is it for the slaughter, and scoured that it maie be bright. Shal we then make mirthe? against the trib * of my sonne it is gone further, destroying all trees. He hath put his sword to the bigh-tyng, that good hold maie be taken of it. This sword is sharpened & bight, that it maie be geuen vnto the hande of the manslear. Crie, (O thou sonne of manne and houle, for this sword shall smite my people, and all the rulers in Israell,) my people shalbee feared through this sword. Smite thou therefore vpon thy thigh, for it is gone further to make a triall. And what a triall shall this be, when euen my scepter shalbe refused? It shall not bee saieth the Lorde God. Prophecie thou sonne of man, and smite thyne hādes together: make the sword twoo edged, yea, make it thre edged, that manslears sword, that sword of the greate slaughter, whiche shall smite them euen in their priuie chambres: to make them abashed and faint at the hartes, and in al gates to make some of theim fall haue: I geuen that fearfull sword. O how bright & sharpe is it, how wel dight and mete for the slaughter? Set thee some place alone, either vpon the right hand, or on the left, whether soeuer thy face turneth. I will smite my handes together also, & satisfie my wrathfull indignacīō: euen I the lord haue said it. The word of the lord came yet vnto me again, saiyng: thou sonne of man, make thee two stretes, that the sword of the kyng of Babilon, maie come. Both these stretes shall go out of one kynges land. And choose the a place, at the hed of the strete, choose out a corner. Make the a strete that the sword may come toward Rabath of the Ammonites, & to the strong citie of Ierusalem. For the kyng of Babilon shall stand in

B. Mourne

C. speake.

Etaie. x. a.

D. not

E.

stretes: to * take counsail at the Southsaier, castyng the lottes with his arowes, to take counsaill at the Idoll, & to loke in the liuer. But the Southsayng shall pyne to the right side vpō Ierusalē, that he may set men of war to smite it with a great noyse, to cry out alarme, to set battail rambes against the gates, to trench vp dyches, & to make bulwarkes, neuertheles, as for the Southsayng, thei shal hold it but for vanitie, and ethieme thē as those, to whō thei haue often swoorne: notwithstādyng he shall remembre their wickednes, so that by right, thei must be taken and wonne. Therefore saith the lorde God. For comuche as ye your selues shew your offence, & haue opened your wickednes, so that in all your workes, men may se your sinnes: therfore are ye come to remēbraunce, & ye shalbe taken by violēce. O thou shamefull wicked guyde of Israell, whose daie is come: euē the time that wickednes shall haue an ende. Thus saieth the lorde God, take awaie the garlande, and put of the croune, & so is it awaie: the humble is exalted and the proude brought lowe. Punish, punish yea, punishe thē wil I, and destroye them: and that shal not be fulfilled vntil he come, to whō the iudgement belongeth, and to whō I haue geuen it. And thou (o sonne of man) prophecie and speake: thus saieth the lorde God, to the childzen of * Ammon, and to their blasphemie, speake thou: the sword, the sword is drawē forth already to the slaughter, and scoured to cōsume, that it glistreth (because thou hast loked thee out vanities, & prophecied lies) that it may come vpon thy necke, like as vpon the other vngodly, whiche is slain, whose day came when their wickednes was full. Should I put it vp again? nay I wil punish thee, in the lande where thou wart norished & borne, and powre myne indignacion vpon thee, & wil blow vpō thee in the fire of my wrath, & peliuer thee vnto cruell people, whiche are lerned to destroye. Thou shalt fede the fire, and thy bloud shalbe shed in the land, that thou maiest be put out of remembraunce. Euen I the lorde haue spoken it.

C. speake thou: the sword, the sword is drawē

Ieere. xlix. b.
Ezech. xxi. a.
Amos. i. c.

¶ The. xxi. Chapiter.

Moreouer, the worde of the Lorde came vnto me & saied: thou sonne of man, wilt thou not reproue this bloudde thirstie citee? Shewe theim their abhominations, and tell them: thus saith the lorde God. O thou citee that sheadest bloud in the middest of thee, that thy tyme maie come also: and makest the Idols to defile thee withall. Thou haste made thy self giltie, in the bloud that thou hast shed and defiled thee in the Idolles whiche thou hast made. Thou hast caused thy daies to draw nigh, and made the tyme of thy yeres to come. Therfore will I make thee to be confounded emong the heathen, and to be despised in all the landes, whether thei be nigh or far from

A.

not

B.

Leuit. xix. c. and xx. a. Deut. xvij. b.

F.

thee: thei shall laugh thee to scorne, thou that hast gotten thee so foule a name, and art full of mischiefe. Behold, the rulers of Israel haue brought euery man his power, to shed bloud in thee. In thee haue thei despised father & mother, in thee haue thei oppressed the straunger in thee haue thei vexed the widowe, & the fatherles. Thou hast despised my sanctuary, & vnhallowed my Sabboth. Murtherers are ther in thee, that shede bloud, & eate vpō the hilles & in thee thei vse abhominacio. In thee haue thei discouered their fathers shame: in thee haue thei vexed women in their sickenes. Euery man hath dealt shamefully with his neighbors wife, & abhominably defiled his daughter in lawe. In thee hath euery man vexed his awne sister, euen his fathers daughter: yea, * giftes haue been receiued in thee: to shede bloud: thou hast taken vsury & encreasle, thou hast oppressed thy neighbors by extorcio, and forgotten me saieth the lorde God. Behold, I haue smitten my handes vpon thy couetousnes, that thou hast vsed, and vpon the bloud, whiche hath been shed in thee. Is thy harte able to endure it, or maie thy handes defende themselues, in the tyme that I shall bryng vpon thee? Euen I the lorde that spake it, will bryng it also to passe. I* will scatter thee among the Heathen, and strawe thee aboute in the landes, & wil cause thy filthines to cease out of thee. Yea, and thou shalt be thyne awne enheritaunce, and not mine in the sight of the Heathē, that thou maiest know, that I am the lorde. And the worde of the Lorde came vnto me, saiyng: thou sonne of manne, the* house of Israel is turned to drosse. All thei that should be brasse, tinne, yron, and leade, are in the fire become drosse. Therfore, thus saith the lord GOD. For so muche as ye are turned into drosse, behold: I wil bryng you together vnto Jerusalem, like as siluer, brasse, yrō, tinne and lead are put together in the fornace, and the fire blowen there vnder to melt them. Euen so will I gather you, put you in together and melt you in my wrathe and indignacion. I will bryng you together, and kyndle the fire of my displeasure vnder you, that you maie be molten therin. Like as the siluer is molten in the fire, so shall ye also be molten therin, that ye may know how that I the lorde, haue powred my wrath vpon you. And the worde of the lorde came vnto me, saiyng: thou sonne of mā tell her. Thou art an vncleane lande, whiche is not rained vpon, in the daie of the cruell wrathe: thy Prophetes that are in thee, are like vnto a roryng Lion, that liueth by his praie. Thei receiue riches & good, and make many widowes in thee. Thy priestes breake my law, and defile my Sanctuary. Thei* put no difference betwene the holy and vnholy, neither discerne

not

Deut. b. 8.

Ezech. xxij. c.

C.

Leuit. xviij. a

Deut. xxvij. c.

Ezec. xiij. d.

Exod. xxij. c

D.

eze. xij. c. xv. b

Esaie. i. c.

E.

Micheh. iij. c.

not

Leuit. x. c.

their iyes from my Sabboth, and I am vnhalowed emong thē. Thy rulers in thee are like rauishyng wolues to shed bloud, & to destroy soules, for their awn couetous lucre. As for thy prophetes, thei daube with vntempered clay, thei se vanities, and prophecy lies vnto them, saiyng: the lorde God saith so, where as the lorde hath not spoken. The people in the lande vse wicked extorcion and robberie. Thei vexe the poore and needy, and* oppresse the straunger against right. And I sought in the lande for a man, that would make vp the hedge, and set hymselfe in the gap before me in the landes behalf, that it should not be corrupted: but I could finde none. Therfore wil I powre out my cruell displeasure vpon them and burne them in the fire of my wrath: their awne waies will I recompence vpon their heddes, saieth the lorde God.

F.

not

Micheh. iij. c.

Sopho. iij. b.

Ezech. xiij. b

* Exod. xx. a.

¶ The. xxiij. Chapiter.

THe worde of the lorde came vnto me, saiyng: thou sonne of man, there were twoo women, that had one mother: these (when thei wer yong) began to play the harlottes* in Egipt. There wer their breastes bruised, and the pappes of their maidenhed rid the Egipciās destroy. Theldest of them was called Oholah and her yongest sister Oholibah. These two wer my wifes, & bare sonnes and daughters. Their names wer Samaria, & that was Oholah: and Jerusalē, that was Oholibah. As for Oholah she begā to go a whooryng, whē I had taken her to me. * She was set on fire vpon her louers the Assirians, as her neighbors, which had to do with her, euen the princes & lordes, that were dede in costly araie, faire yong men, lustie riders of horses. Thus through her whoredō, she cleued vnto all the yong men of Assiria. Yea, she was mad vpon them, & defiled her self with al their Idolles. Neither ceased she from the fornicacion that she vsed with the Egipcians: for in her youth thei laye with her, thei bruised the brestes of her maidenhed, & powred their whoredō vpon her. Wherfore* I deliuered her into the hādes of her louers: euen the Assirians, whō she so loued. These discouered her shame, tooke her sonnes and daughters, and slue her with the sweard: an euill name gat she of all her people, and thei punished her. Her* sister Oholibah saw this, & destroyed her self with inordinate loue, more then she, and exceded her sister in whoredome, she* loued the Assirians, (whiche also lay with her) namely the princes, and great lordes, that wer clothed with al maner of gorgeous apparel, al lustie horse men & faire yong persones. Then I saw, that thei bothe wer defiled alike. But she encreased still in whoredom, for when she sawe men painted vpō the wal, the images of the Chaldees, set forth with fresshe colours, with faire

A.

Ezechi. xx. a.

iij. Reg. xvi.

B.

iij. Reg. xvij.

Jere. iij. b.

iij. Reg. xvi. b

Ezech. xxi. c.

C.

theyr heddes, lokyng all like Princes (after the maner of the Babilonians, & Chaldees in their awne land, where thei wer borne) immediatly, assone as the sawe theim, the brent in loue vpon them, & sent messengers for thē in to the land of the Chaldees. Now when the Babilonians came to her, thei lay with her, & defiled her with their whoredom, & so was she polluted with them: and when her lust was a-
Ezay. xlvij. a bated erō them, her * whoredom and shame was
Num. iij. d. discouered and seen: then myne harte forsoke
Ezech. xvi. d. her, like as my hart was goen erō her sister also. Neuertheles, she vsed her whoredome euer the longer the more, & remembred the dayes of her youthe, wherein she had plaied the
Ezech. xvi. c harlot in the lande of Egipt: she * brent in lust vpon them, whose flesh was like the flesh of Asses, and their sede like the sede of horses. Thus thou hast renued the filthinesse of thy youth, when thy louers brused thy pappes, & marred thy breastes in Egipt. Therefore (O
M. Oholibah) thus saieth the lorde God: I will raise vp thy louers (with whō thou hast satisfied thy lust) against thee, and gather theim together round about thee: namely, the Babilonians, & all the Chaldees, rulers, mightie men and strauntes, with all the Assirians: all young and faire louers, Princes and lordes, knightes and gentlemen, whiche be all good horsmen. These shal come vpō thee with horses, charettes, & a great multitude of people: whiche shall be harnessed about thee on euery side: with brestplates, wieldes & helmettes: I will punishe thee before them, yea, thei thē selues shall punishe thee, accordyng to their awne iudgement: I will put my gelousy vpon thee, so that thei shal deale cruelly with thee. Thei shall cut of thy nose & thyne eares, and the remnaunt shall fall through the swearde. Thei shal cary awaie thy sōnes & daughters and the residue shalbe brent in the fire. Thei shall strip thee out of thy clothes, & cary thy costly iewels awaie with them. Thus will I make an ende of thy filthines & whoredome, whiche thou hast brought out of the lande of Egipt: so that thou shalt turne thyne eyes no
E. more after them, & call thy mynd no more vpō Egipt. For thus saieth the Lorde: behold, I will deliuer thee into the handes of thē, whom thou hatest: yea, euen into the handes of thē with whō thou hast fulfilled thy lust, whiche shall deale cruelly with thee: al thy labor shal thei take with them, and leaue thee naked and bare, and thus the shame of thy filthy whoredome shall come to light. All these thynges shall happē vnto thee, because of thy whoredō whiche thou hast vsed emong the Gentiles, with whose Idols thou hast defiled thy self. Thou hast walked in the waie of thy sister, therefore wil I geue thee her cup in thy hād. Thus saieth the lorde God: thou shalt drinke of thy sisters cup, how depe and far soeuer it bee to the botome. Thou shalt bee laughed to scorne, and had as greatly in derision, as is possible. Thou shalt be full of dronkēnes and sorow, for the cup of thy sister Samaria, is a cup of destruccīō and wastyng: the same shalt thou drinke, and sup it out, cue to the dregges yea, thou shalt eate vp the broken peces of it, and so teare thyne awne breastes. For euen I haue spoken it, saith the lorde God. Therefore F.
thus saieth the Lorde God. For somuche as thou hast forgotten me, and cast me a side behind thee, so beare now thyne awne filthines and whoredom. The lorde said moreouer vnto me: thou sonne of man, wilt thou not reproue Oholah, and Oholibah? Shewe theim their abhominacions, namely that thei haue broken their wedlocke, and stained their handes with bloud: yea, euen with their Idolles haue thei
iiij. Reg. xxi. a committed adulterie * and offered them by the
Ezec. xvi. c. fire their awne children (to be deuoured) whō thei had borne vnto me. Yea, & this haue thei doen vnto me also: thei haue defiled my Sanctuarie in the same daie, and haue vnhalowed my Sabboth. For when thei had slain their children for their Idolles, thei came the same daie into my Sanctuarie to defile it. Lo, thus haue thei dooen in my house. Beside all this, thou hast sent thy messēgers for men, out of farre countries: and when thei came, thou hast bathed and painted thyne eyes with colours, trimmed & set furth thy self of the best fashiō: thou sattest vpon a goodly bed, & a table spred before thee, wherupon thou hast set myne en-
Exod. xxx. b * sence, and myne oyle. Then was there great
G. cheare with her to obtain peace, and though with those men, many men came, yet wer there also brought men of Saba from the wilderne, whiche gaue them bracelettes vpō their handes, and set glorious crounes vpon their heddes: & I said vnto her, that seyng she was stricken in age in her whoredoms, now shal her fornications come to an ende with her. And thei went into her, as vnto a common harlot. Euen so went thei (I say) to Oholah and Oholibah, those filthy womē. O all ye that loue vertue and righteousnes, iudge them, punishe
Leuit. xx. b them: as * adulterers and murtherers, ought
Ezech. xvi. d to be iudged and punished. For thei are breakers of wedlocke, & the bloud is in their handes. Wherefore thus saith the lorde God: I will bryng a greate multitude of people vpon them, and make them be scattered and spoyled: these shall stone them, & goze them with their sweardes. Thei shall slea their sonnes and daughters, & burne vp their houses with fire. Thus wil I destroye all suche filthines out of the land: that all women maie learne, not to do after your bacleunes. And so thei shal laie your filthines vpon your awne selues, and ye shalbe punished for the sinnes, that ye haue committed with your idols, and ye shall knowe that I am the lorde God. The .xxiij. Ch.

In the ix. yere, in the. x. monethe, the. x. daie of the moneth, came the worde of the Lorde vnto me, saiyng: O thou sonne of man, write vp the name of this daie: yea, euen the houre of this present daie, when the kyng of Babilon set himself a gainst Ierusalē. Shewe that obstinate housholde a parable, and speake vnto them. Thus saith the lorde god: set thee a pot, set it on, and powre water into it: put al the peces together in it, all the good peces: the loyne and the shulder, and fill it with the best bones. Take one of the best flepe, and an heape of bones with all: let it boyle well, and let the bones seeth wel therin. With that said the lorde God on this manet, Woe be vnto the bloudy citee of the pot, wherupō the rustines hangeth, and is not yet scoured awaie. Take out the peces that are in it, one after another there nede no lottes be cast therfore, for the bloud is yet in it. Vpon a plain drie stone hath she powred it, and not vpon the ground, that it might be couered with dust. And therfore haue I letten her powre her bloud vpon a plain dry stonie rocke, because it should not bee hid, and that I might bryng my wrathfull indignacio and vengeaunce vpon her. Wherefore thus saith the lorde God: O woe be vnto that bloud thirstie citee, for whom euen I my self, will make a great fire, and set muche wood, & kindle the fire, and seeth the fleshe, and spice the pot, so that the very bones shalbe brēt. More ouer, I will set the pot empte vpon the coles so that his metal shalbe brent, and molten also for heate, and the filthines of it shalbe molten in it, and the drosse of it shalbe consumed. Thou toilest great pain thus to defile thy self and it will not be purged from thee excedyng drosse in it: but through fire shal the drosse of it be purified. In thy filthines euen in thy mischeuous deedes thou doest continue, and because thy filthinesse is abhominable, for I haue clēsed thee, but thou art not clēsed. Thou shalt not bee purged from thyne vnclennesse, till I haue powred my wrathfull indignacion vpon thee. Euen I the lorde haue so diuised. Yea, it is come thereto already that I wil do it: I will not go backe, I will not spare, I will not be entreated, but accordyng to thy waies and imaginacions thou shalt be punished, saith the lorde god. And the worde of the lord came vnto me, saiyng: thou sonne of man, beholde, I will take awaie the pleasure of thyne eyes with a plague: yet shalt thou neither mourne nor wepe, nor water thy cheekes therfore, thou maiest mourne by thy self alone, but vse no dedly lamentacion. Hold on thy bonet, and put on thy shoes vpon thy fete, couer not thy face, & eate no mourners bread. So I spake vnto the people, betymes in the morning, & at euen my wife died: then vpō the next morowe, I did as I was commaunded. And the people said vnto me, Why shew vs not all vs, what this is, that thou doest toward vs, for this thou doest for our sake? I answered thē, the word of the lorde came vnto me, saiyng: tel the house of Israel, thus saith the Lorde God: beholde, I will suspende my Sanctuarie, euen the glory of your power, the pleasure of your eyes, and the thyng that ye loue: your sonnes & daughters, whom ye haue left, shall fall through the sweard. Like as I haue done, so shall ye do also: ye shall not hide your faces, ye shall eate no mourning bread: your bonettes shall ye haue vpon your heddes and shoes vpon your fete. Ye shall neither mourne nor wepe, but in your synnes ye shalbe sorowful, and one repent with another. Thus Ezechiell is your likewe token. For like as ye haue done: so when this commeth ye shall do also: that ye maie learne to knowe, that I am the lorde God. But behold, O thou sonne of man: In the daie when I take from them their power, their ioye, and honor, the lust of their eyes, the burthen of their lifes: namely, their sonnes and daughters, shall not this be knowen? Then shall there one escape, & come vnto thee, for to shewe thee. In that daie shall thy mouthe be opened to him, which is escaped, that thou maiest speake, and bee no more dombe. Yea, & thou shalt be their likewe token that they maie knowe how that I am the lord.

The. xxv. Chapiter.

The worde of the lorde came vnto me, saiyng: thou sonne of man, set thy face against the Ammonites, prophecie vpon thē, and saie vnto the Ammonites: heare the worde of the lorde God. Thus saith the lorde God: for so muche as thou speakest ouer my Sanctuary. A, ha, I trowe it be now suspended: and ouer the lande of Israell: I trowe it be now desolate: yea, and ouer the house of Juda, I trow they be now led away prisoners: behold, I will deliuer thee to the people of the East, that they maie haue ther in possession: these shall set their castles and houses in thee. They shal eate thy fruite, and drinke vp thy milke. And for Rabath, I will make of it a stall for Camels, and of Ammon a shepefolde, and ye shall knowe that I am the Lorde. For thus saieth the lorde God: in couche as thou hast clapped with thyne handes, and stamped with thy fete: yea, reioyced in thyne hart ouer the land of Israel with despite: behold, I will stretch out myne hand ouer thee also, and deliuer thee to be spoyled of the Heathen, and rote thee out from emong the people, and cause thee to be destroyed out of all landes: yea, I will make thee to be laied wast, that thou maiest knowe that I am the Lorde. Thus saieth the Lorde God: for couche as Moab and Seir do say, as for the house of Juda, it is but like as all other Gentiles be. Therefore behold, I will open the syde of Moab, and take awaie their strength, their citees, & chief costes of these land, which are the glorie of all that coun-

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crey. As namely, Bethiesimoth, Baalmon, and Cariathaim, these will I open vnto theim of the east, that thei maie fal vpon the Ammonites and will geue them them in possession, so that the Ammonites shal no more be had in remembraunce emōg the Heathen. Euen thus will I punishe Moab also, that thei may knowe, how
C. that I am the Lorde. Moreouer thus saieth
Esa.xxxiij.a the lorde God. Because that * Edō hath auen-
Jere.xlix.b. ged, and eased hymselfe vpon the house of Iu-
Ezech.xxv.f. da, and hath doen greate offence, and auenged
and.xxxv.a. hymselfe vpon them, therfore thus saieth the lorde: I will reache out my hand vpon Edom and take awaie man and beast out of it. From Theman vnto Dedan will I make it desolate
1.Mach. v.a. thei shalbe slain with the sweord, through * my people of Israel will I auenge me again vpon Edom, thei shall handle hym, accordyng to my wrath and indignacion, so that thei shal knowe my vengeaunce, saieth the lorde God.
D. Thus saith the lorde god: for asmuche as the
Esai.xlij.c. Philistines * haue doen this: namely take vē-
Jere.xlvij.a. geaunce with despitfull stomackes, and of an
Zeppho.j.a. old euill wil, set themselues to destroy, therfore, thus saieth the lorde God: behold, I will stretche out myne hand ouer the Philistines, and destroy the destroyer, and cause al the re-
nāut of the sea coast to perishe. A greate vengeaunce wil I take vpon them, and punishe the cruelly: that thei maie knowe, that I am the lorde, which haue auenged me of them.

¶ The.xxvi. Chapiter.

A. It happened, that in the .xi. yere, the first daie of the moneth, the worde of the lorde came vnto me, saiyng: thou sonne of man, be-
Esay.xxij.a. cause * that Tire hath spoken vpon Jerusalē.
Jere.xlvij.b. Aha, now I trowe the portes of the people
Eze.xxvj.b. be broken: thy turned vnto me, for now that
and.xxvij.d. he is destroyed, I shalbe filled. Yea, therfore saith the lorde God: behold, O Tire, I will vpon thee, I will bryng a greate multitude of people against thee, like as when the sea ari-
seth with her waues: These shall breake the walles of Tire, and cast downe her towers: I wil scrape the ground from her, and make her a bare stone: yea, as the dryng place, where the Fishers hang vp their nettes, by the sea side. Euen I haue spoken it, saieth the Lorde god. The Gētiles shall spoyle her, her daughters vpō the field shal perishe with the sweord that thei may knowe how that I am the lord.
B. For thus saith the lorde God: behold, I wil bryng hether Nabuchodonozor (which is the kyng of Babilon, and a kyng of kynges) from the North vpon Tire: with horses, charettes, horsemen, and with a greate multitude of people. Thy daughters that are in the land, shall he slea with the sweord, but against thee he shal make bulwarkes, and reare vp dyches about thee, and lift vp his shield against thee. His kynges and battlearmes, shall he prepare for thy walles, and with his weapons
breake downe thy Towers. The dust of his horses shall couer thee, thei shalbee so many, thy walles shal shake at the noyse of the horsemen, charettes, and wheles when he commeth to thy portes, as meane to go into an open citee. With the houes of his horse feete, shall he treade downe all thy stretes. He shall slea the people with the sweord, and breake downe the
C. pillers of thy strength. Thei shal waste awaie thy riches, and spoyle thy merchaundise. Thy walles shall thei breake downe, and destroye thy houses of pleasure. Thy stones, thy timber and foundacions, shal thei caste in the wa-
ter. Thus * will I bryng the melody of thy Jere.vij.b.
songes, and the noyce of thy minstrelsie to an ende, so that thei shall no more bee heard. I will make a bare stone of thee: yea, a dryng place for nettes, and thou shalt neuer be buil-
ded again: for euen I the Lorde haue spoken it, saieth the lorde God: thus hath the lorde God spoken, concernyng Tire. The Iles shalbee moued, at the noyce of thy fall, and at the crie of thy slain, that shalbe murthered in thee. All kynges of the sea, shall come downe from their seates regall: thei shall laie awaie their roabes, and put of their costly clothyng. Yea, with trembling shall thei bee clothed, thei shall sit vpon the ground: thei shalbe a-
traied at thy sodain fal, and be abashed at thee.
D. Thei shall mourne for thee, and saie vnto thee
Thzeno.ij.a. * thou noble citee, that hast been so greatly
Apoc.xviij.c. occupied of old, thou that hast been the stro-
gest vpon the sea, with thyne enhabitoures, of whom all men stoode in feare. Now art thou now so vtterly destroyed? Nowe at the tyme of thy fall, the enhabitours of the Iles: yea, and the Iles themselues, shall stand in feare at thy ende. For thus saieth the lorde God: when I make thee a desolate citee (as other citees bee, that no man dwell in) and when I bryng the depe vpon thee, that great waters maie couer thee: Then will I cast thee doune vnto thē, that descend into the pit, vnto a peo-
ple that hath been long ded, and set thee in a lande that is beneth, like the old wildernesse, with them whiche go doune to their graues, so that no man shall dwell more in thee. And I will make thee to be no more in honour, in the lande of the liuyng. I will make an ende of thee, and thou shalt be goen. Though thou be sought for, yet shalt thou not be founde for
euermore: saieth the lorde God.

¶ The.xxvij. Chapiter.

A. The worde of the lorde came vnto me, sai-
yng: o thou sonne of man, make a lamēta-
ble complaint vpon * Tire, and saie vpon Tire:
Eze.xxj.a. and.xxvij.a. thou which art a port of the sea, that occupiest with muche people, a many Iles: thus speketh the lorde God so Tire, thou hast said: what I am a noble citee, thy borders are in the middest of the sea, thy builders haue made thy ma-

Cipre trees of the mount Sanir from Libanus haue thei taken Cedre trees, to make the maistes, and the okes of Basa to make the rowers. Thy bordes haue thei made of yuory and of costly wood out of the Ile of Cethim. Thy saile was of diuerse colours, smal nedle worke out of the lande of Egipt, to hang vpō thy mast, and thy hangynges of yelowe silke, purple, out of the Iles of Elisah. Thei of Sidon and Arnad were thy mariners, and the wisest in Tire wer thy shipmasters. Theldest and wisest at Gebal wer thei, that amended & stopped thy shippes. All shippes of the Sea, with their shipmen occupied their marchaundise in thee. The Perses, Lidians & Phutens wer in thyne hoste, and helped thee to fight, theise hanged vp their shieldes and helmettes with thee, theise set furth thy beautie. Thei of Arnad wer with thine hoste round about thy walles, and the Pigmeians wer thy watchmen vpon thy Towers, theise hanged vp their quiuers, round about the walles, & made thee maruellous goodly. Tharsis occupied with thee in all maner of wares, in siluer, yrō, tyn, and leade, and made thy market greate. Iauan, Tubal and Mesech were thy Marchauntes, whiche brought thee men, and ornamentes of metal for thy occupying. Thei of the house of Thogarma brought vnto thee at the tyme of thy mart, horse, horsemen and mules. Thei of Dedan wer thy marchauntes: & many other Iles that occupied with thee, brought thee bethers, Elephant bones and Peacockes for a present. The Sirians occupied with thee, because of thy diuerse workes, and encreased thy Marchauntise, with Smaragdes, with Scarlet, with nedle worke, with white linen cloth, white silke, and with chrystal. Iuda and the lande of Israell occupied with thee, and brought vnto thy marketes wheat of Minith and Paneg, balme, hony, oyle, & Triacle. Damascus also vsed Marchaundise with thee, in the best wine of Helbon, & wolle, because thy occupying was so great, & thy wares so many. Dan, Iauan & Mesal, haue brought vn to thy marketes, yrō tedy made, with Casia and Calamus, according to thine occupying. Dedan occupied with thee in faire Tapisserie worke & cushins. Arabia, and all the princes of Cedar haue occupied with thee, in sheepe, bethers, & goates. The marchauntes of Seba and Rema haue occupied also with thee, in al costly spices, in al precious stones and gold, wherwith they brought vnto the marketes. Haran, Chenne & Eden the marchantes of Saba Assiria, and Chelmad wer al doers with thee and occupied with thee. In costly rayment of yelowe silke, and nedle worke, very precious and therfore parcked & bound together with cordes. Yea, and in Cedre wood, as they occupied thy Marketes. The shippes of Tharsis

art ful, & in great worship, euen in the middest of the sea. Thy robbers shall bring thee in to great waters, the east wind shall ouerthrow thee into the middest of the Sea, so that thy wares, thy marchandise, thy riches, thy mariners, thy shipmasters, thy builders of thy broken places, thy occupiers (that brought thee thynges necessary) the men of warre that are in thee, and all thy cōmons shall perishe in the middest of the sea, in the daie of thy fall. The suburbes shall make at the loude crie of the shipmen. All whery men, and all mariners vpō the sea, shall leape out of their botes, and set themselues vpon the lande. Thei shall lift vp their voyce because of thee, and make a lamētable cry. Thei shall cast dust vpon their heades, and lie doune in the ashes. Thei shal shaue themselues, and put sackclothe vpon them for thy sake. Thei shal mourne for thee with hart full sorow and heuie lamentacion: yea, thei also shall wepe for thee. Alas, what citee hath so been destroyed in the sea, as Tire is? When thy wares and Marchaundise came from the sea: thou gauest al people inough. The kynges of the yerth hast thou made rich, through the multitude of thy wares & occupying. But thou art now caste doune, into the depe of the sea, all thy resort of people is perished with thee. All thei that dwell in the Iles are abashed at thee, and al their kynges are afraied yea, their faces haue chaunged colour. The marchauntes of the nacions wonder at thee, in that thou art so cleane brought to naught and commest nomore vp.

¶ The .xxviij. Chapiter.

The worde of the lorde came vnto me, saying: thou sonne of man, tell the prince of * Tire. Thus saieth the lorde God: because thou hast a proude hart, and hast said: I am a * God, and haue set my seate in the middest of the sea like a God, where as thou art but a man, and not God, & yet standest in thine awne conceipt, that thou art god: behold, thou thinkest thy self wiser then * Daniel, that there is no secretes hid frō thee. With thy wisedom & thy vnderstandyng, thou hast gotten thee great welthines, and gathred treasure of siluer and gold. With thy great wisedom and occupying hast thou increased thy power, and because of thy great riches, thyne hart is proude. Therfore thus saieth the lorde God: for so muche as thou hast lifte vp thyne harte, as though thou wer God, behold, I will bring enemies vpon thee, euen the tirauntes of the heathen: these shall drawe out their swordes vpon thy beautie and wisedō, and shall defile thy glory. Thei shall caste thee doune to the pit, so that thou shalt die in the middest of the sea, as thei that be slain. Let se, if thou wilt saie then before them that slea thee, I am God, where as thou art but a man, and not God, in the handes

Ezechi. xxvi. and. xxvi. * Etay. xiiij. Joel. iij. Zacharie

Daniel. j. ij.

the vncircumcised, in the handes of the enemies, for I my self haue spoken it (saith the
C Lorde) Moreouer the worde of the lorde came
vnto me, (sayeng: Thou sonne of man, make a
lamentable complaint ouer the kyng of Tyre
and tell hym: Thus sayth the lorde God, thou
art a seale of lykenesse, ful of wysedome, and
mo4 excellent beautie. Thou hast bene in the plea
saunt gardeine of God, thou art decked with
al maner of precious stones, with Rubi, To-
pas, Christall, Jacint, Onix, Jaspis, Sa-
phir, Smaragde, Carbuncle, and Golde. The
beautie and the holes that be in the, ware set
furth in the day of thy creation. Thou arte a
fayre Cherub, exaltyng by the annoyntyng,
stretched wyde oute for to couer. I haue set
the in this dignitie, vpon the holy mounte of
god, there hast thou bene, and walked emong
the faire glisteryng stones. From the tyme of
thy creation, thou hast bene right excellent,
Ezay.5.b. tyl wickednesse was founde in the. * Vergnace
D of thy great merchaundise, thyne hart is ful
of wickednes, and thou hast offended. There
fore wil I cast the from the mount of God (O
thou couerynge Cherub) and destroy the emōg
the glisteryng stones. Thy hart was proude
in thy faire beautie, and therfore thy beautie
thou hast destroyed thy wysedome: I wil cast
the downe to the grounde, & that in the sighte
of kynges. Thou hast defiled thy sanctuary,
with the greate wickednes of thy vnrightu-
ous occupieng. I wil bryng a fyre from the
middeste of the to consume the, and will make
the to asshes, in the sight of al them that loke
vpon the. All they that haue bene acquainted
with the emong the Heythen, shalbe abashed
at the, seyng thou arte so cleane broughte to
F noughte, and commeste no more vp. ¶ And the
worde of the lord came vnto me (sayeng: Thou
Joel.iij.a sonne of man, set thy face against Sydon: *
zachari.ix.d. prophecy vnto it and speake. Thus saith the
lorde god: Beholde o Sydon, I wil vpon the
and get me honour in the: that it may be kno-
wen, how that I am the lorde: when I punish
her, and get me honour in her. For I wil send
pestilence, and bloud sheddyng into her stre-
tes, so that those, whiche be slaine with the
sweorde, shal lye rounde about in the middeste
of her, and they shal know that I am the lorde.
She shal no more bee a prickyng thorne, and
an hurtyng brier vnto the house of Israell,
nor vnto theim that lie rounde about her, and
hate her, & thei shal know that I am the lorde
G Thus saith the lord god: when I gather the
householde of Israel together again from the
nations among whome they be scatered, then
shal I be sanctified in them, in the sight of the
gentiles, and they shal dwel in the land that
I gaue vnto my seruaunte Jacob. They shall
dwell safely therin, builde houses, and plante
Deu.xxviij.c vineyardes: yea, safely shal thei dwell therin,
rounde about: and then shal thei know, that
I am the lorde their God.

¶ The. xix. Chapiter.

IN the. x. yere vpon the. xij. daye of the x. Ie-
moneth, the worde of the lorde came vnto
me, saieng. * O thou sonne of man (sette nowe Esa. xix. xx.
thy face against Pharao the kyng of Egipt) Jerem. xlvi.
prophecie against him, and against the whole Eze. xxx.
lande of Egipte. Speake, and tell hym: thus xxxi. xxxii.
sayth the lorde God: beholde, o Pharao thou
kyng of Egipt, I wille vpon the thou greate
dragon that liest in the waters, thou that sa-
yest: The water is myne, I haue made it my
self. I wil put an hoke in thy chawes, & hang
al the fish in thy waters vpon thy scales: af-
ter that, I wyl drawe the out of thy waters:
yea, and al the fishe of thy waters that hang
vpon thy scales. I wil caste the out vpon the
dry land, with the fish of thy waters, so that
thou shalt lie vpon the feldes, thou shalt not H
be gathered nor taken vp, but shalt bee meete
for the beastes of the fielde: and for the fou-
les of the ayre, that all they whiche dwell in
Egipt may know that I am the lorde: because
iiii. Re. xviij thou hast bene a * staffe of reede to the house
of Israel. When they toke holde of the with Esai. xxx.
thyne hande thou brakeste, and prickedst them xxxi. xxxvi.
on euery side, and if they leaned vpon the, thou
brakest and hurtedst the reines of their bac-
kes. Therfore thus sayth the lorde God, be-
holde, I wille bryng a sweorde vpon thee,
and roote out of the bothe man and beast, yea,
the lande of Egipt, shalbe desolate and wast,
and they shal know that I am the lorde. Bera-
use hee sayde, the water is myne: I my selfe
haue made it. Beholde therefore, I wil vpon
the, and vpon thy waters: I wil make the lād
of Egipt wast and desolate, and in abashment,
from the towre of Syenes, vnto the borders
of the Mozians lād: so that in. xl. yeres ther
shal no fote of man walk there, neither fote of
catal go there, neither shal it bee inhabited. I
wil make the lande of Egipt to be desolate e-
mong other wast countries & her cities to lie
voyde. xl. yeres, among other voide cities, and
I wil scatter the Egiptiens among the Hea-
then & nations, & straw them in the landes a-
bout. Againe, thus saith the lorde God * when C
the. xl. yeres are expired, I wil gather the e- Jerem. xlvi.
giptiens together againe, out of the nations
among whom they ware scatred & wil bryng
the prisoners of Egipt again into the lande
of Pathures their owne native country that
they may be there a lowly smal kyngdom: yea
they shalbe the smallest among other kingdo-
mes, lest they exalt them selues above the hea-
then, for I wil so minish them that they shall
nomore rule the Heathen, they shal nomore
be an hope vnto the house of Israel, neither pro-
uoke them any more to wickednesse, to cause
them to turne backe, and folow them: and thei
shal know that I am the Lorde God in the

D yrst yere, the first day of the nexte moneth
came the woꝛd of the Loꝛde vnto me, saieng.
Thou sonne of manne, Nabuchodonoꝛ, the
kyng of Babilon hath made hys hoost, wyth
greate trauaille and labouꝛe, to come before
Tire, that euery head may be balde, and euery
shoulder bare. Yet hath Tire, geuen neyther
hym, noꝛ his hoost any rewarde, foꝛ the great
trauaile that he hath taken there. Therefore
thus saith the loꝛde god: behold, I wil geue
the land of egipt, vnto Nabuchodonoꝛ the
kyng of Babilō, that he may take awai al her
substaunce, robbe her robberies, spoile her
spoiles, to pay his hoste their wages withal
I wil geue hym the lande of Egipt foꝛ his la
boue, that he toke foꝛ me before Tyre. At the
same time wil I cause the hoꝛne of the house
of Israel to growe furth, and open thy mouth
again among them: that they may know how
that I am the Loꝛd. The. xxx. Chapiter.

A. THe woꝛde of the Loꝛde came moꝛeouer
vnto mee, saieng, thou sonne of man pꝛo-
phecy and speake, thus saieth the loꝛde God,
Mourne, woo woꝛthe this daye, foꝛ the day,
is here, the day of the loꝛde is come, the dark
day of the heythen, the houre is at hande, the
swerd cōmeth vpon egipt. When the wounded
men fal down in Egipt, when her people are
taken awai, & her foundaciōs ar destroied, the
Moziens lande shalbe affraid, yea the Moziens
lande, Libia & Lidia, al their cōmune people, &
Chub & all that be cōfederat vnto thē shal fal
B with thē through the swerd. Thus saith the
loꝛd. The mainteyners of the lande of Egipt
shalle falle, the pryde of her power shal come
downe, euen vnto the towre of Syenes shal
they be slaine downe with the swearde, saith
the loꝛde God, among other desolat countries
they shalbe made desolat, and among other wast
cities, they shalbe wasted. And thei shal know
that I am the Loꝛde, when I kyndle a fire in
Egipt, & when al her helpers ar destroied. At
that tyme shal their messengers go foꝛth fꝛō
me in shippes, to make the careles Moziens
C afrayed, and soꝛow shal come vpon theym ac-
coꝛdyng to the day of egipt, foꝛ doubteleslie it
shal come. Thus saith the loꝛd god: I wil ma
ke an ende of the people of Egipte, through
the hande of Nabuchodonoꝛ the kyng of
Babilon. He and al his people with hym: yea
and the cruell tiraunes of the Heythen shalbe
brought to destroy the lande. They shal draw
out their swearde vpon egipt, & fil the land
full of slaine men. I wil drie vp their fludes
of water, & sel the land into the handes of wic
D ked people. The land and al that is therein, I
wil destroy thoꝛow the enemies. Euen I the
Ezechiel. xiii. a loꝛd have said it. And thus saith the loꝛd god
I wil destroy the Idolles, and bryng the I-
mages of Moph to an ende. There shall no-
moꝛe be a pꝛynce of Egipt, and a fearfulnesse
wil I sende into the Egiptiens lande. And foꝛ

pathures, I will make it desolate, and kyn-
dle a fyre in Zoan the citie. So, I wil punish
and powre my wrathfull indignatiō vpō Sin
which is the strength of Egipt. Al the sub-
staūce of Alexandria wil I destroi, & kindle a fire
in Egipt. Sin shalbe in great heauines, Alex
dria shalbe roted out, & Noph shal haue day-
ly soꝛow. The bulk men of Heliopolis, & Bu-
basto shalbe slaine with the sweard and cari-
ed away captiue. At Capphnis the day shalbee E
darke, when I breake there the sceptre of the
lande of Egipte, and when the pompe of her
power shal haue an ende. A cloude shall couer
her, and her daughters shalbee ledde awaye
into captiuitie. Thus wil I punish Egipte,
that theye maye knowe that I am the Loꝛde.
It happened in the eleuenthe yeare, vpon the
seuenth day of the first moneth, that the Loꝛ-
des woꝛde came vnto me, saiyng: Behold thou
sonne of man, I wil breake the arme of pha-
rao kyng of Egipt, and lo, it shal not be boun-
de vp to be healed, neither shall any plaister
be layde vpponit, foꝛ to ease it, oꝛ too make it F
so strong, as to holde a Swearde. Therfore
thus saith the loꝛde God: Behold, I will vp-
on Pharao the kyng of Egipt, and bꝛouse
his strong arme (yet is it but a bꝛoken one)
& wyl smyte the swearde out of his handes. As
foꝛ the Egiptiens, I wil scatte theim emong
the heathen, and strawe them in the landes a-
boute. Againe I wil strengthen the arme of the
kyng of Babilon, & geue hym a swerd in hys
hande, but I wil breake Pharaoes arme, so
that he shal holde it before hym piteously like G
a wounded man. Yea, I wil stablishe the kyng
of Babilons arme, and the armes of Pharao,
shal fal downe: that it may be knowen, that I
am the loꝛde, when I geue the kyng of Babi-
lon my swearde in hys hande, that he may dra
we it out vpon the lande of Egipte, and that
whenne I scatter the Egiptiens, amonge the
Gentiles, and strawe theym in the landes a-
boute, that they maye knowe that I am the
loꝛde.

¶ The. xxxi. Chapiter.

MOꝛeouer, it happened in the eleuenthe
yere, the firste daye of the .iij. moneth H.
that the woꝛde of the Loꝛde came vnto mee,
saieng, thou sonne of man speake vnto Pha-
rao the kyng of Egipt, and to al hys people.
Whome art thou lyke in thy greatnes? Be-
holde, Assur was lyke a Cedre tre vpon the
moūt Libanus wyth faire branches, so thick
that he gaue shadowes, and hys oute very hie
Hys top reached vnto the cloudes. The wa-
ters made hym greatte, and the diepe sette
hym vp on hie, Wounde about the roten of him
ranne there flouddes of water, he sent out his B
litle riuers, vnto al the trees of the feld, ther
foꝛe was he hier then al the trees of the feld,
& through the multitude of waters, that hee
sent from hym, he obtained many long bꝛanc-
ches. All soules of the aire made their nestes

in hys braunches, vnder hys bowes gendred al the beastes of the feld, and vnder his shadow dwelt all people. Faire and beautiful was he in his greatnes, and in the length of hys braunches, for hys rote stode beside greate waters, no cedre tre might hide hym. In the pleasaunt gardeine of god there was no fayre tree lyke hys braunches, the plane trees were not lyke the bowes of hym. All the trees in the garden of God myght not be compared vnto hym in hys beautie, so faire and goodly had I made him with the multitude of his braunches. In consuche that al the trees in the pleasaunt gardeine of God had enuy at him. Therefore thus saith the lorde God: For sonuche as he hath lyft vp hym hymselfe so hye, and stretched his toppe into the cloudes, & seyng his hart is proude in hys highnes. I wil deliuer hym into the hande of the mightiest among the heithen, which shal rote hym out. Accordyng to his wickednes, wil I cast him awai, the enemi shal destroy hym, & the mighty men of the heathen shal so scatre hym, that his braches shal ly vpon al mountains, & in al valeies: His bowes shalbe broke down to the ground, thorow out the land. That al the people of the land shal go from hys shadow, and forsake him. When he is fallen, al the foules of the aire shal sit vpon hym, and al the wilde beastes of the fielde shal go about among hys braunches, so that fromhencefurth, no tree in the water shal attaine to his highnes nor reache his top vnto the cloudes, neither shal any tre of the water stand so highe, as he hath done. For vnto death shal thei al be deliuered vnder the earthe, and go downe to the graue lyke other menne.

Moreouer thus saith the Lorde GOD: In the day when he goeth downe to the graue, I wyll cause a lamentacion to be made, I wyll couer the depe vpon hym. I wil staunche his floudes, and the great waters shalbe restrained. I shal cause Libanus to be sorowfull for hys sake, and al the trees of the felde shalbe smitten. I wil make the heathen shake at the sounde of hys fall when I cast hym downe to hel, with them that descende into the pit. All the trees of Eden, wich al the chosen and best trees of Libanus, yea, and al they that are stedfast vpon the waters shall mourne with hym also in the lower habitacions. For they shall go downe to hel with hym, vnto them that be slain with the swearde, whiche dwelt afore vnder the shadowe of hys arme, amonge the heathen. Vnto whome shalt thou be likened that art so glorious & great among the trees of Eden? Yet art thou caste downe vnder the earthe, among the trees of Eden, where thou must lie among the vncircumcised, with them that be slaine with the swearde. Euen thus is it with Pharao and all hys people, saith the lord god.

The xxxii. Chapiter

And it came to pas in the xii. yere, the xv. day of the moneth, came the worde of the lorde vnto me saieng: Thou sonne of man, take vp a lamentacion vpon Pharao kyng of Egipt, & say vnto hym thou art reputed as a Lion of the Heathen, & as a whale in the sea. Thou raisest thy waters about the, thou troublest the waters with thy fete, and stampest in their floudes. Thus saith the lorde god: I wil spreade my net ouer the, namely a great multitude of people, these shal drawe the into my yarne, for I wyll cast the vppon the lande, and let the lye vpon the felde, that all the foules of the aire maie sit vpon the. I wille gene alle the beastes of the felde enough of the. Thy flesh wil I cast vpon the hilles, and fill the vallies with thy highnesse. I wil water the lande with the aboundaunce of thy bloud euen to the mountaines, and the riuers shalbe ful of thy blod whē thou art put out. I wil couer the heauen, and make his starres dymme. I wil spreade a cloude ouer the sonne, and the mone shal not gene her light. All the lightes of heauen will I put oute ouer thee, and bringe darkenesse vpon the lande, saithe the lorde GOD. I wil trouble the hartes of many people, when I bring thy destruction among the Heithen, and countries, whome thou knowest not, yea, I wille make manye people withe their kynges, sore afrayed through the, that their heare shal stand vp, when I shake my Swearde at their faces. Sodainly shal they be astonied, euery man in hymselfe, at the day of thy fal. For thus saithe the lorde god, the kyng of Babilons swearde shal come vpon the: with the sweardes of the Worthyes wille I smyte downe thy people. All they that be mighty among the gentils shal waste the proude pompe of Egipt, and bring downe al her people. All the cattal also of Egipt wil I destroy, that thei shal come nomore vpon the waters, so that neither mans foote, nor beastes claw shall stirre them any more. Then wil I make their waters depe, and cause their floudes to runne lyke oile, saith the lord god. When I make the land of Egipt desolat and when the country, with al that is therin, shalbe layed wast, & when I smyte all them whirbe dwel in it, that they may know that I am the lorde. This is the mourninge that the doughters of the Heythen shalle make. Yea, a sorow and lamentacion shal thei take vp vpon Egipt, and al her people saithe the lorde god.

In the xii. yere, the xv. day of the moneth, came the worde of the lorde vnto me saieng: Thou sonne of man, take vp a lamentacion vpon the people of egipt, and cast them downe, yea them I say, and the mighty people of the Heithen also euen with them * that dwelle beneth, and with them that goe downe into the graue. Downe, choose faure to euer thou dey and lye the with the vncircumcyled. Among those shalbe slaine with the Swearde shal

Ezech. xxix. & xxxi.c

Esay. xiij.b.

Ezech. xxxii.a

lyueth therfore pluckt downe to the ground her & al her multitude. The myghty worthyes shal speake to hym out of the hel, and to his helpers that be gone downe, and are vncircumcised, and with theym that be slaine with the sweardc. Assur is there also with his company, and their graues rounde about, which wer slaine, and fel al with the sweard, whose graues lie beyde hym in the low pitte. His commōs are buried round about his graue, altogether wounded and slaine with the sweard, which the meane afore tyme, brought feare into the land of the liuyng. Therein is Elam also, with al hys people, and their graues rounde about: which al beyng wounded & slaine with the sweard are gone downe vncircumcised vnder the yearth, which neuertheless, somtime brought feare into the land of the liuyng, for the which they beare their shame, with the other, that are gone downe too the graue. Their burial is geuen them, and al their people, among them that be slaine. Their graues are rounde about theim which are vncircumcised, and with thē that be slaine thorowe the sweard: for seyng that in tymes past, they made the lande of the liuyng afraied, they must now beare their owne shame, with theym that go downe to the pitte and lie emong them that be slaine. There is Mesech also, and Tubal and their people, and their graues rounde about. These are al among the vncircumcised, and them that be slaine with the sweard, because afore tyme they made the land of the liuyng afrayed. Wold not they then lie also emōg the Worthies and vncircumcised Giauntes? which with their weapons are gone downe to hel, whose sweardes are layed vnder theyr heades, whose wickednes is vpon theire bones: because that as worthies they haue brought feare into the lande of the liuyng. Yea, among the vncircumcised, shalt thou be destroyed, and slepe with thē that perished through the sweard. There is the lande of Edom, with her kinges & princes also, which with their strength are laide by them that wer slaine with the sweard: yea, among the vncircumcised, & thē which are gone down into the pit. Moreouer, there be al the princes of the north with al the Sidonies, which are gone down to the slaine. With their feare & strength they are come to confusion, and lie there vncircumcised among those that be slain with the sweard, and beare their own shame, with thē that be gone downe to the pitte. Now when Pharao seeth this, he shalbe coforted ouer al hys people, that is slayne, with the sweard, both Pharao, and al his host, saith the lorde god. For I haue geuen my feare in the land of the liuyng. But Pharao and all his people shall lye emong the vncircumcised and among them that bee slaine with the Swearde, saith the lorde God.

Jere. xlix e. Daniel. viij. a

Ezech. xxxij. b. Jere. xlix. b. Ezech. xxxij. a

Ezech. xxxij. c

Ezech. xxxij. d

Again the word of the lord came vnto me, saieng, thou sone of man, speake to the children of thy people, & tel thē: whē I send a sword vpon a land, yf the people of the land take a man of their country and set hym to be their watcheman, the same man (when he seeth the sword come vpon the land) shal blow the trompet & warne the people: Yf a man nowe heare the noise of the trōpet, & wil not be warned, & the sweard come and take him awai, his bloud shalbe vpon hys owne head: for he heard the sounde of the trompet, and wold not take hede therefore hys bloud be vpon hym. But yf hee wil receiue warnyng, he shal saue his lyfe. Agayne yf the watcheman se the sweard come, and blewe it not with the trompet, so that the people is not warned: if the sweard come and take any man from among theym, the same shalbee taken awaye in hys owne sinne, but hys bloud will I require at the watchemans hand. And now o thou sonne of man I haue made the a watchman vnto the house of Israel that where as thou hearest any thyng out of my mouthe, thou maiest warne them on my behaulfe. If I say vnto the wicked, thou wycked, thou shalt surely die, and thou geuest him not warnyng, that he may beware of hys vngodly way: then shall the wicked dye in hys owne synne, but hys bloudde wil I require of thy hande. Neuertheless, yf thou warne the wicked of hys way, to turne from it, whereas he yet wil not be turned from it, thē shal he dy because of hys synne, but thou hast deliuered thy soule. Therefore o thou sonne of man, speake vnto the house of Israel, Ye say thus: our offences and sinnes lie vpon vs, & we be corrupted in them, howe should wethen be restored vnto lyfe. Tel theym: As truly as I liue sayth the lord god, I haue no pleasure in the death of the wicked, but much rather that the wicked turne from hys waie, and lyue. Turne you, turne you from your vngodly wayes, O ye of the house of Israel. Oh wherefore wyl ye dye. Thou sonne of man tel the children of thy people. The righteousnes of the righteous shal not saue hym, whensoeuer he turneth away vnfaithfully. Agayne, the wickednes of the wicked shal not hurt hym, whensoeuer he conuerteth from hys vngodlynes. And the ryghteousnesse of the righteous shall not saue hys lyfe, whensoeuer he synneth. If I say vnto the ryghteous, that he shal surely liue, and so he trust to his owne righteousnes and do synne, then shall his righteousnes bee nomore thought vpon, but in the wickednesse that he hath done, he shal die. Againe if I saie vnto the wicked, thou shalt surely die: & so hee turne from his synnes, and do the thyng that is lawfull & ryghte. Iustamurthe that the same wicked mā geueth the pledge again, restoreth that he had take away by robbery, walketh in the

The xxxiij of Mattins. ij.

iij. reg. xix. d.

B

Ezechiel. iij.

C

Ezech. xviij.

Ezech. xviij. d

D

Ezay. lv. b. Jerem. xviij.

Then shal he surely liue, and not die: Yea the sinnes that he hath wrought, shal neuer be thought vpon: For so muche as he with now the thing that is lawefull and right, he shall liue, and yet the children of thy people say: Tushe, the waye of the Lorde is not right, but they lie whereas their owne way is rather naught.

When the righteous turneth from his righteousnes, and with the thing that is wicked, doth E. shal dye therfore. But if the wicked turne from his wickednes, and doe the thing that is lawful and right, he shal liue therefore. Yet ye say, the way of the lorde is not equal, o ye house of Israel * I will iudge euery one of Ezech. xviij. d you after his waies. In the twelueth yeare Rom. j. a. the fifth day of the tenth month of our captiuitie, it happened that one whiche was fledde out of Ierusalem came vnto me, and sayd, the citie is destroyed. Now the hande of the lorde had bene vpon me the euening afore this man (whiche was escaped) came vnto me, and had opened my mouth, vntil the morninge that he came vnto me: yea, he opened my mouth that I was no more dumme. Then the woorde of the lorde came vnto me, and sayd: Thou sone of man, these that dwel in the wasted lande of Israel saye: Abraham was but one man, and he had the lande in possession, now are we many, and the lande is geuen to vs to possesse, also, And therfore tel them: Thus sayth the Lorde God: In the bludde haue ye eaten, your eies haue ye lifte vp to idols, and haue shedde Leuit. xvij. c. Deut. iij. c. bloudde: shal ye then haue the lande in possession? Ye leane vpon your swoordes, ye worcke abhominations, euery one defileth his neighbors wyfe, and shal ye then possesse the lande? Say thou these woordes vnto them. Thus sayth the lorde god. As truly as I liue, all ye that dwelle in this wildernesse, shalbe slayne with the Swoorde: what soeuer is vpon the felde I wil geue vnto the beastes to be deuoured: those that be in strong holdes & dennes shal die of the pestilence. For I wil make the lãd desolate & waste, & the pryde of her strẽgth shal come to an end. The mountaines of Israel shalbe so waste, that no man shal trauail by thẽ. Ezech. vj. b. Then shal they lerne to know that I am the G loorde when I make the lande waste and desolate, because of all their abhominations, that they haue wrought. And thou sonne of man, the children of the people that talke of the by the walles & in the doores of their houses, saieng one to an other. Come let vs here what word is gone furth from the lord. There come vnto the, after the maner of a great people: yea, as who sayth, they ware my people, they sytte mat Ezech. xiij. a. Mat. xv. ae. before the and heare thy woordes but they wo not therafter, for in their mouthes they make a iest of them, and their hart goeth after their owne couetous lucre, and as a balade that hath a swete tune, and is pleasaunt

that they heare, but they wil not do therafter. When this commeth to passe, (For lo it commeth in deede) then shal they know, that there hath bene a prophet among them.

The. xxxiiij. Chapiter.

AND the woorde of the lorde came vnto me, Euenlong. A saieng thou sone of man prophecy against the shepeheardes of Israel, prophecy and speake vnto them. Thus saith the lord god, Wo Eze. xiij. a be vnto the shepeheardes of Israel, that fede Iere. xxiiij. b. xxiij. b. themselues, shoulde not the shepeheardes fede the flockes? Ye haue eaten vp the fat ye haue clothed you with the woole: the beste fed haue ye slayne, but the flock haue ye not norished. not The weake haue ye not holpen vp, the sicke Luke. xxi. a, haue ye not healed, the broken haue ye not bounde together, the outecaste ye haue not brought together again, the lost haue ye not sought. but churlishely and cruelly haue ye i. Pe. b. a. ruled them. Thus are they scatred here and b. there without a shepherd, ye al the beastes of the felde deuoure them, and thei go astray, my shepe go wandring vpon all mountaines, & vpon euerye high hyl, Yea, they be scattred abrode in al feldes, & there is no man that careth for them or that seketh after them. Therfore o ye shepeheardes, heare the woord of the lord. Thus sayth the lord god: as truly as I liue, forsomuche as my shepe are thus robbed & deuoured of al the wilde beastes of the felde hauing no shepeheardes: seyng that my shepeheardes take no regarde of my shepe, but fede themselues onely, and not my shepe: C Therfore heare the woord of the lord O ye shepeherdes. Thus sayth the lord God. Beholde I my self wil vpon these shepeherdes: & require my shepe from their handes, and make them cease from feeding of my sheepe: yea the shepeheardes shal fede them selues no more. For I wil deliuer my shepe out of their mouthes, so that they shal not deuour them after Ihõ. x. a this. For thus sayth the lorde god, Beholde, Heb. xiij. I wil loke to my shepe my self, & seke thẽ like i. Pe. v. c. b, a. as a shepeherde emõg the flock, seketh after the shepe that are scatred abrode, euen so wil I seke after my shepe, & gather thẽ together out of al places, where thei haue ben scatred in the cloudy & dark day. I wil bring thẽ out from al people, & gather them together out D of al landes. I wil bring thẽ into their owne land, & fede them vpon the mountaines of Israel, by the riuers, & in all places of the country. I wil fede thẽ in right good pastures & vpon the highe mountaynes of Israel shal their foldes be, there shal they lye in a good fold, & in a fat pasture shal thei fede, euẽ vpon the mountaines of Israel. I wil fede my shepe my self, and bring them to their rest sayeth Mat the lord God. * Suche as bee lost wyl I Lu. xix. c. seeke, suche as go astraye wyl I bringe a- Ihon. x. a. gayne, suche as be wounded, wil I bynde vp,

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as ye eate and strong, those wil I roote oute and feede them with the thing that is lawfull. And as for you o my sheepe sayth the lorde god I will put a differēce amonge the sheepe, among the wethers and the goates. Was it not enough for you to eate up the good pasture, but ye must treade downe the residue of youre pasture with your feete also? Was it not enough for you to drincke cleare water, but ye must trouble the residue also with your feete? Thus my sheepe must be fain to eate the thing that ye haue troden downe wyth your feete, and to drinke it, that ye with your feete haue defiled. Therfore, thus sayth the lorde god vnto them. Beholde I wil seuer the fat sheepe frō the leane, for so muche as yee haue shotte the weake sheepe vpō the sides and shoulders, and runne vpon them with youre hornes, so long til ye haue vtterly scatred them abrode. I wil helpe my sheepe, so that they shal no more be spoiled. Yea, I wil discerne one sheepe frō an other. I wil rayse them vp one onely sheepeherde, euen my seruaunt Dauid, * he shal fede them, and he shal be their sheepeherde. I the lorde wilbe their god, and my seruaunt * dauid shalbe their prince. Euen I the lord haue spoken it. Moreouer I wyl make a couenaunte of peace with them, & driue al euel beastes oute of the lande, so that they maye dwelle safelye in the wildernesse, and slepe in the woodes. Good fortune, & prosperitie wil I geue them and vnto al that is rounde about my hil. * A prosperous shoure and rayne wil I send thē, in due season, that the trees in the wood maye bring furth their frutes, and the grounde her encrease. They shalbe safe in theyr land, and shal know, that I am the Lorde. whiche haue broken their yoke, and deliuered them oute of the handes of those that helde theim in subiection. They shal no more be spoiled of the heathen nor deuoured with the beastes of the lande: but safely shal they dwel, and no manne shal fraye theym. I wil sette vp an excellente plant for them, so that they shal suffre no more hungre in the land, neyther beare the reproche of the heathen any more. Thus shal they vnderstande, that I the lorde their god, am wyth them, and that they euen the house of Israel, are my people, saith the lord god. Ye menne, are my flocke. * ye are the sheepe of my pasture and I am your god, sayth the lorde God.

Jer. xxx. b. Ezec. ij. c. Micheas. v. b

Deu. xi. b xxviij. b

Ezech. xxxiiij. a Jerem. xlix. b Ezec. xxxv. b. xxxvi. b. xxxvi. a

* Nume. xx. c. Deute. j. a

¶ The. xxxv. Chapitre.

Moreouer, the woorde of the Lord came vnto me saynge. Thou sonne of man, tourne thy face toward the Mount * Seyr, Prophecy vppon it and say, Thus sayeth the Lorde GOD. beholde: (O thou mount Seyr) I wil vpon the. I wil reache oute my hande ouer the, yea, waste, and desolate wil I make thee. Thy Cities wil I also breake downe: And thou shalte lye borde, that thou mayeste knowe that I am the Lorde. * For so muche as thou wareste an olde enemitie against the children of Israell, and hast drawē the children of Israel vpon the swearde, what tyme as they were troubled, and punished for their synne. Therfore as truelye as I liue sayth the lorde God: I wyl prepare the vnto bloud, yea, bloud shal folowe vpon the: * seyng thou layest wayte for bloud, Therefore shal bloud persecute thee. Thus will I make the Mounte Seyr desolate, and waste, and bringe to passe, that there shal no manne go thether, nor come from thence, frō mountaynes wil I fyl wyth slayne men: the Hylles, Valleyes, and Riuers, shal lye ful of theym, that are slayne with the swearde. I wil make the a perpetuall wildernesse, so that thy cities shal not returne to their former estate, that ye maye knowe howe that I am the Lorde. And because thou hast sayed: what? bothe these nacions, and bothe these landes, must be myne, & I wil haue them in possession * where as the Lorde was there. Therefore thus sayeth the lord God: As truely as I liue I wil handle the according to my wrath and gelousy, lyke as thou hast dealt cruelly wyth them that I might be knowen among them howe I haue punished thee. Yea, and that thou mayest also be sure, that I the lord haue hearde al thy despiteful wordes, which thou hast spoken against the mountaynes of Israell saynge: lo they are made waste, and geuen vs to deuoure. Thus with your mouthes ye haue made your boast against mee, yea and multiplied your proude wordes against mee. whiche I haue heard altogether. Wherunto, thus saith the lorde God: to the ioye of all the worlde wil I make the waste * And like as thou (O mount Seyr) wast glad, because the heritage of the house of Israel was destroyed: euē so wil I do vnto the also, that thou and whole Edom, shall bee destroyed: And knowe, that I am the Lorde.

Ezec. xxv. b. Ezec. xxxvi. a. b. c. Ezec. xxv. b. Ezec. xxxvi. b.

¶ The xxxvi. Chapitre.

Thou sonne of man prophecye vpon the mountaynes of Israel, and speake: heare * the woorde of the Lorde, O ye mountaines of Israel. Thus sayth the lorde God because your enemy hath said vpon you: ah ha, the high euerlasting places are now become ours, prophecie therefore, and speake: thus sayeth the lorde god, Seyng ye bee wasted & troden downe on euery syde, and become a possession vnto the residue of the gentiles: whiche haue brought you into mennes mouthes and vnto an euel name among the people, therfore heare the word of the lord god o ye mountaines of Israel. Thus sayth the lorde God, vnto the mountaines and hilles, valleies, and dales, to the boyde wildernesse and desolate cities, whiche are spoiled, and had in derision on euery syde, amōg the residewe of the heathen

Ezec. xxxv. a

Psal. cxix and. xc. b. b

Ezec. xxxvi. a

clee of my gelouſy haue I take a deuice againſt the reſidue of the gentiles, and againſt al Edom: whiche haue taken in my lande vnto themſelues, for a poſſeſſion: whiche alſo reioyced from theyr whole hart with a deſpiteful ſtomacke, to waſt it, and to ſpoile it, prophecie therfore vpon the land of Iſrael ſpeke vnto the mountaynes, & hilles, valleyes, & dales, thus ſaith the lord god, Behold this haue I muſed in my gelouſy, and terrible wrathe. For ſomuch as ye haue ſuffred reproſe of the heathē. Therfore thus ſaith the lord god. I haue ſworne that the gentiles that lye about you ſhal beare their confuſion thē ſelues, and as for you o mouteins of Iſrael, ye ſhal ſhote out your branches, & bring furth your fruite vnto my people of Iſrael, for it is hard by that it wil come, Behold I come vnto you, and vnto you wil I turne me, that ye mai be tilled & ſowen. I wil ſēd you much people, which ſhalbe of al the houſe of Iſrael, the cities ſhalbe inhabited, & the decayed places ſhalbe repaired again. I wil prouide you with much people, & cattel, which ſhal encreſe & bring frute. I wil reſtore you alſo to your old eſtate & ſhew you more kindnes thē euer you had before, whereby ye ſhal know that I am the lord: Yea, people wil I ſend vnto you (o my folk of Iſrael) which ſhal haue the in poſſeſſiō, & thou ſhalt be their inheritaūce, ſo that thou ſhalt nomore be without thē. Again thus ſaith the lord god For ſomuch as thei ſay vnto you, thou art an eater vp of mē, & a waſter of thy people: therfore thou ſhalt eate no mo mē, neither deſtroi thy people any more ſaith the lord god, and I wil not ſuffre thee: to heare thine owne confuſion among the gentiles from hence furth. Thou ſhalt not beare the reproſe of the nacions, nor caſt out thine own people any more ſaith the lord God. Moreouer the word of the lord came vnto me, ſaieng: o thou ſōne of man whē the houſe of Iſrael dwelte vpon their owne ground, thei defiled thē ſelues with their own wayes, & imaginacions: ſo that in my ſighte, their way was like thunclennes of a menſtruous woman. Wherfore I powred my wrathful diſpleſure vpō thē, becauſe of the bloud that they had ſhed in the land, & becauſe of their idols, wherwith they had defiled thē ſelues. I ſcatred them alſo among the heathen, ſo that they ware ſtrowed about in the landes. Accoording to their waies and after theyr owne ymaginacions, ſo did I puniſh theym. Now when they ware gone vnto the heathen, and come in amonge theym, they dyſhonoured my holy name: ſo that it was ſayd of theym. Are theſe the people of God, and muſt go oute of theyr oune lande? Then ſpared I my holy name, whiche the houſe of Iſrael had diſhonored among the gentiles, to whome they came Therefore tell the houſe of Iſraell. Thus ſaieth the lord god: I ma not this for youre

Ezec. xxxvi. a

b

c

d

e

Leuy. xxvi. b. Deut. xxx. c.

f

takes o houſe of Iſrael, but for my holye names take, whiche yee diſhonoured amonge the heathen, when ye came to them. Therfore I wil halow my great name agayne whyche among the gentiles is euel ſpoken of: for ye your ſelues haue diſhonoured it among them. And the gētiles ſhal know that I am the lord when I am honoured in you before their eies ſaith the lord god. As for you, I wil take you from among the heathen, and gather you together oute of al countries, and bringe you agayne into your owne lande. * Then wil I powre cleane water vpon you, and you ſhal be cleane: yea, from al youre vncleannes. And from al your idols ſhal I cleanſe you. A newe hart alſo wil I geue you, and a new ſpirit wil I put into you. As for that ſtony hart, I wil take it out of your body & geue you a fleſhye harte. I wil geue my ſpirite among you * and cauſe you to walke in my commaundementes, to kepe my lawes, and to fulfil theim. And ſo ye ſhal dwel in the lande, that I gaue to your forefathers, and yee ſhalbee my people and I wil be your god. I wil healpe you out of all your vncleannes. I wil cal for the corne, and wil encreaſe it, & let you haue no hunger. I wyl multiplye the fruites of the trees & the increaſe of the felde for you, ſo that yee ſhall beare no more reproſe of hunger amonge the Heathen. Then ſhal ye remembre youre owne wicked wayes, and your imaginacions, whiche were not good: ſo that ye ſhal think that ye ware worthy to be deſtroied: for your ſinnes & abhominacions. But I wil not do this for your takes (ſayth the lorde god) be ye ſure of it. Therfore, O ye houſe of Iſrael, bee aſhamed of youre ſinnes. Moreouer, thus ſayeth the lorde God. What time as I ſhal cleanſe you from al youre offences, then wil I make the cities to be repayred again & wil repaire the places that be decayed. The deſolate lād ſhalbe builded agayne, whiche afore tyme lay waſt in the ſight of al them that went by, thē ſhal it bee ſayed, this waſte lande is become lyke a Gardeine of pleaſure, and the boūte deſolate and broken downe cities, are nowe ſtrong and defenced againe. Then the reſidue of the heathen that lye rounde about you, ſhal know that I am the Lorde, whiche repayre that that was broken doune, and plant againe that that was made waſte. Euen I the lorde haue ſpoken it, and wil doe it in dede. Thus ſayth the Lorde God. I wil yet once bee ſounde agayne of the houſe of Iſrael, and dooe this for them: * I ſhal encreaſe theym as a flocke of meune. Lyke as the holy flocke of Ieruſalem are in the high ſolempne feaſtes: So ſhal alſo the wilde waſted Cities be tilled with flockes of men: and they ſhal knowe that I am the lord.

Eſa. xli. a Ieremy. xxxi. d.

g

Deu. xxx. d.

h

Ieremye. l. c

11. The hand of the lorde came vpon me, and caried me out in the spirite of the lorde, and let me downe in a playne fielde, that layefull of bones, and he ledde me rounde about by them, and beholde the bones that laye vppon the feld, wer very many, and meruelous dry also. Then sayd he vnto me. Thou sonne of man thinckest thou these bones maye liue again? I answered, O lord god, thou knowest And he sayde vnto me. Prophecye thou vpon these bones: and speake vnto them. Ye dry bones, heare the worde of the lord. Thus sayth the lorde god vnto these bones, Beholde, I wil put breth into you, that yee may liue: I wil geue you sinewes, and make flesshe grow vpon you, and couer you ouer with skinne, and so geue you breth that ye may liue and know Geue.ii.b.
12 that I am the lorde. So I prophecied, as he commaunded me. And as I was a propesieng, there came a noyse, and a great mocion, so that the bones ranne euery one to another Now when I hadde loked, beholde, they had sinowes, and flesshe grewe vppon thiem: and thei ware couered with skinne, but ther was no breth in them. Then sayd he vnto me, thou sonne of man, prophecy thou toward the wind prophecie: and speake to the winde, Thus sayth the lorde. Come (o thou ayre) from the .iiij. windes, and blow vpon these slayn, that they may be restored to lyfe. So I prophecied, as he commaunded me, then came the breth into them, & thei receiued life, and stode vp on
C their fete, a meruilous great sorte. Moreouer, he said vnto me: Thou sonne of manne these bones are the whole house of Israel. Beholde they say, our bones are dried vp, our hope is gone. we are cleane cut of. Therfore prophecie thou and speake vnto them: Thus sayth the Lord god. Beholde I wil open your graues o my people, & take you out of your sepulchres, & bring you into the land of Israel again. So shal ye know that I am the lord when I open youre graues, and bringe you out of thē. My spirit also wil I put in you, & ye shal liue: I wil set you again in your own land, and ye shal know that I am the lord which haue sayed, and fulfilled it in deede. The
D worde of the lorde came vnto me, saieng: thou sonne of man take a sticke, and write vpon it. Vnto Juda, and to the children of Israel his companions. Then take an other sticke, and write vpon it: Vnto Joseph, the stocke of Ephraim, and to al the household of Israell their companions. And then take bothe these together in thyne hande, so that there be one sticke ther of. Now if the children of the people sai vnto the, wilt thou not shew vs what thou meanest by these? Then geue them this answer thus: Thus sayth the lorde: Beholde I wyll Ezec.i.b.
take the stocke of Joseph, whiche is in the hand of Ephraim, and of the tribes of Israel his fellowes, and wil ioyne them to the stocke of Juda, & make them one sticke, & they shalbe one in my hande. And the two sticke whervpon thou wrotest, shalt thou haue in thy hād that they may see, and shalte say vnto them. Thus sayth the lorde God: Beholde I wyll E
take away the children of Israel from emong the Heathen, vnto whome they be gone, & wil gather them together on euery side, & bringe them againe into their owne lande, yea I wyl make one people of them in the land, vpon the mountaines of Israel, and they all shall haue but one king. They shal no more be two peoples from hence furth, neither be deuided into .ij. kingdomes, ther shal also defile themselues no more with their abhominacions, Idols, and al their wicked wayes. I wil help them out of al their dwelling places, wherin they haue sinned: and wil so cleanse theym, that they shalbe my people, and I wilbe their GOD. F
Dauid my seruant shalbe their king, and they all shal haue one sheppeard onely, they shall walke in my lawes, and cōmaundementes shal they bothe kepe and fulfill. They shall dwell in the lande that I gaue vnto Jacob my seruaunt, wherin your fathers also haue dwelt Yea euen in the same land shal thei, their children, and their children's children dwel for euermore, and my seruaunt Dauid shalbe their euerlasting prince. Moreouer, I wyl make a bande of peace with them, whiche shalbe vnto them an euerlasting couenaunt. I wil settle them also, and multiply them, my sanctuary wil I set among theym for euermore. My dwelling shalbe with thē. Yea, I wilbe their god, Leui.xxvi.b.
and they shalbe my people. Thus the Heathen also shal knowe, that I the lord am the holye maker of Israel, when my Sanctuarye shalbe among theim for euermore.

¶ The. xxxviij. Chapitre.

And the worde of the lorde came vnto me, G
saieng: Thou sonne of man, turne thy face toward Gog, the lande of Magog, which is the chief prince at Meschech and Tubal: prophecy against him, and say. Thus saieth the lorde god: * O Gog, thou chiefe prince of Ezec.xxxix.
Meschech and Tubal: Beholde, I wil vpon the * Apoc.xx
and wil turne the about, and put a bitte in thy Jawes, I wil bring the forth and al thy hoste both horse, and horsmen, which be al weapned of the beste fashion, a greate people, that handle altogether speres, shieldes, and swearedes: the Persies, Mozianes, and with them the Lybians, whiche ware al shieldes and helmettes: Gomer and al his hostes: the house of Thogorma out of the north quarters, and al his hostes: yea, and muche people with the H
Therfore prepare thee, set thy selfe in araye wyth al thy people, that are come vnto the by heaps, and be thou their defence. After many dayes thou shalte be visited, and in the latter yeres, thou shalt come into the land that hath

arysen shall against mine people vpon the mountaines of Israel, whiche haue long lyen wast ayen, thou be brought out of the nacions, and dwell all thee. Thou shalt come vp
C. with a mighty nacion and ouer the lande, and art like a darke cloude, that with al thine power, and a great multitude of people with
C. thee. Therefore, that saith the Lorde God: At the same tyme shall many thynges come into thy mynde, so that thou shalt ymagine mischefe, and say: I will vp to yonder plaine lād, vnto thē that dwell at rest, and dwel so safely (for thei dwell al without any walles. Thei haue neither barres nor doores) to spoile them, to robbe them, to laye hande vpon their so well enhabited wildernesses against that people, that is gathered together from among the
D. Heathen, which haue gotten cattel and good, and dwel in the middest of the lād. Then shal Saba and Dedan, and the marchauntes of Tharsis with al their worthie saye vnto thee: Art thou come to robbe? hast thou gathered thy people together, because thou wilt spoile? to take siluer and golde: to carry away cattel and good, & to haue a great prey? Therefore, O thou sonne of man, thou shalt prophecy, and say vnto Gog: Thus saieth the Lorde God: In that day shall thou knowe that
E. my people of Israell dwelleth safe: and shalt come from thy place out of the North parte: thou, & many people with thee, which ride vpon horses, wherof there is a great multitude, & an innumerable sorte. Yea, thou shalt come vpō my people Israel as a cloud to couer the land. This shall come to passe in the latter daies: I wil bring thee vpon my lād, that the Heathē may know me, whē I get me
F. honoure vpon thee (o Gog) before their eyes. Thus saieth the Lorde God: Thou art he of whom I haue spoken afore tyme by my seruauntes the Prophetes of Israell, which prophecied in those daies and yeares, that I should bring thee vpon them. At the same tyme when Gog commeth vp into the land of Israel (saieth the Lorde God) shall my indignation go forth in my wrath. For in my iealousy and hote displeasure I haue denied, that there shalbe a great trouble in the lād of Israell at that tyme. The very fishes in the sea, the foules of the ayre, the beastes of the felde, and all the wormes that are vpon the yerth, shal tremble for feare of me. Ye hilles also shalbe turned vp syde down, the stayres of stone shal fal, and al walles shal sinke to the ground. I will cal for a sworde vpon them in all my mountaines (saieth the Lorde God) to al my euery man shalbe vpon his brother. With pestilence and bloude will I punishe him: a rayne, and hayle stones, fyre and brymstone will I cause to rayne vpon him, and al his company, yea, and vpon all

Deu. 28. a. Esa. xxiij. b. Leuit. xxvi. e.

will I be magnified, honoured, and knowen among the Heathen: that thei may know that I am the Lorde.

The xxxix. Chapter.

Therefore, O thou sonne of man, prophecy
H. against Gog, and speake. Thus saieth the Lorde God: Beholde, O Gog: thou chefe Prynce at Meseth and Thubal, I will vpon the, and punishe the with fyre plagues and leade the from the North parte, and bring the vp to the mountaines of Israell. And tho thy bowe, I will smite it out of thy lifte hande, and cast thyne arowes out of thy righte hande. Thou with al thy heape, and al the people that is with the, must fal vpon the mountaines of Israel. Then wil I gene thee vnto coulen and wilde beastes of the felde to be deuoured: there must thou lye vpon the felde: for euen I the Lorde haue spoken it, saieth the Lorde God. Into Magog, and among them that sit carelesse in the yles. Wil I
I. sende a fyre, and thei shall knowe, that I am the Lorde, I wil make also the name of my holynes to be knowen among my people of Israel: and I wil not let my holy name be euell spoken of any more: but the very Heathen also shal know, that I am the Lorde, the holy one of Israell: Beholde, it commeth, and shalbe fulfilled in deede, saith the Lorde God. This is the day where of I haue spoken. Thei that dwel in the cities of Israell, shall go forth and set fyre vpon the weapons, and burne them: shildes and speares, bowes, and arowes, billes, and clubbes: seuen yeres shal thei be burnyng therof, so that thei shal elles bringe no sticks from the felde, neither haue nede to hewe downe out of the wodde. For thei shal haue weapons enough to burne. Thei shal robbe those that robbed them, and
C. spoile those that spoiled them, saieth the Lorde GOD. At the same tyme will I gene vnto Gog a place to be buried in Israel, euen the valley, where those men go from the east to the Sea warde. Those that trauaile thereby, shal stoppe their noses for stenche. There shal Gog, and al his people be buried: and it shalbe called the valley of the people of Gog
Seuen monethes long shall the house of Israel be burying of them, that thei may cleane the lande. Yea, al the people of the lande shal bury them. O it shalbe a glorious day, when I get me that honoure, saith the Lorde God.
D. Thei shall ouerse men also to be deade buriers, euer going thorowe the lande, & appoint them certaine places to bury those in, which remaine vpon the felde, that the lande may be cleansed. From ende to ende shall they seke, and that seuen monethes longe. Those that go thorowe the lande, where they see a mans bone, thei shal set vp a token by it, til the deade buriers haue buried it also in the valley of the people of Gog. And the

name of the citie shalbe called Hamonah (that is a multitude.) Thus shal thei make the lande cleane.

E. And thou sonne of man: Thus saieth the Lorde God, Speake vnto all the fowles and euery byrde kynde, and to all the wilde beastes of the felde, Assemble your selues and come, gather your selues rounde about vpon my slaughter, that I haue slayne for you: euen a great slaughter vpon the mountaines of Israell, that ye may eate the fleshe, and drynke the bloude. Ye shal eate the fleshe of the mightie, and drynke the bloude of the Princes of the lande: of the wethers, of the lambes, of the goates, and of the oxen that be all fatte as Basan. Eate the fatte vntil your belly full, and drynke bloud, til ye be dronken of the slaughter, whiche I haue slayne vnto you. Fill you at my table with horses and strong horsemen, with captaines and menne of warre, saieth the Lorde God. I wil bryng my glorie also among the Gentiles, that all the Heathen may see my iudgement, that I haue kepte, and my hande which I haue laied vpon them: that the house of Israell may knowe, that I am the Lorde their God, from that day forth. And the Heathen shal knowe, that whare as the house of Israell was ledde into captiuitie: it was for their wickednes sake, because thei offended me. For the which cause I hyd my face from them, and deliuered them into the handes of their enemies, that thei might all be slayne with the sweard. Accordyng to their vncleannesse, and vnfaithfull dealynges, so haue I entreated them, and hyd my face from them. Therefore thus saieth the Lorde God: Now will I bryng againe the captiuitie of Iacob, & haue mercy vpon the whole house of Israell, and be zelous for my holy names sake. All their confusion and offence that thei haue done against me, shalbe taken away: and so sauely shal thei dwell in their lande, that noman shall make them afrayed. And when I haue brought them againe from among the people, when I haue gathered them together out of their enemies landes, and am sanctified in them before many Heathen: Then shall thei knowe that I am the Lorde their God, whiche suffred them to be ledde into captiuitie among the Heathen, but now haue I brought them againe into their owne land, and not lefte one of them yonder. Neither wil I hyde my face no more from them, but wil powre out my spirite vpon the house of Israel, saith the Lorde God.

The .xl. Chapter.

A. In the .xxv. yeare of our captiuitie, in the beginnyng of the yeare, the tenth day of the moneth: that is the .xiij. yeare after that the citie was smitten downe: the same day came the hande of the Lord vpon me, and caried me thether: euen into the lande of Israell brought he me in the visions of God, and set me downe vpon a meruelous hye mountaine, where vpon there was a buildyng (as it had been a citie) toward the South. Thether he caried me: and beholde, there was a man, whose fauilitie semed like brasse, which had a reede of flaxe in his hand, & a metered alo. He stode in the doze, & said vnto me: Thou sonne of man marke wel with thyne eyen, heare me with thyne eares, and take it to thyne hart, whatsoeuer I shal shewe the, for to the entent that I might shewe the, therfore art thou brought hether. Beholde whatsoeuer thou seest, thou shalt certifie the house of Israel therof. Beholde, B. there was a wall without the outtyde rounde about the house: the meteroode that he had in his hande, was .vj. cubites longe and a spanne. So he measured the breadth of the buildyng, whiche was a metered, and the height also a metered. Then came he vnto the gate whose ante warde vp the trapes, and measured the postes of the doze, whereof euery one was a meteroode thycke. Euery chamber was a meteroode long and broder, betwene the chambres were fyue cubites. The post of the doze within the porche, was one meteroode. He measured also the porche of the inner doze, which contained a metered. Then measured he the entry of the doze, that contained eight cubites, and his pilleres two cubites: and this entry stode inward. The chambres C. of the doze East warde, were three on euery syde of like bredth and long. The pilleres also that stode on both the sydes, were of one measure. After this he measured the wideneße of the doze, whiche was ten cubites, & the heigth of the doze thirtene cubites. The edge before the chambres, was one cubite brode vpon both the sydes, and the chambres .vj. cubites wide on either syde. He measured the doore from the ridge of one chambre to another, whose wyndowes were .xxv. cubites, and one doze stode against another. He made pilleres also of .lx. cubites high, rounde about the court doze. Before the inward parte vnto the foze entry of the fauremoze doore, were fifty cubites. The chambres and their pilleres within, rounde about vnto the doze had syde wyndowes. So had the foze entries also, whose wyndowes went rounde about within. And vpō the pilleres there stode date trees. Then brought he me into the foze courte, where as were chambers and paued worke made in the foze courte rounde about. .xxx. chambers vpon one paued worke. And the paued worke lay a long beside the doores, euen as long as the lower gates were. Then he measured the breadth from the lower doze, vnto the fauremoze court of the outtyde, which had an hundred cubites vpon the East, and the North part likewise. And the doze in the outward

the length and breadth: his three chambers also on either syde with their pillers and their entries: which had euen the measure of the first gate. The height was fyue cubites, the breadth .xxv. cubites, his windowes, & porches with their Date trees, had euen like measure as the doore toward the East: there were seuen steppes to go vp vpon, and their porche before them. Ouer the doore of the inner court stode fast ouer against the doore that was toward the Northeast. From one doore to another he measured .C. cubites. Afterward he brought me to the South syde, where there stode a doore toward the South: which pillers & porches he measured, after these same measure, & with their porches there had windowes rounde about, lyke the first windowes. The height was .l. cubites, the breadth .xxv. with steppes to go vp vpō: his porche stode before, with his pillers & Date trees on either syde. And the doore of this inner court stode toward the South, & he measured from the one doore to another an hundreth cubites. So he brought me into the inner doore court through the doore of the south side which he measured: and it had the measure aforesaid. In like maner his chambers, pillers, & entries, had euen the foresaid measure also. And he had with his porches rounde about windowes of .l. cubites height, & .xxv. cubites breede. The porches rounde about were .xxv. cubites longe, and fyue cubites broade: his porche reached into the outmost court vpon the pillers, there were Date trees, and eight steppes to go vp vpon. He brought me also into the vtmost court vpon the East side & measured the doore according to the measure aforesaid, his chambers pillers & porches had euen the same measure, as the first had: and with his porches he had windowes rounde about. The height was .l. cubites, the breadth .xxv. cubites, his porche reached vnto the outmost court: his pillers also hadde Date trees on either syde, & viii. steppes to go vp vpon. And he brought me to the north doore, and measured it, which also had the foresaid measure. His chambers, pillers, & porches hadde windowes rounde about: whose height was .l. cubites, and the breadth .xxv. cubites. And there stode towarde the vtmost court, and vpon them both were Date trees, & viii. steppes to go vp vpon. There stode chambers also, whose entrance was at the doore pillers, and there the burnte offrynges were washed. In the doore of the gate there stode on either syde two tables, to the slaughtering of the burnte offrynges, of synne offrynges, and trespasse offrynges thereupon. And on the vtmost syde as men go forthe to the North doore, there stode two tables. Foure tables stode on either syde of the doore, that is eight tables, whereupon they slaughtered. Foure tables were of hewen stone for the burnt offrynges, of a cubite and an half long, & broade and one cubite high, whereupon were layed the vessellers and ornamentes wherwith they were slayne to the burnt and slaine offrynges. Moreouer there were foure fyngers broade, fastened rounde about to hange fleshe vpō, and vpon the tables was laid the offrynge of the meate. On the outside of the inner doore were the singers chambers in the inward court beside the North doore ouer against the South. Their syde one also beside the East doore of the North ward. And he said vnto me: This chambre on the South syde belongeth to the priestes, that kepe the habitacion and this toward the North, are the priestes that waite vpō the aulter: which be the sonnes of Sadoch that doe seruice before the Lorde in seruice of the children of Leui. So he measured the fore court, which had in length an hundred cubites, and as much in breadth by the foure corners, by one the aulter stode before the house. And he brought me to the fore entry of the house, and measured the walles by the entry doore, which were fiue cubites longe on either syde. The thickenes also of the doore on either syde, was three cubites. The length of the porche was twenty cubites: the breadth .xi. cubites, and vpon steppes went men vp to it: by the walles also were pillers on either syde one.

The .xli. Chapiter.

AFter this, he brought me to the temple, and measured the postes, whiche were of both sydes fyue cubites thicke, according to the wideues of the tabernacle. The breadth of the doore was ten cubites, & the walles of the doore on either syde fiue cubites. He measured the length therof, which contained twenty cubites, and the breadth twenty. Then went he in and measured the doore postes, which were two cubites thicke, but the doore it selfe was sixe cubites, and the breadth of the doore was seuen cubites. He measured the length and breadth therof, which were euery one twenty cubites before the temple. And he said vnto me this is the holiest of all. He measured also the wall of the house, which was sixe cubites. The chambers that stode rounde about the house, were euery one foure cubites wyde: and one stode harde vpon another, wherof there were .xxxiii. There stode postes beareth vp the walles rounde about the house, to beare them vp, but in the wall of the house they were not fastened. The syde chambers were the higher the wyder, & had steppes that went them rounde about the house. Thus were they wyder about, that from the lowest, men might go to the highest by the middle chambers. I saw also that the house was very hye round about. The foundacion of the syde chambers was euen rounde, that

A. Exo. xxv. xxvi. xxvii. xxxvi. xxxviii. 3. Reg. vi. vii. 2. Par. iii. iv.

B. Exo. xxvi. xxxvi. 3. Reg. vi. vii. 2. Par. iii. iv.

C. Exo. xxvi. xxxvi. 3. Reg. vi. vii. 2. Par. iii. iv.

D. Exo. xxvi. xxxvi. 3. Reg. vi. vii. 2. Par. iii. iv.

E. Exo. xxvi. xxxvi. 3. Reg. vi. vii. 2. Par. iii. iv.

F. Exo. xxvi. xxxvi. 3. Reg. vi. vii. 2. Par. iii. iv.

G. 1. Par. xxv. a. iii. Re. xii. c.

H. Exo. xxvi. xxxvi. 3. Reg. vi. vii. 2. Par. iii. iv.

is .vi. cubites hyde. The thickenes of the
hyde wall without, contained .v. cubites, and
so did the out wall of the chambers in the
house. Betwene the chambers was the wide-
nesse .xx. cubites rounde about the house. The
chambre doores stode ouer against the outwal
the one dore was towarde the North, the o-
ther towarde the South: and the thickenes of
the outwall was .v. cubites rounde about.
Ouer the buildyng that was separated to-
ward the West, was .lxx. cubites wyde, the
wall of the buildyng was .v. cubites thicke
round about, and the length foure score cu-
bites and tenne. So he measured the house,
which was an hundred cubites long, and the
separated buildyng with the wall, ware an
hundred cubites long also. The wideness be-
fore the house, and of it that was separated
towarde the East, was an hundred cubites.
And he measured the length of the buildyng
before and behynde, with the chambres vpon
both the hydes, and it contained an hundred
cubites. The innermost temple, the porche of
the fore courte, the hyde postes, there thre
had hyde wyndowes, and pillers round about
ouer against the postes, from the ground vp
to the wyndowes. The wyndowes them selues
ware cieled ouer with bordes: and thus
was it aboue the dore vnto the inmost house,
and without also: Yea, the whole wall on e-
uery hyde, both within and without was cie-
led ouer with greate bordes. There ware
Cherubyns & Date trees made also, so that
one Date tree stode euer betwixt two Che-
rubyns. One Cherub had two faces: the face
of a man, lokyng asyde towarde the Date tree
and a Lyons face on the other hyde. Thus
was it made rounde about in all the house.
Yea, the Cherubyns and Date trees were
made from the ground vp aboue the doore,
and so stode they also vpon the wall of the
Temple. The byposles of the temple were
foure square, and the fashion of the San-
ctuary was * euen as it appeared vnto me a
fore in the vision. The table was of wood
three cubites hye, and two cubites longe:
her corners, the length and the walles were
of wood. And he sayd vnto me: This is the
table that shal stande before the Lorde. The
temple and the holiest of all had either of the
two dooores, and euery doore hadde two litle
wicketes, which were folden one vpon an-
other, on euery hyde two. And vpon the doo-
res of the temple there were made Cheru-
byns and Date trees, like as vpon the walles:
and a guest tre like the lathe of wood was
before on the outside of the porche. Vpon
the hyde hyes of the walles of the porche,
there were made depe wyndowes, and Date
trees, hauyng beames and balkes, like as
the house had.

Then he ledde me out into the fore
courte toward the North, and brought
me into the chambre that stode ouer against
the buckbuildyng westwarde, which hadde
the length of an hundred cubites, whose dore
turned towarde the North. The wideness
contained fifty cubites: ouer against the .xx.
cubites of the innermost courte, and against
the paued worke that was to the courte, hyde
at these thre there stode pilliers, euen ouer
against another. And before this chum-
bre there was a walkyng place of .x. cubites
wyde, & within was a way of one cubite wide,
and their doores towarde the North. Thus
the hyest chambres were alway narrowest
of the lowest and middlemost of the buildyng
for they bare chambre vpon chambre, & stode
thre together one vpon another, not hauyng
pilliers like the fore courte: therefore were they
smaller then those beneth, and in the middest
to rehearse from the ground vp wards. The wal
without that stode by the chambres towarde
the outmost courte vpon the fore hyde of the
chambres, was fyfty cubites long, for the
length of the outmost chambres in the fore
courte was fyfty cubites also: but the length
therof before the temple was an hundred cu-
bites. These chambres had vnder them ewen
reasure on the East hyde, whereby a man might
go into them out of the foore courte through
the thicke wall of the foore courte toward the
East, right ouer against the separated buil-
dyng. Before the same buildyng vpon this
hyde there were chambres also, which had
a way vnto them, like as the chambre of the
North hyde, of the same length, & wideness.
Their outwarde fashion, & doores were also
of the same maner. Yea, euen like as the o-
ther chambres, so were those also of
the South hyde. And before the way towarde
the fyngers stopped in the East hyde there
stode a dore to go in at. Then said he vnto
me: The chambres towarde the North and the
south, which lye before the backe buildyng,
those be holy chambres, wherein the priestes
that do seruice before the Lord, must eate the
most holy offrynges: there must they lay the
most holy offrynges: meate offrynges, sinne
offrynges, and trespasse offrynges, for it is
an holy place. When the priestes entre there
in, they shall not go into the foore courte but
there they be holy, put from them the clothes
of their ministracion, and put on other other
garmentes, that they hurtyng thynges be
not with the people. Now when he had made
an end of the inwarde house, he brought me
forth the dore that lyeth toward the East, and measured
the same rounde about. He measured the east hyde
with the measure, which rounde about contai-
ned .v. measures rodde. And the North hyde
measured he, which contained rounde about
as much.

the south and the West, whiche he measured conteined either of thē fyue hundred meterodes. So he measured al the foure sydes, wher there went a wal rounde about, fyue hundred meterodes long, and as brode also, whiche separated the holy from the vnholy.

¶ The.xlij. Chapiter.

B. SO he brought me to the dore that tur-
neth toward the east. Behold, then came the glorie of the God of Israel, from out of the East, whose voice was lyke a great noise of waters, and the yearth was lightened with
Eze.x.xi.b. his glory. His sight to loke vpon was * lyke the sight that I sawe, when I went in, what tyme as the citie should haue been destroyed:
Eze.i.a. x.c. and xi.b. * and lyke the vision that I sawe by the waters of Cobar. Then fel I vpon my face: but the glory of the Lord came into the house, through the East dore. Then a wynde toke me vp and brought me into the innermer courte, and beholde: the house was full of the glorie of the Lord. I heard one speakyng vnto me out of the house: and there stode one by me,
B. that said vnto me: O thou sonne of man, this * roume is my seat, and the place of my foote
Eze.vi.a. and xlvi.a. steppes, wherein I wil dwel amōg the childrē of Israel for euermore: so that the house
Leuit.xxi.a. of Israel shall nomore defyle my holy name: neither thei, nor their kynges thorow their whoredome, thorow their hye places, & thorowe the dead bodies of their kinges, which haue builded their thresholdes in maner hard vpō my thresholdes, & their postes almost at my postes: & a wal betwixt me & them. Thus haue thei defyled my holy name with their abominacions, that thei haue cōmitted. Wher fore I haue destroyed them in my wrath. But
C. now thei shall put away their whoredome, & the deade bodies of their kynges out of my sight, that I may dwel amōg them for euermore. Therfore. O thou sonne of man shew
Ezech.xx.a. thou the housholde of Israell a temple that thei may be ashamed of their wickednesse and measure them selues an example therat. And when thei be ashamed of al their workes, thē shewe them the fourme and fashion of the temple, the cōmyng in, the goyng out, all the maner and description therof. Yea, all the vses and ordinances of it, that thei may kepe and fulfill all the fashions and customes therof.
This is the description of the house. Aboue vpon the mount round about all the coastes, it shalbe the holyest of al. Behold, that is the description and fashion of the house. This is the measure of the aulter, after the true cubite: whiche is a spanne lenger then ano-
D. ther cubite, his bottom in the midest was a cubite long and wyde, and the ledge that went rounde about it, was a spanne brode. This is the heigth of the aulter. From the ground to the lower steppes, the length is two cubites: and the brede one cubite: and from the lower steppes to the higher, are foure cubites, and the brede but one cubite. * The
Exod.xxvij. aulter was foure cubites high, and from the aulter vpward stode foure hornes, & it was twelue cubites long, & twelue cubites brode vpō the foure corners. The couering of the aulter was fourtene cubites long and brode vpon the foure corners, and the ledge that went rounde about had half a cubite, and the
E. bottome therof rounde about one cubite: his steppes stode toward the East. And he sayed vnto me: Thou sonne of man, thus saieth the Lorde God, these are the ordinances and lawes of the aulter, in the day when it is made to offer burnt offerynges, and to sprynckle bloude therupon. To the priestes, to the Leuites, that be of the seade of Sadoch * and
Ezec.xliij.b. xlviij.b. treade before me to do me seruice, sayeth the lord God. Vnto these geue thou a young bullocke for a sinne offeryng, and take the bloud of hym, and sprynckle his foure hornes with al: and the foure corners of the aulter couering, with the ledge that goeth rounde about herewith shalt thou clense it, and reconcile
Leu.vi.c. it. * Thou shalt take the bullocke also of the
F. synne offeryng, and burne hym in a seuerall place without the Sanctuary. The next day take a goate bucke, without blemishe for a synne offeryng, to reconcile the aulter with-all, lyke as it was reconciled with the bullocke. Nowe when thou hast made it cleane, then offer a young bullocke * without ble-
Leu.xxii.c. mishe, and a rambe out of the flocke without blemish also. Offer them before the Lord, and let the priest caste * salt therupon, and geue
Leuit.ii.b. them so vnto the Lorde for a burnt offeryng.
G. Seuen dayes shalt thou bryng euery day a goate bucke for synne. A young bullocke, and a rambe of the flocke, both without blemishe that thei offer. Seuen daies shal thei reconcile and clense the aulter, and offer vpon it. When these dayes are expired, then vpon the eight day, and so forth the priestes shal offer their burnt offerynges, and helth offerynges vpon the aulter: so will I be mercifull vnto you, sayeth the Lorde God.

¶ The.xliij. Chapiter.

AFter this he brought me again to the out-
H. warde dore of the sanctuary on the East syde, and that was shut. Then said the Lorde vnto me: this dore shalbe stil shut: and not opened for any man to go thorow it: but onely for the Lorde God of Israel: yea, he shal go thorow it, elles shal it be shut stil. the prince hymselfe shall come thorowe it, that he may eate breade before the Lorde. At the porche shall he come in, and there shall he go out a-gaine. Then brought he me to the dore vpon the North syde of the house. And as I lo-
Exo.xxiij.b. and.ij.c. Num.ix.a. ked about me: beholde, the glory of the Lorde filled the house, and I fell downe vpon my
Iij.Ma.viij.b. face. Then the Lorde spake vnto me: O thou

B. sonne of man, take this to thyne hart: behold and take well yeut here to all that I will say vnto the concernyng all the ordinaunces of the Lord, and al his lawes: ponder wel with thyne hart the commyng in of the house, and the goyng forth of the Sanctuary: and tell that obstinate housholde of Israell. Thus saith the Lorde God: O house of Israel, ye haue now doen enough with al youre abhominacions, seyng that ye haue brought into my Sanctuarie straungers, hauyng vncircumcised hartes & flesshe, where thorowe my sanctuary is defiled, when ye offre me bread, fat and bloud. Thus with al your abhominacions ye haue broken my couenaunt, and not kepte the holy ordinaunces of my Sanctuary: but set kepers of my Sanctuarie euen after youre owne mynde. C. Therfore thus sayeth the Lord God of all the straungers that dwell among the children of Israell, no straunger whose hart and flesshe is not circumcised, shall come within my Sanctuarie. No, nor the Leuites that be gone backe fro me: and haue disceiued the people of Israel with al errours, goyng after their Idolles: therfore shall thei beare their owne wickednes. Shoulde thei be set and ordeined to minister vnder the dores of the house of my sanctuary? And to do seruice in the house: to slea burnt offerynges and sacrifices for the people: to stande before them, & to serue them, seyng the seruice that thei do them, is before their idols, and cause the house of Israel to stomble thorow their wickednes. * For the whiche cause I haue §§. Me. §. c. D. pluckt out myne hande ouer them, saieth the Lord God: so that now thei must beare their owne iniquitie, & not to come nye me, to serue me with their priesthode, in my sanctuary, & most holyest of all, that thei may beare their owne shame & abhominacions, which thei haue doen. Shoulde I vse them to be porters of the house, and to al the seruice that is doen therin? But the Priestes, the Leuites, the sonne Eze. xliij. b. and. xlviij. b. of Sadoch, that kepte the holy ordinaunces of my Sanctuary, when the children of Israel were gone from me, shall come to me, to do me seruice, to stande before me, and to offer me the fat and the bloud saith the Lorde, Thei shal go into my Sanctuary, and treade before my table, to do me seruice, & to waite E. vpon my ordinaunces. Nowe when thei go in at the dores of the innermer courte: thei shal putte on lynnen clothes, so that no wollenne come vpon them whyle thei do seruice vnder the dores of the innermer courte and within. Thei shall haue faire lynnen bonettes vpon their heades, and lynnen briches vpon their loynes, whiche in their labour thei shal not put about them. And when thei go forthe to the people into the outwarde courte, thei shall put of the clothes, wherin thei haue ministred, and lay them in the parditacion of the Sanctuary, and put on other apparell, lest thei vnhalowe the people with their clothes. * Thei shall not shaue their F. Leui. xix. f. and. xxi. a. heades, nor nourishe the bushe of their heare, but rounde their heades onely. * All the priestes that go into the inmost court, shal drinke no wine. * Thei shal marry no wydow, neither Leui. xxi. a. one that is put fro her housbande but a maide Deu. i. a. iij. of the seed of the house of Israel, or a widow that hath had a priest before. * Thei shall Deu xxiij. b. shewe my people the difference betwene the holy and vnholy, & wi te the cleane and vncleane. Yf any controuersie aryse thei shall discerne it, and geue sentence after my iudgemeates. Thei solempne feastes, my lawes and ordinaunces shall thei kepe, and halowe my Sabbothes. Thei shal come at no dead per- Leu. xxi. a. sone to defile them selues, except it be father Num. vi. c. or mother, sonne or daughter, brother or sister, that hath had yet no housbande, in suche may thei be defyled. And when he is cleansed, G. there shalbe reckened vnto hym seuen dayes: & ye he go into the sanctuary againe to do seruice, he shal bryng a sinne offeryng, saieth the lord God. * Thei shal haue an heritage: Yea Deu. xviij. a. Num. xviii. c Iosu. xiii. b. I my selfe wilbe their heritage elles shal ye geue them no possession in Israel. For I am their possession. Ye meate offeryng, sinne offeryng & trespas offeryng, shal thei eate & euery dedicate thyng in Israel, shalbe theirs. The firstlynges of al the first fruites, & all the freewil offeringes shalbe the priestes. Ye shal geue vnto the priest also of the first frute of your first bolne, al I say, & all that is separated vnto God, al your heue offerynges, (I say) shalbe the priestes, and al of the first lynges of your doughe, that God may prosper the residue. * But no deade carion shall Exo. xxi. b. the Priest eate, nor suche as is deuoured of Leu. xxj. a. wilde beastes, foules, or cattel.

¶ The. xlv. Capitole.

When ye deuyde the lande by the lot, ye A. shal put a syde one * part for the Lord Eze. xlviii. b to be holy from other landes. Namely. xxv. M. meterodes long, and. x. M. brode. This shalbe holy, as wyde as it is rounde about. Of this part there shal belong vnto the sanctuary. v. C. meterodes in all the foure corners, and fifty cubites wyde rounde about to the suburbes. And from this measure, namely of. xxv. M. metrodes longe, and. x. thousande brode, thou shalt measure wherin the Sanctuary and the holiest of al may stande. The residue of that holy grounde shalbe the B. Priestes, which do seruice in the sanctuarie of the Lorde, and go in before the Lorde to serue hym, that thei may haue rowme to dwel in. & for the sanctuary, it shall stande for it selfe: and to the Leuites that serue in the house there shalbe geuen twenty habitacions of the. xxv. thousand length, and ten thousand breadth: ye shall geue also vnto the Citie a-

possession of fyue thousand meetroddes brod, and .xxv. thousand longe, beside the parte of the Sanctuary: that shalbe for the whole house of Israel. * Upō both the sydes of the Sanctuaries parte, and by the citie, there shalbe geuen vnto the prynce what cōmeth lieth ouer against the citie: as farre as reacheth Westwarde and Eastward, which shalbe as longe as one parte, from the West vnto the East. This shalbe his owne lande in Israel that my prynces be nomore chargeable vnto my people. And suche as yet remaineth ouer in the lande shalbe geuen to the house of Israell accordyng to their tribes.

Thus saith the Lorde God: O ye Prynces ye haue now oppressed and destroyed enough nowe leaue of, deale nowe accordyng to the thyng that is equall and lawfull: and thrust out my people nomore, saith the Lorde God.

* Ye shal haue a true weight, a true Ephah, and a true bath. The Ephah a the bath shall be a lyke. One bath shall containe the tenthe parte of an homer, and so shal an Ephah do: their measure shalbe after the homer. * One cycle make twenty garras. So twenty cycles, and .xxv. and .xv. cycles make a pound. This is the heueofferyng that ye shall geue to be heaued: namely, the sixtenth part of an Ephah, out of an homer of wheate, and the sixtēth part of an Ephah, out of an homer of barley. The oyle shalbe measured with the bath: euen the tēth parte of one bath out of a Cor. Ten bathes make one homer: for one homer filleth ten bathes. And one lambe from two hundreth flepe out of the pasture of Israell: for a meate offeryng, burnt offeryng, and helth offeryng to reconcile them, saith the Lorde God. All the people of the lande shal geue this heaue offeryng with a frewil for the people of Israel. Again, it shalbe the Prynces parte to offer burnte offeryngs, meatofferyngs, and drynkeofferyngs vnto the Lorde, in the holy dayes, newe mones, Sabbothes, and in all the hye feastes of the house of Israel. The synne offeryng, meate offeryng, burnt offeryng, and helthofferyng shal he geue to reconcile the house of Israel.

Thus saith the Lorde God: The first day of the first moneth thou shalt take a young bullocke without blemishe, and clense the sanctuarie. So the Priest shal take of the bloud of the synne offeryng, and sprincle it vpon the postes of the house, and vpon the foure corners of the aulter, with the doze postes of the innermer court. And thus shalt thou do also the seuenth day of the moneth (for such as haue synned of ignorāunce, or beyng deceiued) to reconcile the house withall. Upon the .xiiii. day of the first moneth, ye shal kepe Easter. Seuen dayes shal the feast continue, wherin there shall no sowre nor leuened bread be eaten. Upon the same day, shall the Prynce geue for hym selfe, & all the people of the lande, a bullocke for a synne offeryng. And in the feaste of the seuen dayes he shal offer euery day a bullocke and a rambe, that are without blemishe for a burnt offeryng vnto the Lorde: and an he gote daily for a synne offeryng. For the meate offeryng he shal geue euer an Ephah to a bullock, an Ephah to a Rambe, and an Hyn of oyle to an Ephah. Upon the .xv. day of the seuenth moneth, he shall kepe the seuen dayes holy, one after another, euen as the other seuen dayes with the synne offeryng, burnt offeryng, meat offeryng, and with oyle.

The .xlvi. Chapiter.

Thus saith the Lorde God: the doze of the innermer court toward the East shalbe shut the sixe worcyng dayes: but in the Sabboth, and in the day of the newe mone it shalbe opened. Then shall the Prynce come vnder the doze porche, and stand stil without by the doze cheke. So the priestes shall offre vp his burnt and helth offeryngs. And he shal worship at the doze post, & go his way forth again, but the doze shal nomore be shut til the euenyng. On the same maner shall the people of the land also do their worshyp before the Lorde without this doze vpon the Sabbothes and new mones. This is nowe the burnt offeryng, that the prince shal bring vnto the Lorde vpon the Sabboth, sixe lambes without blemishe, and a rambe without blemish, and an Ephah for a meate offeryng with the rambe. As for the lambes, he may geue as many meat offeryngs to them as he wil and an Hyn of oyle to an Ephah. In the day of the newe moneth it shalbe a young bullock without blemishe: sixe lambes & a rambe also without blemishe. With the bullocke he shall geue an Ephah, and with the Rambe an Ephah also for a meate offeryng, but to the lambes, what he may come by. And euer an Hyn of oyle to an Ephah. When the Prynce commeth he shall go vnder the doze porche, and euen there depart forth again. But whē the people of the lande come before the Lord in the hye solempne feaste, as many as come in by the North doze to do worshyp, shall go out againe at the South doze. And thei that come in at the South doze, shall go forth again at the North doze. There shal none go out at the doze, where he came in, but shal go right for the ouer on the other syde, and the Prynce shal go in and out among them. Upon solempne and hye feaste dayes this shal be the meate offeryng. An Ephah to a bullocke, and an Ephah to a Rambe, and to the lambes, as many as he will: but euer an Hyn of oyle to an Ephah. Now when the prynce bringeth a burnt offeryng, or an helth offering with a frewill vnto the Lorde, the East doze shalbe opened vnto hym, that he may do with

his burnt and peth offeryngs, as he doeth vpon the Sabboth, and when he goeth forth, the doze shalbe shut after him again. ¶ He shal daily bring vnto the Lorde a lambe of a yere olde without blemishe for a burnt offeryng: this shall he do euery morning. And for a meat offeryng, he shal geue the sixth part of an Ephah, and the thirde parte of an Hyn, of oyle, to mingle with the cakes: euery morning. Yea, this shalbe a daily meate offeryng vnto the Lorde: for an euerlasting ordinance. And thus shall the lambe the meate offeryng and oyle be geuen euery morning, for a daily burnte offeryng. Moreouer, thus saieth the Lorde God: If the Prynce geue a gifte vnto any of his sonnes, then shall it be his sonnes heritage perpetual, that he maie possesse it. But yf he will geue one of his seruauntes, some of his heritage, it shalbe his to the yere of fre yeare, and then to returne againe vnto the prynces: for his heritage shalbe his sonnes onely. ¶ The Prynce also shal take none of the peoples enheritaunce, nor putte them from their possession, but to his owne sonnes shall he geue his possession, that my people be not scattered abrode, but that euery man may haue his owne. And he brought me thorowe the entraunce at the syde of the doze to the habitacion of the Sanctuary that belongeth to the Priestes, and shewe toward the North, and beholde: there was a place vpon the West syde, then saied he vnto me. This is the place where the Priestes shal dight the trespace and synofferyngs, & bake the meate offeryngs, that thei niede not beare them into the outwarde court: and so to vnhalowe the people. So he brought me into the outemost court round about al the foure corners. Beholde, in euery corner of the courte, there was yet a litle courte. Yea, in all the foure corners of the court, there was made a litle court of fourty cubytes long, and thirty cubites broder: these foure litle courtes ware of one like measure, and there went a ridge wal rounde about them al foure, vnder the which there ware harthes made round about. Then saied he vnto me. This is the kechen where the ministers of the house shall dight the laie offeryngs of the people.

Leu. xxv. a. Num. xxxvi. c

F. iii. Re. xxi. c. ii. Re. ix. b.

¶ The xlvii Chapiter.

AFter this he brought me againe before the doze of the house: and beholde, there gushed out waters from vnder the poste of the house Eastwarde, for the house stode towarde the East, that ranne downe vpon the right syde of the house, which lyeth to the aulter Southward. Then caried he me out to the North doze, and brought me forth there rounde about by the outemost doze that turneth Eastwarde. Behold, there came forth the water vpon the right syde. Now when the man that had the metestod in his hand went vnto the East doze, he measured a thousand cubytes, and then he brought me thorow the water, euē to the ancles. So he measured yet a thousand, and brought me thorowe the water againe vnto the knees. Yet measured he a thousand, and brought me thorowe the water vnto the loines. After this he measured a thousand again, then was it suche a ryuer, that I might not wade thorowe it. The water was so depe, that it was nedefull to passe ouerwomed, for it might not be waded ouer. And he said vnto me: hast thou sene this, O thou sonne of manne? And with that he brought me to the ryuer banke againe. Now when I came there, there stode many trees vpon either syde of the ryuer banke. Then saied he vnto me: this water that floweth out toward the East, and runneth downe into the plaine felde, commeth into the Seas: & runneth out: and mayeth the waters whole. Yea, all that lyue and moue, whersoeuer this ryuer cōmeth shal recouer. And where this water commeth, there shalbe muche fishe. For al that come to this water shalbe lusty and whole. By this ryuer shall the fishers stande from Engaddi vnto En eglaim, and there spreade out their nettes: for there shalbe great peapes of fishe, lyke as in the maigne Sea. As for his clay & putter, thei shal not be whole, for why, it shalbe occupied for salte. By this ryuer vpon both the sydes of the doze there shal grow al maner of fruiteful trees, whose leaues shall not fall of, neither shal their fruite perish: but euer be rype at their monethes for their water runneth out of their sanctuary. His frute is good to eate and his leafe profitable for medicine. Thus saieth the Lorde God. Let this be the border wherin ye shall deuide the lande vnto the xii. tribes of Israel, with the lyne. Parte it indifferentely vnto one as vnto another: for of the which lande I swore vnto your fathers, that it should fal to your enheritaunce. This is the border of the land vpon the North syde, frō the maigne Sea, as men go to Zadadar namely, Hemah, Berotha, Sabasim, from the borders of Damascus and Hemah vnto Hazar, Tichon, and that lieth vpon the coostes of Hauran. Thus the borders from the sea forth, shalbe Hazar, Enō: the border of Damascus, the North, and the borders of Hemah, that is the North parte. The East syde shal ye measure from Hauran and Damascus, from Galead and the land of Israel by Jordane and so forth, from the Seacoost, that lyeth Eastward: this is the Eastparte. The South syde is, from Thamar forth to the waters of Stryfe vnto Cades, the riuer to the maigne sea: that is the south part the west part: namely the greate sea from the borders therof, til a mā come vnto Hemah, this is the west part. This lād shal ye part amōg you,

Ezech. xliii. a. and. xliiii. b.

Ezec.

Gen. xlvii. b.

Num. xxxiii.

Leui.xix.g. Dan.ix.b and.xxii.c.

according to the tribes of Israell, and deuide it to be one heritage for you* and for the straungers that dwell among you, and beget children. For ye shall take them among the children of Israel, like as though they were of your owne houshold, & country, and they shall haue heritage with you among the children of Israel. Loke in what tribe the straunger dwelleth, in the same tribe shall ye geue him his heritage, sayeth the Lorde God.

¶ The.xlviii. Chapiter.

8. These are the names of the tribes that lye vpon the Northside, by the waye of Hetlon, till thou comest vnto Hemath and Hazar, Enam, the borders of Damascus toward the north beside Hemath. Dan shal haue his portion from the east quarter vnto the west. Upon the borders of Dan, from the East syde vnto the weste, shall Aser haue his portion. Upon the borders of Aser, from the east parte vnto the weste, shall Nephtaly haue his portiō. Upon the borders of Nephtaly, from the east quarter vnto the west, shal Manasses haue his portion. Upon the borders of Manasses, from the east syde vnto the weste, shall Ephraim haue his portion. Upon the borders of Ephraim, fro the east parte vnto the weste, shall Ruben haue his portion. Upon the borders of Ruben, from the east quarter vnto the weste, shall Juda haue his portiō. Upon the borders of Juda, from the east parte vnto the west, ye shall set aside one portiō of xxv. M. meteroddes long and brode, ipkens an other portion from the east syde vnto the west, wherin the sanctuary shall stande. * As for the portion that ye shall separate out for the Lorde, it shalbe. xxv M. long, and x. M. brode: whiche separated holy portion shalbe long vnto these: namely to the priestes, toward the north. xxv. M. & toward the west. x. M. brode, toward the east x. M. brode also, and toward the southe. xxv. M. longe, wherin the sanctuary of the Lorde shall stande. Yea, this same place shalbe the priestes that are of the children of* Sadoch and haue kept my holy ordinaunce, whiche went not astraye in the errour of the children of Israell, like as the Lewites are gone astraye, and this separated piece that they haue of lande, shalbe the moste holy, harde vpon the borders of the Lewites. And next vnto the priestes shall the Lewites haue. xxv. M. log, & x. M. brode. This shalbe on euery side. xxv M. long, and. x. M. brode. Of this portion they shall sell nothyng, nor make any permutacion therof, least the chief of the lande fall vnto other, for it is halowed vnto the Lorde. The other. v. M. after the breedth that lyeth by the. xxv. M. shalbe comen, it shall belonge to the cytie, and to the suburbes for habitacions, and the cytie shall stande in the middes therof. Let this be the measure, towards the

Ezec.xlv.a.

Ezech.xliii.c and.xliii.v.

9.

north parte, v. C. and. liii. M. toward the south parte. v. C. & iiii. M. toward the east part. v. C. and. iiii. M. toward the west part v. C. and. iiii. M. The suburbes hard vpon the cytie shall haue towarde the north, fyftie and two. C. towarde the south, fiftie and two C. toward the east, fyftie and two. C. toward the west also, fiftie and two. C. As for the residue of the length, that lieth harde vpon the separated holy grounde: namely. x. M. toward the east, and. x. M. toward the west, next vnto the holy portion, it & the encreace therof shall serue for their meate, that labour in the Citie. They that labour for the welth of the citie, shall mayntaine this also, out of what tryde soeuer they be in Israell. All that is separated of the xxv. M. long, & xxv. M. brode on the foure partes, that shal ye put aside for the separated portion of the sanctuary, & for the possession of the citie. The residue vpon both the sydes of the sanctuary and possession of the cytie, shall belonge to the prince, before the place of the. xxv. M. vnto the east end, and before the place of the. xxv. M. westward vnto the borders of the cytie, this shall be the princes portiō. This shalbe the holy place & the houte of the sanctuary shal stande in the middes of it. Moreouer from the Lewites, and the cyties possessiō, that lie in the middes of the princes parte, loke what remayneth betwyxt the border of Juda, and the border of Ben Jamin it shalbe the princes. Now of the other trybes, from the east parte vnto the west, shal Ben Jamin haue his portion. Vpō the borders of Ben Jamin, from the east syde vnto the weste, shall Simeon haue his portion. Upon the borders of Simeon, from the east parte vnto the weste, shall Issakar haue his portion. Upon the borders of Issakar, from the east syde vnto the weste, shal Zabulon haue his portion. Upon the borders of Zabulon, from the east parte vnto the weste, shall Gad haue his portion. Upon the borders of Gad southward, the coste shall reache from Thamar furthe vnto the waters of Strife to Cades, and to the floude, euen vnto the mayne sea. This is the lande with his *portions, which ye shal distribute vnto the trybes of Israell, sayeth the Lorde GOD. Thus wyde shall the cytie reache vpon the north parte. v. C. and foure. M. measures. The portes of the cytie, shall haue the names of the trybes of Israell. The portes of the north syde, one Ruben, another Juda, the third Leui. Upon the east syde. v. C. and iiii. M. measures, with three portes, the one Joseph, another Ben Jamin, the third Dan. Upon the south syde. v. C. and foure. M. measures, with three portes, the one Simeon, an other Issakar, the third Zabulon. And vpō the west syde. v. C. and foure. M. measures, with three portes also, the one Gad, another Aser,

Jo.xiii.xiiii. Num.xxxiii.

C.

D.

the third Kephtaly. Thus shal it haue ryuiii
chaunde measures round about. And from
that tyme furth, the name of the cytie shalbe,
the Lorde is there.

¶ The ende of the prophecie of Ezechiel.

The booke of the Pro-
phete Daniel.

¶ The.i. Chapiter.

IN the third yere of the reygne of Ioachim kyng of Juda, came Nabuchodonozor kyng of Babylon, vnto Ierusalem, and besieged it: * and the Lorde deliuered Ioachim the kyng of Juda into his hande, with certeyn ornamentes of the house of God, whiche he caried away vnto the lād of Senaar, to the house of his God, and there he brought them into his Godes treasury.

And the kyng spake vnto Asphanaz the chefe chamberlayne, that he should bryng hym certeyne of the chyldren of Israell, that were come of the kynges sede & of princes, young spryngaldes without any blemishe, but fayre and welfauoured, instruct in al wisdome, connyng and vnderstandyng, whiche were able to stande in the kynges palace, to reade and to learne for to speake Chaldyche. Vnto these the kyng appoynted a certeyne portion of his owne meate: and of the wyne, whiche he dranke hym selfe, so to norysshe them thre yeare, that afterwarde they myght stande before the kyng. Among these were nowe certeyne of the chyldren of Juda: namely Daniel, Ananias, Misael, and Azarias. Vnto these the chefe chamberleyne gaue other names, and called Daniel Balthasar, Ananias Sidrach, Misael Misach, and Azarias, Abednago. But Daniel was at a pointe with hym selfe, * that he would not be defyled therwe the kynges meate, nor the wyne whiche he droncke. And this he desyred of the chefe chamberleyne, least he should defyle himselfe. So God gaue Daniell fauoure and grace before the chefe chamberleyne, that he sayde vnto hym: I am afrayde of my lorde the kyng, whiche hath appoynted you your meate and dricke, least he spye your faces to be worse lyking then the other spryngaldes of your age, & so ye shal make me lose my head vnto the kyng. Then Daniel answered Melsatar, whome the chefe chamberleyne had set ouer Daniel, Ananias, Misael, and Azarias, and sayde: O proue but ten dayes with thy seruauntes, and let vs haue pottage to eate, and water to drincke, then loke vpon our faces, and theirs that eate of the kynges meate. And as thou seest, so deale with vs thy seruauntes. So he consented to them in this matter and proued them ten dayes. And after ten dayes, their faces were better lykyng & fatter then al the young spryngaldes, which did eate of the kynges meate. Thus Melsatar toke away their meate and wine, and gaue them pottage therefore. God gaue nowe these foure spryngaldes connyng & learning in al scripture and wisdome, but vnto Daniel specially he gaue vnderstandyng of all visions & dreames. Nowe when the time was expired, that the kyng had appointed to bryng in these young spryngaldes vnto hym, the chefe chamberlayne brought them before Nabuchodonozor and the kyng cōmuned with them. But among them al were found none such as Daniel, Ananias, Misael, and Azarias. Therfore stode they before the kyng in al wisdome, and matters of vnderstandyng, that he enquired of thē, & he found thē ten tymes better, then all the sothesayers and charmers, that were in all his realme. And Daniel abode styll, vnto the first yeare of kyng Cirus.

¶ The.ii. Chapiter.

IN the second yere of the reygne of Nabuchodonozor, had Nabuchodonozor a dreame * wherby his spirite was vexed, & his slepe brake frō him. Then the kyng commaunded to call togyether all the sothesayers, charmers, witches, & Chaldeis, for to shewe the kyng his dreame. So they came & stode before the kyng. And the kyng sayd vnto them: I haue dreamed a dreame, and my spirite was so troubled therwith, that I haue cleane forgotten, what I dreamed. Vpon this the Chaldeis answered the Kynge in the Syriane speche: O kyng, God saue thy life for euer. Shewe thy seruauntes thy dreame, and we shal shew the what it meaneth. Then kyng saue the Chaldeis their answere and sayde: It is gone from me. If ye will not make me vnderstande the dreame with the interpretacion therof, ye shall die, and your houses shal be pyled. But yf ye tell me the dreame and the meanyng therof, ye shall haue of me giftes, rewardes and great honoure: onely shewe me the dreame and the signification of it. They answered againe and sayde: the kyng muste shewe his seruauntes the dreame, and so shal we declare what it meaneth. Then the kyng answered, saiyng: I perceiue of a truth, that ye do but prolonge the tyme, for so muche as ye se that the thyng is gone from me. Therfore if ye will not tell me the dreame, ye shall al haue one iudgement. But ye fayne and dissemble with vaine wordes, whiche ye speake before me, to put of the tyme. Therfore tell me the dreame, & so shall I knowe, if ye can shewe me what it meaneth. Vpō this, the Chaldeis gaue answere before the kyng, & sayd, there is no man vpon earth, that can tell the thyng, which the kyng speaketh of: yea, there is neyther kyng prince nor lorde, that euer asked suche thynges of a sothesayer, charmer or Chaldei: for it is a very harde matter, that

Ezech. xxvij. Matthias. A.

Ezech. xxvi. c xxviii. a. xii. ee. xxviii. e

Gen. xliii. e. Tob. i. b. Jud. xii. a

B.

C.

A. Eusebius.

Iob. vii. b. Da. iii. a. b. d

B.

the kyng requireth. Neyther is there any, that can certifie the kyng therof, except the goddes whose dwelling is not amog the creatures. For the whiche cause the kyng was wroth with great indignacion, and commanded to destroye all the wise men at Babylon, and the proclamacion went furth, & the wyse men were slayne. They sought also to slen Daniel with his companions. Then Daniel enquired of Arioch the kynges stewarde, of the iudgement & sentence, that was gone furth already to kill suche as were wyse at Babylon. He answered and saide vnto Arioch, beyng then the kynges deputie. Why hath the kyng proclaymed so cruel a sentence? So Arioch tolde Daniel the matter. Upon this went Daniel vp, & desired the kyng that he might haue layser, to shewe the kyng the interpretacion, and then came he home agayne & shewed the thyng to Ananias, Misael, and Azarias his cōpanions: that they would beseche the God of heauen for grace in this secrette, that Daniel & his fellowes with other suche as were wise in Babylon, perished not. Then was the mistery shewed vnto Daniel in a vision by nyght. And Daniel praysed God of heauen. Daniel also cried loude, and saide: O that the name of God myght be praysed for euer and euer, for wysdome and strength are his owne* he chaungeth the tymes and ages* he putteth downe kynges, he setteth vp kinges* he geueth wysdome vnto the wyse, and vnderstandyng to those that vnderstande, he openeth the depe secretes: he knoweth the thyng that lieth in darcknesse, for the lyght dwelleth with hym. I thanke the, and prayse the (O thou God of my fathers) that thou haste lent me wysdome and strength, and hast shewed me the thyng, that we desyred of the, for thou hast opened the kynges matter vnto me. Upon this went Daniel in vnto Arioch, whom the kyng had ordeyned to destroye the wyse at Babylon, he wente vnto hym, & sayde: destroye not suche as be wyse in Babylon, but bryng me in vnto the kyng, and I shall shewe the kyng the interpretacion. Then Arioch brought Daniel in to the kynge in all the haste, and sayd vnto hym: I haue found a man among the prysoners of Juda, that shal shewe the kyng the interpretacion. Then answered the kyng, and sayde vnto Daniel, whose name was Balthazar. Arte thou he that canste shewe me the dreame, whiche I haue sene, and the interpretacion therof? Daniel answered the kyng to his face, and sayde: As for this secrete, for the which the kynge maketh inquisicion: it is neyther the wyse, the sorcerer, the charmer, nor the deuyner, that can certifie the kynge of it. *Onely God in heauen can open secretes, and he it is that sheweth the kyng Nabucho donosor, what is for to come in the latter dayes. Thy dreame, and that whiche thou hast sene in thyne head vpon thy bed, is this O kyng. Thou dyddest calle in thy mynde, what should come hereafter. So he that is the opener of misteries sheweth the, what is for to come. As for me, this secrete is not shewed me, for any wysdome that I haue, more then any other liuyng, but only that I myght shewe the kyng the interpretacion, and that he might knowe the thoughtes of his owne harte.

Thou kyng sawest, and beholde, there stode before the a great ymage whose figure was maruilous greate, and his visage grymme. The ymages head was of fyne golde, his brest and armes of syluer, his body and loynes were of copper, his legges were of yron, his fete were parte of yron, & parte of earth. *This thou sawest tyll the tyme, that without any handes, there was hewen of a stone, whiche smote the ymage vpō the fete, that were both of yron and yearth, and brake them to pouder. Then was the yron, the earth, the copper, the syluer and golde, broken all together in peces, and became lyke the chaffe of corne, that the wynde bloweth awaye from the sommer floores, that they can no more be founde. But the stone that smote the ymage, became a great mountayne, whiche fulfylleth the whole yearth. This is the dreame. And nowe wyll we shewe before the kyng what it meaneth. O kyng, thou arte a kyng of kynges. For the God of heauen hath geuen the a kyngdome, ryches, strength, and maiestie: and hath delyuered the all thynges, that are among the chyldren of men: the beastes of the fielde, and the foules vnder the heauen, and geuen the dominion ouer them all. Thou art that golden head. After that there shall aryse another kyngdome, whiche shalbe lesse then thyne. The thyrd kyngdome shalbe lyke copper, and haue dominacion in all landes. The fourth kyngdome shalbe as strong as yron. For lyke as yron breaketh & breaketh al thynges: yea, euen as yron beateth euery thynge downe: so shall it beate downe and destroye. Where as thou sawest the fete & toes, parte of yearth and parte of yron: that is a deuided kyngdom, which neuertheles shal haue some of the yron ground myxt with it, for couruche as thou hast sene the yron myxt with the clay. The toes of the fete that were part of yron and part of clay, signifie: that it shalbe a kyngdome, partely strong and partely weake. And where as thou sawest yron myxt with clay: they shall myngle themselues with the sede of symple people, and yet not continue one with another lyke as yron will not be couldered with a pot eyrde. In the dayes of these kynges shal the God of heauen set vp an euerlasting kyngdom which shal not perysshe, & his kyngdome shall not be geuen ouer to another people: it shall breake, & destroy all

Dan. iii. d. Luke. i. c. Job. xxxiiii. c Sec. xxvii. a. Dan. iiii. c. Job. xxxii. d. Tim. vi. c. 1 Joha. i. b.

Dan. ii. b.

Mat. xxi. c.

Esa. ix. d.

thete kyngdomes, but it shal endure for euer.
And where as thou sawest, that without any handes there was cut out of the * mounte a stone, whiche brake the yron, the copper, the yearth the siluer and golde in peces: by that hath the greate God shewed the kyng, what shall come after this. This is a true dreame, & the interpretatiō of it is sure. Then the kyng Nabuchodonosor * fell downe vpon his face and bowed him selfe vnto Daniell, and commaunded that they should offer meate offeryngs and swete odoures vnto hym. The kyng answered Daniel, and sayde: yea, of a truthe your God is a God aboue all Goddes, a lord aboue all kynges, and an opener of secretes: seyng thou canst discouer this mistery. So the kyng made Daniel a great man, and gaue hym many and greate gyftes. * He made hym ruler of all the countries of Babylon, & lord of all the nobles, that were at Babylō. Now Daniel entreated the kyng for Sidrach, Misach, and Abednago, so that he made them rulers ouer all the officers in the lande of Babylon: But Daniel hym selfe remayned still in the courte by the kyng.

¶ The.iij. Chapiter.

Nabuchodonosor the kyng caused a golde ymage to be made, whiche was. lx. cubites high, and sixe cubites thicke. This he made to be set vp in the fielde of Dura in the lande of Babylon, and sent out to gather together the dukes, lordes, and nobles, the iudges and officers, the deputes and shreues with all the rulers of the lande, that they myght come to the dedication of the ymage, whiche Nabuchodonosor the kyng had set vp. So the dukes, lordes, and nobles, the iudges and officers, deputes and shreues, with al the rulers of the lande gathered them together, and came vnto the dedicatyng of the ymage, that Nabuchodonosor the kyng had set vp. Now whē they stode before the ymage whiche Nabuchodonosor set vp, the bedell cryed out with all his myght: O ye people, kyndredes & tongues, to you it is sayd: that when ye heare the noyse of the trompettes, whiche shall be blowen with the Harpes, Sawmes, Psalteries, Symphonies, and all maner of Musicke, ye shall fal down & worshyppe that golden ymage, that Nabuchodonosor the kyng hath set vp. Whoso then falleth not downe & boweth hym selfe, shal euen the same houre be cast into an hote burnyng ouen. Therefore when all the folke heard the noyse of the trompettes that were blowen, with the harpes, Sawmes, Psalteries, Simphonies, and all kynde of melodie, then al the people kyndredes and nacions fell downe, and bowed them selues vnto the golden ymage, that Nabuchodonosor the kyng had set vp. Anone there certaine men of the Chaldees, that went euen then and accused the Iewes and sayde vnto the kyng Nabuchodonosor: O kyng God saue thy lyfe for euer. Thou boyng kyng hast geuen a commaundement, that all men when they heare the noyse of the trompettes, harpes, Sawmes, Psalteries, symphonies, and all the other melodies, shall fal downe and bowe thē selues toward the golden ymage: whoso then fell not downe and worshipped not, that he should be cast in to an hote burnyng ouen. Nowe are there certeyne Iewes * whome thou hast set ouer the offices of the lande of Babilō: namely, Sidrach, Misach, and Abednago. These men (O kyng) regarde not thy commaundement, yea, they will not serue thy goddes, nor bowe thē selues to the golden ymage, that thou hast set vp. Then Nabuchodonosor in a cruel wrath and displeasure, commaunded that Sidrach, Misach, and Abednago, should be brought vnto hym. So these men were brought before the kyng. Then Nabuchodonosor spake vnto them, and sayde: O Sidrach, Misach, and Abednago, will not you serue my Goddes? nor bowe your selues to the golden ymage, that I haue set vp? Well, be redy hereafter. When ye heare the noyse of the trompettes blowe with the harpes, Sawmes, psalteries, symphonies, and all the other melodies: that ye fall downe, and worshyp the ymage which I haue made. But if ye worshyppe it not, ye shalbe cast immediatly into an hote burnyng ouen. And see, what God is ther, that may deliuer you out of my hādes? Sidrach, Misach and Abednago, answered the kyng and sayd. O Nabuchodonosor, we ought not to consent vnto the in this matter, for why: Our God whom we serue * is able to kepe vs frō the hote burnyng ouen (O kyng) & can ryght well deliuer vs out of thy handes. And though he will not, yet shalt thou knowe (O kyng) that we will not serue thy goddes, nor do reuerence to that Image, which thou hast set vp. Then was Nabuchodonosor full of indygnacion, so that the countenaunce of his face chaunged vpon Sidrach, Misach, and Abednago. Therefore he charged and commaunded that the ouen should be made seuen tymes hotter then it was wonte to be, & spake vnto the strongest worthies that were in his hoost, for to bynd Sidrach, Misach, & Abednago, and to cast them into the hote burnyng ouen. So these men were bound in their coates, hosen, shoes, with their other garmentes, and caste into an hote burnyng ouen. For the kinges cōmaundemēt was straight, and the ouen was exceadyng hote. And for the men that put in Sidrach, Misach, and Abednago, the flambe of the fyre destroyed them. And these thre men, Sidrach, and Misach, & Abednago fell downe in the hote burnyng ouen, beyng fast bounde. Then Nabuchodonosor the kyng marueyled and stode vp in all

Gen. xii. c.
Deu. xii. c.
The. xxix. dan
Matthe. ii.
Dan. ii. g.
Num. xvi. f.

hathe spoke vnto his counsaill, and sayde, Dyd not we caste three men bounde into the fyre? They answered and sayde vnto the kyng: Yee, O kyng. He answered and sayde: Lo, I se foure men vnbounde goynge loose in the myddest of the fyre, and nothyng corrupte, and the fourth semyth the sonne of God to be. Vpon this went Nabuchodonosor vnto the mouthe of the hote burnyng ouen, & spake also and sayde: O Sidrach, Misach and Abednago, ye seruauntes of the hyghe God, go forth, and come hether. Then went Sidrach, Misach & Abednago, went out of the fyre. Thenne the dukes, leaders, and nobles, and the kynges counsaill, came together to see these men, * vpon whome the fyre had no maner of power in their bodies. In so muche that the heere of their head was not hurte, & their clothes vnchaunged: yea, there was no smel of fyre come vpon them. Then spake Nabuchodonosor, and sayde: Blessed be the God of Sidrach, Misach, and Abednago * which hath sent his aungel, and defended his seruauntes, that put their truste in hym, that haue altered the kynges cõmaundemẽt and ieoparded their bodies there vpon rather then they would serue or worshyppe any other God except their owne God only. Therfore I will and commaunde, that all people, kyndredes, & tongues, which speake any blasphemy agaynst the God of Sidrach, Misach, and Abednago, shall dye, and their houses shalbe prayed: Because * there is no God that may saue as this. So the kyng promoted Sidrach, Misach, and Abednago, in the lande of Babylon.

The. iij. Chapiter.

Nabuchodonosor * kyng vnto all people, kyndredes, and tongues that dwell vpon the whole yearth, peace be multiplied amõg you. I thought it good to shewe the tokens, and maruelous workes, that the hyghe God hath wrought vpõ me. O how great are his tokens, and howe myghty are his wonderes * His kyngdome is an euerlastyng kyngdom and his power lasteth for euer, and euer. I Nabuchodonosor, beyng at rest in mine house, and florishyng in my palace, sawe a dreame whiche made me astraye, and the thoughtes that I had vpon my bed, with the visions of myne head troubled me. Then sente I out a commission, that all they whyche were of wysedome at Babylon should be brought before me to tell me the interpretation of the dreame. Then came the coniectoures, the wyse Chaldees, and enchaunters of Babylon, to whom I tolde the dreame, but they knewe not the interpretation. At the laste there came one Daniel (otherwise called Baltazar, according to the name of my God) in whome he hath the spirite of the holy goddes

O Balthazar, chefe prince of coniectoures: for so muche as I knowe, that thou hast the spirite of the holy goddes, and no secrete is hyd from the: tell me therefore what the vision of my dreame that I haue sene may be, & what I sawe a vision in my heade vpon my bed: and beholde, there stoode a tree vpon the grounde, whiche was very hygh, great and myghty. The heigth reached vnto heauẽ, and the breadth extended to all the endes of the yearth: his leaues were fayre, he had very muche fruite, so that euery man had enough to eate therin. The beastes of the field had shadowes vnder it, & the foules of the ayre dwelt in the boughes therof. Of it al creatures fed of it. I sawe in my head a vision vpon my bed: and beholde, a watcher and an holy one came downe from heauen, and cryed myghtely, saiyng: Hewe down the tree, breake of his braunches, shake of his leaues, & scatre his fruite abrode: that all the beastes may get vnder away from vnder hym, and the foules from his braũches. Neuertheles, leaue the groũd of his roote still in the yearth, and bynde hym vpon the playne field, with cheynes of yron and tele. With the dewe of heauen shall he be wet, and he shall haue his parte in the herbes of the grounde with other wylde beastes. That mans heere of his shalbe taken from hym, and a beastes harte shalbe geuen hym, tyll seuen yeares be come and gone ouer hym. This errande of the watcher, is a commaundement grounded and sought out in the counsaill of hym, that is moste holy, to learne men for to vnderstande, that the hyghest hath power ouer the kyngdomes of men, and geueth them, to whom he lyketh hym, and bryngeth the very outcastes of men ouer them. This is the dreame, that I kynge Nabuchodonosor haue sene. Therefore O Balthazar, tell thou me what it tygnifieth: for so muche as all the wyse menne of my kyngdome are not able to shewe me what it meaneth. But thou canst do it, for the spirite of the holy goddes is in the. Then Daniel (whose name was Balthazar) held his peace by the space of one houre and his thoughtes troubled hym. So the kyng spake and sayde: O Balthazar, let neither the dreame nor the interpretacõ therof feare the. Balthazar answered & saiyng: O my Lorde, this dreame happen to thyne enemies, and the interpretation to thyne aduersaries. The tree that thou sawest whiche was so great and myghty, whose heygth reached vnto the heauen, & his breadth into al the worlde, whose leaues were fayre, and the fruite much, vnder the which the beastes of the field had their habitacion, and vpon whose braunches the foules of the ayre dyd syte. Euen the same O kyng art thou, great and strong. Thy greatnesse is encreased, & reacheth vnto the heauen, & thy power to the endes of the

Dan. ii. a

Dan. iii. a

Psal. xxxiiii. a
Dan. vi. d.
Deut. xii. c.

Ge. lii. e.
De. xiii. b.

Psalm. ii.
Psal. xlv. b.
Dan. vii. d.
Dan. i. c.

Dan. ii. a.

D.

C.

D.

worth. That whyle of the kyng sawe a watcher even an holy aungell, that came downe from heauen, and sayde: hewe downe the tree, and destroye it, yet leaue the grounde of the roote in the yearth, and bynde hym vpon the playne fielde with cheynes of yron and steele. He shalbe wet with the deawe of heauen, and his parte shalbe with the beastes of the fielde, vntil seaues be come and gone vpon hym. This is the interpretacion, o kyng, it is the very deuice of hym, that is hyghest of all, and it toucheth my lorde the kyng. Thou shalt be cast out from men, and thy dwellyng shalbe with the beastes of the field, with grasse shalt thou be fed like an oxe. Thou shalt be wet with the deawe of the heauen, yea, seuen seaues shall come, ere vpon the tyll thou knowe, that the hyghest hath power vpon the kyngdome of men, and geueth them to whome he will. Moreouer, where as it was sayde, that the rootes of the tree should be left still in the ground: it betokeneth, that thy kyngdom shal remayne whole vnto the, after thou hast learned to knowe, that the power cometh from heauen. Wherfore, O kyng, be content with my counsaill, that thou maiest redeme thy synnes with almesse, and thy wickednes with mercie to poore people: for this shalbe an healyng of thyne errours. All these thynges fortheth the kyng Nabuchodonosor. So after .xii. monethes, the kyng walked vp and downe in the palace of the kyngdome of Babylon, and sayde: This is the great cytie of Babylon, which I my selfe (with my power & strength) haue made a kynges courte, for the honoure of my maiestie. Whyle these wordes were yet in the kynges mouth, there fell a voice from heauen, saiyng: O kyng Nabuchodonosor, to the be it spoken: Thy kyngdom shal departe fro the, thou shalt be cast out of mennes company, thy dwellyng shalbe with the beastes of the fielde, so that thou shalt eate grasse as an oxe, till seuen yeares be come ouer the euen vntill thou knowest, that the hyghest hath power vpon the kyngdome of men, and that he may geue them, vnto whō it pleaseth hym. The very same houre was there matter fulfilled vpon Nabuchodonosor, so that he was cast oute of mennes company, and dyd eate grasse lyke an oxe. His body was wet with the deawe of heauen, til his heres were as greate as fetheres, & his nayles lyke byrdes clawes. When this tyme was past, I Nabuchodonosor lyft vp mine eyen vnto heauen, and myne vnderstanding was restored vnto me ageane. Then gaue I thankes vnto the hyghest, I magnified & praised hym that liueth for euermore, whose power endureth alway, and his kyngdome from one generacion to another, in the person of whome all they that dwell vpon the yearth are to be counted nothyng: for he doeth what he pleaseth in the handes of the heauenly hoste, among the powers of heauen, and among the inhabitours of the yearth, and there is none that may withstande his hande, or saye vnto hym: Syr, what doest thou? At the same tyme was my vnderstandyng geuen me ageane, & I was restored to the honoure of my kyngdome, to my brightnes and to myne owne shape ageane. My greate estates and princes sought vnto me, and I was set in my kyngdome ageane, so that I had yet greater worshippe. Then dyd I Nabuchodonosor, loue, magnifie and praise the kyng of heauen, for all his workes are true, and his wayes right. He can humble those that go on proudly, he is able to bryng them downe.

The .iv. Chapiter.

King Balthasar maketh a great banket. He writeth vnto all peoples, nacions and tonges that dwelle in the worlde, and telleth them what he hath seene. He maketh great cheare, and when he is dronken with wyne, he commaundeth to bryng him the golden and syluer vessels, which his father Nabuchodonosor had taken out of the temple at Ierusalem: that he, the kyng, his lordes, with his queue and concubynes, myght drinke therout. So they brought the golden vessel, that was taken out of the temple of the lordes house at Ierusalem. Then the kyng and his lordes, with his queue and concubines, dranke out of the. They dranke wyne and praysed their Idols of golde, syluer, copper, yron, wodde and stone. In the selfe same houre there appeared fyngers, as it had bene of a mans hand writyng, ouer against the candelsticke vpon the playne wall in the kynges palace, and the kyng sawe the palme of the hand that wrote. Then chaunged the kyng his countenaunce, and his thoughtes troubled hym, so that the ioyntes of his body shoke, and his knees smote one beginnyng the other. Wherfore the kyng cried mightily, that they shuld bryng him the charmers, Chaldees, and coniurers of deuiles. The kyng spake also to the wysemen of Babylon and sayde: Who so can rede this writyng and shewe me the playne meanyng therof: shalbe clothed with purple hauyng a chein of golde about his necke, and rule the third part of my kyngdome. Vpon this, came all the kynges wisemen: but they could neither rede the writyng, nor shewe the kyng what it betokened. Then was the kyng sore afrayed, so that his colour chaunged, and his lordes were confounded. Many tydynges of this matter, that had happened to the kyng, & his lordes, the queue hard, so she came into the banket house, and spake vnto the kyng, saiyng: O kyng, God saue thy life for euer. Let not thy thoughtes trouble the, and let not thy countenaunce be chaunged. For why? there is a man in thy kyngdome, that hath the spirite of the holy Goddes within hym.

Dan. iii. c.
Jere. xxvii. a.
Eccl. xix. a.
Dan. iii. f.
Jere. l. a.
Dan. ii. a.
Dan. iii. a.
Dan. ii. a.
Jhon. iii. b.
The xxv. dai. a. Mattha.
i. par. xxvi. g.
Jere. l. a.
Dan. ii. a.
Dan. iii. a.
Dan. ii. a.

...dam that thou hathe taken of thy father's house. He hath vnderstanded wisedome like the goddes. Yet thy harte is not humbled afore the Lorde of heaven, but thou hast exalted thy selfe against the Lorde of heaven, and hast broughte vessels of his house before the, and thou and thy lordes, thy wyues and thy concubines haue dronken wyne therout, and hast praised the Goddes of syluer and golde, copper and yron, of wood & stone, which neyther se, heare, nor vnderstande: and the God in whose hande thy breath is, and all thy wayes, thou hast not honoured. Then was the parte of the hande sent from hym, and this writyng is written. And this is the writyng that is written: MENE, MENE, TECHEL, PHARSIN. This is the interpretation of the thyng: MENE, God hath nombred thy kyngdome, and broughte it to an ende. THECHEL, thou arte weyed in the balaunce, and arte founde to lacke. PHARES, thy kyngdome is deuided, and geuen to the Medes and Persens.

Then commaunded Balthazar, & they clothed Daniel with purple, to hange a cheyne of golde about his necke, and to make a proclamacion concernyng hym: that he should be the ruler of the third parte of the kyngdome.

The very same nyght was Balthazar the kynge of the Chaldeins slayne, and Darius out of Medea toke in the kyngdome, being xxij. yeare of age.

The vi. Chapter.

It pleased Darius to set ouer his kyngdome an. C. and xx. lordes, which should be in all his kyngdome about. Ouer these he set three prynces, of whome Daniel was one, that the lordes myght geue accomptes vnto them, and the kyng to be vndefiled. But Daniel excelled all these prynces and lordes, for the spirite of God was plenteously in him, so that the kyng was mynded to sette hym ouer the whole realme. Wherfore the prynces and lordes sought, to pycke out an occasion against Daniell, to come quarell against the kyngdome: yet could they fynde none occasion nor fawte vpon hym. For why, he was so faithfull, that there was no blame nor fawte founde in hym. Then sayde these men: we can get no quarell against this Daniel, except it be in the lawe of his God. Vpon this, went the prynces and lordes together vnto the kyng and sayde thus vnto hym: kyng Darius, God saue thy grace for euer. All the great estates of the realme, as the Princes, Dukes, Senatours, & Iudges, are determined to put out a commaundement of the kyng, and to make a sure statute: namely, that who so desireth any petition either of any God or man within these .xxx. dayes, except it be onely of the kyng: the same person may be cast into the lions denne. Wherfore O kyng, confirme thou this statute, and make a writyng, that the thyng which the Medes and Persens haue ordained, neuer alter nor breake. So Darius made the writyng and confirmed it. Now when Daniel knewe that the writyng was made, he went into his house, and his windowes of his parlour towarde Ierusalem were open. There kneled he downe vpon his knees, three tymes a day, & made his petition, and praysed his God, like as his maner was to do afore-tyme. Then these men came togethe, & found

Ecclesi. xlvii. b. Dan. ix. a.

Dan. iii. b. G.

Esay. xlvii. b. Dan. ix. a.

A. Custong.

B.

C.

D.

Daniel makyng his petycion, & prayeng vnto his God. Then they came to the kyng, and spake before him, concernyng the commaundement. Quod they, O kyng, hast thou not subscribed the statute: that within .xxx. dayes whoso requyreth his peticion of any God, or man, but onely of thy selfe O kyng, he shulde caste into the denne of the Lyons? The kyng answered, and sayde: yea, it is true. It muste be as a lawe of the Medes and Persies, that may not be broken. Then answered they, & sayde vnto the kyng: Daniel one of the prysoners of Juda O kyng, regardeth neyther the, nor thy statute that thou haste made: but maketh his peticion thre tymes a day. When the kyng harde these wordes, he was sore greved, and would have excused Daniel, to delyuer him, and put of the matter, vntyll the Sonne went downe to the intent that he myght save hym. Then men perceivyng the kynges mynde sayde vnto hym: knowe this (O kyng) that the lawe of the Medes and Persies is, that the commaundement and statute whiche the kyng maketh, may not be altered. Then the kyng bad them bryng Daniell, and they cast him into the Lyons denne. The kyng also spake vnto Daniel, and sayde: thy God, whom thou alway serueth, he shal delyuer the. And there was brought a stone, & layd vpō the hole of the denne, this the kyng sealed with his own ryng, and with the seignet of his princes: that the kynges commaundement concernyng Daniel should not be broken. So the kyng went vnto his palace, and eate no meate that nyght, neyther was there any instrumentes brought in before hym, neyther could he take any slepe. But betymes in the morowyng at the breake of the daye, the kyng arose, and went in all haste vnto the denne of the Lyons. And as he came nie vnto the denne, he cried with a pyteous voyce vnto Daniel, yea, the kyng spake and sayde vnto Daniel: O Daniel, thou seruaunt of the lyuyng God, is not thy God (whome thou alwaye serueth) able to deliuer the from the lyons? Daniel sayde vnto the kyng: O kyng, God sende thy lyfe to endure. My God hath sent his aungell whiche hath shut the Lyons mouthes, in that they myght not hurte me. For why? myne innocencye is knowen vnto him. And vnto the, O kyng, I never offended. Then was the kyng exceadyng ly glad, and commaunded to take Daniel out of the denne. So Daniel was brought out of the denne, and no maner of hurte was founde vpon him, for he had put his trust in his God. And as for those menne whiche had accused Daniel, the kyng commaunded to bryng them and to caste them in the Lyons denne, they, their children and their wyues. And the Lyons had the vpper hande of them, and brake all their bones a sonder, or ever they came at the grounde. After this, wrote kyng Darius vnto all people, kyndreds, and tongues, that dwelle in all the lande, peace be multiplied vnto you. Of me is commaunded (in all my kyngdom and kyngdome) that men feare and dredde in awe of Daniels God. For he is the lyuyng God, whiche abideth ever: his kyngdome shal not fayle, and his power is euerlastyng. He is he that deliuereth and saueth: he doth wonders and meruelous workes in heaven and earth: he hath preserued Daniel from the power of the Lyons. This Daniel prospered in the reigne of Darius and Cyrus of Persia.

The .vi. Chapter.

In the first yeare of Balthasar kyng of Babylon, (whe Daniel sawe one, & abidon was in his bed vpon his bedde. Which whē he wrote, and the summe of the matter is this: Daniell spake and sayde. I behelde my visiō by nyght, and behelde: the foure wyndes of the heaven broke vpon the sea, & foure great beastes came vp from the sea, vnlike another. The first was as a lyon, & yet had he eagles wynges. I sawe that his wynges were pluckte from hym, and he taken away from the ground: that he stode vp vpō his fete as a man, and that there was geuen him a mans herte. Beholde, the second beast was lyke a Beare, and stode vpon the one syde. Among his tieth in his mouthe he had three great long tieth, and it was sayde vnto hym: Aryse, eate vp mucke flesh. Then I loked, & beholde, there was an other like vnto a Leoparde, this had wynges as a foule, & euen foure vpon the backe. This beast had foure heades, and there was power geuen hym. After this I sawe in a vision by nyght, and beholde, the fourth beaste was grymme & horrible, and maruelous strong. It had great yron tieth, it deuoured and destroyed, & stamped the rest vnder his fete. It was farre vnlike the other beastes that were before it: for it had ten hornes, wherof I toke good hede. And beholde, there came vp among them another litle horne, before whom there were thre of the first hornes plucte away. Beholde this horne had eyes lyke a man, and a mouth speakyng presumptuous thynges. I loked till the seates were prepared, and the old aged set him downe. His clothyng was as white as snowe, and the heere of his heade like the pure wolle. His throne was like the fyre flambe, and his wheles as the burnyng fyre. There issued forth a fyery streame, & went out from him. A thousandtymes a thousand serued him, & ten thousand tymes ten thousand stode before him. The iudgemēt was set, & the bokes opened. Then tooke I hede vnto, because of the voyce of the proude wordes which the horne spake. I beheld till the

Dan. iii. c.

Deu. xiiii. d.

Exo. xiii. b. Dcc. xiii. a. Dan. iii. f.

The xxxi. chap. of Matthias.

Jere. iii. a. Ezec. i. b. i. * Eze. xvii. a.

Dan. vii. a.

Dan. viii. b. and. xi. a. i. Mach. i. d.

Apoca. xiii. and. xvii. a.

Apoca. i. c. iii. a. xx. b. Dan. i. a.

Apoc. b. b.

Dan.xvi.b. * geuen ouer to be brente in the fyre. As for
ca.xiiij.b.xxc the power of the other beastes also it was ta-
ken away, but their liues were prolonged for
W. a tyme & season. I sawe in a vision by nyght
Dan.vii.c, and beholde, * there came one in the cloudes
Mat.i.d. of heauen lyke the sonne of a manne, whiche
Apoc.i.a. wente vnto the olde aged, before whom they
Apoc.xi.a. brought him. Then gaue he hym * power and
dignitie regall, that all people, tribes and
Mat. xxviii. c tongues should serue hym. * His power is an
Ioan.xii.d. euerlastyng power, whiche shall neuer be put
downe: and his kyngdome endureth vncor-
Dan.xiiii.c. rupte. My harte was vexed, * and I Daniel
had a troubled spirite within me, and the vi-
sions of my head made me afrayed, till I gat
Deut.ix.d. me vnto * one of them that stode by, to knowe
the truthe, concernyng all these thynges. So
he tolde me, and made me vnderstande the in-
terpretacion of these thynges. These foure
great beastes, are foure kynges which shal
E. aryse out of the earth. These shal take in the
kyngdome of the saintes of the moste hyghest, and possesse it tyll, more, and more for
a long season. After this I required diligē-
tly to knowe the truthe, cōcernyng the fourth
beaste, which was so farre vnlike the other
beastes, and so horrible, whose teeth were of
Apoc.xiii.a. yron, and his nayles of brasse: which deuou-
red and destroyed and stamped the residue vn-
der his feete: I desyred also to know the tru-
the, as touching the * ten hornes that he had
Dan.vii.c. vpon his head, and this other which came
vp afterward, before whose face there fell
downe three, which horne had eyes and a
mouthe that spake presumptuous thynges, & lo-
ked with a grymmer vysage then his felow-
F. es. I beheld, and the same horne made bat-
tell against the saintes, yea, and gat the vic-
tory of them vntill the tyme that the olde-
aged came, that the iudgement was geuen to
the chefeste saintes: and till the tyme that
the saintes had the kyngdome in possession.
He gaue me this answere. That fourth beast
shalbe the fourthe kyngdome vpon yearth: it
shalbe more then al other kyngdomes, it shal
deuoure, treade downe, and destroye all other
landes. * The ten hornes, are ten kynges,
G. that shall aryse out of the kyngdome, after
Dan.ii.b. whome there shal stande vp an other, whiche
shalbe greater then the first. He shall subdue
three kynges, and shal speake wordes against
the hyghest of al: he shal destroye the sayn-
Dan.ii.c. tes of the moste hyghest, * and thynke that
Apoc.xii.d. he may chaunge tymes and lawes. They shal
be geuen vnder his power, * vntill a time, two
tymes and halfe a tyme. But the iudgement
shalbe kepte, so that his power shalbe taken
from hym, for he shalbe destroyed, and perish
at the last. As for the kyngdome, power, and
all myght that is vnder the heauen: it shalbe
Luke.i.c. geuen to the holy people of the moste hyghest
Apoc.xiiii.d. * whose kyngdome is euerlastyng: yea al po-
wers shall serue and obeye him. Thus farre
extende the wordes. Neuertheles, I Da-
niel was so vexed in my thoughtes, that my
countenaunce chaunged * but the wordes I
Luke.ii.c. kept styll in my hart.

The.viij. Chapiter.

In the thirde yere of the reigne of kyng
Balthazar, there appeared a vision vnto
me Daniel, after that I had sene the * first I
Dan.vii.a. sawe in a vision (and when I sawe it, I was
at Suse in the chefe citie, whiche lieth in
the land of * Elam) & in the visiō, me thought
Jere.xli.g.k. I was by the ryuer of Vlai. Then I loked
Eze. xxxii.b. vp, and sawe: and beholde there stode before
the ryuer, a rambe, whiche had two hornes:
and these two hornes wer hygh, but one was
hygher then another, and the hyghest came
vp behynde. I sawe that this rambe pushed
with his hornes, against the Weste, against
the North, and against the Southe: so that
no beastes might stande before hym, nor de-
fende them frō his power: but he did as hym
lysted, and waxed greatly. I toke hede vnto
this: then came there an he goate from the
west ouer the whole yearth, and touched not
B. the grounde. This goate had a marueloꝰ
wythen horne betwixte his yyes, and came
vnto the rāme that had the two hornes (whō
I had sene afore by the ryuer side) and ranne
fearcely vpon hym with his myght. I sawe
him drawe nyghe vnto the rambe, beyng ve-
ry fearce vpon hym: yea, he gaue hym suche
a stroke, that he brake his two hornes. Ne-
ther had the rambe so muche strengthe as to
stande before hym, but he caste hym downe,
trode him vnder his feete, and no man was a-
ble to deliuer the rambe out of his power.
The goate waxed exceedyng great, and when
he was at the strōgest, his great horne was
broken also. * Then grew there other foure Dan.viii.a.
stube like in the steade, towarde the foure and.xi.a.
i. Mach.i.a. wyndes of the heauen. Yea, out of one of the
least of these hornes, there came yet vp ano-
ther, whiche waxed marueloꝰ great toward
the south, toward the east, & toward the faire
pleasaunt lande. It grewe vp to the hoast of
heauen, wherof it did cast some downe to the
grounde, and of the starres also, and trode
them vnder feete. Yea, it grewe vp vnto the
C. prince of the hoast from whom the daily of-
frynge was taken, and the place of the sanctua-
ry caste downe. And a certayn season was
geuen vnto it, against the daily offrynge (be-
cause of wickednes) that it myght cast downe
the veritie to the ground, and so to prosper
in al thynges, that it went about. Vpon this
I harde one of the saintes speaking, which
saint sayd vnto one that asked this question:
Howe long shall this vision of the daily sa-
crifice and of the wastyng abhominacion en-
dure: that the sanctuary & the power shall so
be troden vnder foote? And he answered hym:

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vnto the euenyng & the mornyng, euen two M. and thre C. dayes then shall the sanctuary be clensed agayne. Now when I Daniell had sene this vision and sought for the vnderstandyng of it, beholde there stode before me a thyng like vnto a man. And I harde a mans voice in the riuer of Vlai which cried and sayde: O Gabriel, make this manne vnderstande the vision. So he came and stode by me. But I was afrayed at his comyng, and fell downe vpon my face. Then sayd he vnto me: O thou sonne of man marke well, for in the laste tyme shall this vision be fulfilled. Now as he was speakyng vnto me, I waxed sayntt, so that I sanke downe to the ground. But he toke holde vpon me, and set me vp agayn, sayeng: Behold, I will shewe the, what shall happen in the last wrath, for in the tyme appoynted it shalbe fulfilled. The ramme which thou sawest with the two hornes is the kyng of the Medes and Persis. But the goote is the kyng of Grecklande: the greate horn that stode betwixt his eyes, that is the principal kyng. But when as it brake & four other rose vp in the steade, it signifieth, that out of this people shall stande vp four kyngdomes, but not so myghty as it. After these kyngdomes (while vngodlines is a growyng) there shall aryse a kynge of an vnshamefast face, which shalbe wyse in darcke speakynges. He shalbe myghty and strong, but not in his own strength. He shal destroye aboue measure, and all that he goeth about shall prospere, he shall slae the stronge and holy people. And thorowe his craftines, falshed shall prospere in his handes, his harte shalbe proude, and many one shall he putte to death in his welthinesse. He shal stande vp against the prince of princes, but he shal be destroyed without handes. And this vision that is shewed vnto the, is as sure as the euenyng and the mornyng. Therfore write thou vp this sight, for it will be longe or it come to passe. Vpon this was I Daniell very sayntt, so that I laye sycke certeyne dayes, but when I rose vp I went about the kynges businesse, and marueiled at the vision, ne vnderstode it not.

The .ix. Chapiter.

In the first yere of Darius the sonne of Assuerus, which was of the sede of the Medes, & was made kyng ouer the realme of the Caldees: yea, euē in the first yere of his reigne, I Daniel desired to know the secrete nōbre out of the bokes, whereof the lord spake vnto Jeremy the Prophete: that Jerusalem shuld lie waste lxx. yeres: and I turned me vnto God the Lorde for to praye & make myne intercession, with fastyng, sackecloth & asshes, I prayed before the Lorde my God, and knowledged, saying. O Lorde, thou greate and feareful God, thou that kepest couenaunt and mercy with them, which loue the, and do thy commaundementes. We haue synned, we haue offended, we haue bene disobedient and gone backe: yea, we haue departed from all thy precepte and iudgementes. We would neuer folowe thy seruauntes the prophetes, that spake in thy name to our kinges and princes, to our forefathers and to al the people of the lande. O Lorde, righteousnes belongeth vnto the, vnto vs pertaineth nothyng but open shame: as it is come to passe this daye vnto euery man of Juda, and to them that dwel at Jerusalem. Yea, vnto all Israell, whether they be farre or nye, thorowe out all the landes: wherin thou hast strowed them, because of the offences, that they had done agaynst the. Yea, O lord, vnto vs, to our kynges, and princes, to our forefathers, euen to vs all, that haue offended the, belongeth open shame. But vnto the, O Lord our God, pertayneth mercy and forgeuenesse. For vs, we are gone backe frō the, and haue not obeyed the voyce of the Lord our God, to walke in his lawes, which he layd before vs by his seruantes the prophetes: yea, all Israell haue transgressed and gone backe from thy lawe, so that they haue not hearkened vnto thy voyce. Wherfore the curse and ath that is written in the lawe of Moses the seruaunt of God (agaynst whō we haue offended) is powred vpon vs. And he hath performed his woordes, which he spake against vs, & against our iudges that iudged vs: to bryng vpon vs suche a greate plague as neuer was vnder heauen, lyke as it is nowe come to passe in Jerusalem. Yea, all this plague, as it is written in the lawe of Moses, is come vpō vs. Yet made we not our prayer before the lord our God, that we myght turne againe from our wickednes, and to be learned in thy veritie. Therfore hath the lorde made haste, to bryng this plague vpon vs, for the lorde our God is righteous, in all his woorkes which he doth: for why? we would not herken vnto his voyce. And nowe, O Lord our God, that with a mighty hande hast brought thy people out of Egipt to get the self a name which remaineth this daye, we haue synned O Lord, and done wickedly against al thy righteousnes: yet let thi wrathfull displeasure be turned away (I beseche the) from thy citie of Jerusalem thy holy hyll. And why? for our synnes sake, & for the wickednes of our forefathers, is Jerusalem and thy people abhorred of all them that are about vs: nowe therfore, O our God, heare the prayer of thy seruaunt, and his intercession: O let thy face shyne ouer thy sanctuary, that lyeth waste: for the lordes sake. O my god, enclyne thine eare, and herken: cast the eyes for thyne owne sake) open thyne eyes & beholde howe we be desolated, yea, and the citie

D. Dan.ix.a.

Baruc.i.d.

B.

Treno.i.b.

C.

Pſal.cvi.a.

ii. Deu.i.d. Zacha.vii.b.

Deu.xxviii. and. xxviii. Leu.xxvi. Baruc. ii.a.

D. Baruc.ii.b. Exo.xii.xiii. and. xiiii.b.

E.

alty, whiche is called after thy name: for we
we not make our prayers before the in our
owne ryghteousnes: no, but only in the great
mercies. O lorde, heare: O lorde forgeue, O
lorde consider, tary not ouer long: but for thyne
owne sake do it. O my God, for thy citie, and
and thy people is called after thy name. And
I was yet speakyng at my prayers, knowle-
gyng myne owne synnes, and the synnes of
my people, makyng supplicacion be-
fore the Lorde my God, for the holy hylles
Dan.viii.c. and.ix.a. take of my God, yea, while I was yet spea-
kyng in my prayer: behold, the man Gabriel,
whom I had seene before in the vision) ca-
me flyeng to me, and touched me about the of-
feryng tyme in the euenyng. He informed me,
and spake vnto me: O Daniel sayde he, I am
now come to make the vnderstande it. For
Dan.ix.d. as soone as thou beganneste to make thy pra-
yer, it was so deuised, & therfore am I come
F. to shewe the. And why? For thou art a man
greatly beloued. Wherfore, ponder the mat-
ter well, that thou mayest learne, to vnder-
stande the vision. lxx. weekes are determined
ouer the people and ouer the holy citie: that
the wickednes may be consumed, that the sinne
may haue an ende: that the offence may be re-
conciled, to bryage in euerlastynge ryght-
eousnes, to fulfyll the visions and the pro-
phetes: & to anoynte the moste holy one. Vn-
i.pa.xxxvi.b i.Esd.i.a. derstande this then, and marke it well: that
from the tyme it shalbe concluded to go and
repayre Jerusalem agayne, vnto Christ (or
G. the anoynted) prynce: there shalbe seuen weke-
nes: Then shall the stretes & walles be buil-
ded againe. lxii. weakes, but with sore trou
blous tyme. After these. lxii. weekes shall
Christ be slayne, and they shal haue no plea
sure in hym. Then shall there come a people
with the prince, and destroy the citie and the
sanctuary, and his ende shall come as the wa
ter floude. But the desolacion shall contynue
tyll the ende of the battell. He shall make a
stronge bonde with many for the space of a
weke: and when the weke is halfe gone, he
shall put downe the slayne and meat offeryng.
Mat.xxiiii.b Mar.xiii.a. And in the temple there shalbe an abhomi-
nable desolacion, tyll it haue destroyed all.
And it is concluded, that this wastyng shall
contynue to the ende.

¶ The.x. Chap.

Exitus A. IN the thirde yeare of Kynge Cyrus of
Persia, there was shewed vnto Daniell
(otherwyse called Balthazar) a matter, yea, a
true matter, but it is yet a long tyme vnto it.
He vnderstode the matter well and perceiued
what the vision was: for the same time I Da
niell mourned for the space of thre weekes,
so that I had no lust to eate breade, as for
flesshe and wyne there came none within my
mouth: also I dyd not once anoynte my self,
tyll the whole thre weekes were out. Vpon
the.xxiii. day of the first moneth, I was by
the great floud, called Tigris I lift vp mi- Dan.viii.b Apoca.i.c.
ne eyes, & loked, and beholde, a man clothed in
lynnen, whose loynes were gyrded vp with
fyne golde of Arabie: his body was lyke the
Chrysolite stone, his face (to loke vpon) was
like lightening, his eyes as the flambe of fire,
his armes and fete were like faire glistryng
metal, but the voice of his wordes were like
the voice of a multitude. And I Daniel alone saw
this vision, for the men that were with me, saw
it not: but a great fearfulnes fell vpon them, Dan.viii.e. & x.a.
so that they fled away and hyd themselues. I
was left there my selfe alone, and sawe this
great vision, so long till there remayned no
more strength within me. Yea, I lost my co-
loure cleane, I waxed wan, & my strengthe
was gone. Yet harde I the voice of his wor-
des, & as sone as I harde it, sayntnesse came
vpon me, and I fel downe flat to the ground
vpon my face. And beholde, an hande touched
me, whiche set me vp vpon my knies and vpō
the palmes of my handes, saiyng vnto me: O Dan.ix.b.
Daniel, thou welbeloued man, take good he-
de of the wordes that I shall saye vnto the,
and stande vpright vp, for vnto the am I nowe
sente. And when he had said these wordes, I
stode vp trembling. Then sayde he vnto me:
feare not Daniel, for why? sence the first day
that thou dydest set thyne hart to vnderstand,
and dydest chasten thy selfe before thy god,
thy wordes haue bene heard. And I had come
vnto the, when thou beganneste to speake, but
not the prince ouer the kyngdome of the Per-
ses withstande me. xxi. dayes. But lo, Mi- Josu.v.b.
chael one of the chefe princes, came to helpe Dan.xii.a.
me, & I was left to cōtinue there with the kin
ges of Persen, & am come to shewe the what
shal happen vnto thy people in the latter da-
yes. For it wilbe long yet or the visiō be ful
filled. Now when he had spoken these wor- D.
des vnto me, I caste downe my heade to the
grounde and helde my tongue. Beholde, there
touched my lippes one very like vnto a man.
Then opened I my mouthe, and sayde vnto
hym that stode before me, O my lord, my ioy-
tes are loosed in the vision & there is nomore
strength within me. How may my lordes ser-
uaunt then talke with my lorde seyng ther is
no strength in me, so that I can not take my
breath? Vpon this there touched me agayne,
one muche like a man, and comforted me, Dan.ix.b.
saying: O thou man so well beloued, feare not,
be content, take a good hart vnto the, and be
strong. So when he had spoken vnto me, I
recouered & said: speake on my lord, for thou
hast refreshed me. Then sayd he: knowest thou
wherefore I am come vnto the? now will I go
to fight again with the kyng and the prince
of the Persen. As sone as I am forth, lo, the
prince of Grekeland shall come. Howbeit
lesse I wil shew the that thyng, that is alre-
ady noted in the scripture of truthe. And as for

ponder matters, then is none that helped me in them, but Michael your prince.

The.xi. Chapiter.

The.xi.dayes. Watchinge. A-Also in the first yere of Darius of Me-dia I stode vp hym, to comforte hym, and to strength hym, and nowe will I shewe the the truthe. Beholde, there shall stande vp yet thre kynges in Persia, but the fourth shall be farre rycher then they all. And when he is in the chefest power of his ryches, he shall prouoke euery man agaynste the Realme of Grekeland. * Then shal there aryse yet a mighty kyng, that shall rule with great dominion, and do what hym lyst. * And as sone as hys kyngdome cometh vp, it shalbe destroyed, and deuided toward the foure wyndes of heauen. They that come after hym, shal not haue such power and dominion as he: but his kyngdom shalbe scattered, yea, euen among other then those. And the kyng of the south shalbe mighty, then his other princes. And one shalbe stronger then he, and shal rule his dominion with great power. And in the ende of yeares they shalbe ioyned togyether, and the kinges doughter of the south shall come to the kyng of the North, for to make frendshyp, but she shall not obteyne the power of that arme, neither shall we be able to endure thorowe his myght: but she, and such as brought her (yea and he that beget her, and comforted her for his tyme) shalbe delyuered vp. Out of the braunches of her roote, there shall one stande vp in his stede whiche with power of armes shall go thorowe the kynges land of the north, & handle him according to his owne myght. As for their Idols and princes, with their costly Jewels of golde and syluer, he shall cary them away captiues into Egipt, and he shall reigne more yeres then the kyng of the north. And when he is come into the kynges realme of the south, he shalbe cayne to turne agayne into his owne lande. Wherefore his sonnes shalbe displeased, and shall gather to gyether a mighty great hoast of people, and one of them shall come, and go thorowe lyke a water floude, then shall he turne, and goo furth with defying & boasting vnto his own lande. Then the kyng of the south shalbe angry and shall come furth to fight against the kyng of the north: yea, he shall bring a great multitude of people togyether, and a greate heape shalbe geuen into his hande, there shal he cary away myth great pryde, for to much as he hath gotte downe so many thousandes, neuertheleese, he shall not preuayle. For the kyng of the north shall gather (of the newe) a greater heape of people then afore, & come furth after a certayn tyme and yeres, with a mighty hoast, and exceeding great goodes. In the same time there shal many stand vp against the kyng of the south, so that the wicked children of the people also shall exalte them

selues, to fulfyll the vision, and then shall the kyng of the north shall come to lay toge, and to take the strong fenced cities: And the power of them of the south shall not be able to abyde hym, and the beste men of the people shal not be so strog, as to resist hym. Shortly when he commeth, he shall handle hym as he lyst, and no man shalbe so hardy as to stand agaynst hym. He shall stande in the pleasaunt countrey, whiche thorowe hym shalbe destroyed: He shal set his face with al his power to obteyne his kyngdome, and so he lyke it. Yea, that shall he do, and geue him vnto the doughters amog women, to destroy him. But he shal fayle, neither shal he optayn his purpose. After this shall he set his face vnto the Iles and take many of them. A prince shall stoppe hym, to do hym a shame, besides the confusion that els shall come vnto hym. Thus shal he turne agayn to his owne lande, stomble and fall, and be nomore founde: so he that came vpon hym and dyd hym violence, shall stande in his place, and haue a pleasaunt kyngdome: and after fewe dayes he shalbe destroyed, and that neither in wrath, nor in battell. In his stede there shall arise a vyle person not holden worthy of a kinges dignitie: this shal come in peceably, and optayne the kyngdome with fayre wourdes, he shall fyght agaynst the armes of the myghtie (and destroy them) yea, and against the prince of the couenaunt. So after that he hath taken truce with hym he shal handle deceitefully, that he may get vp and ouercome hym with a small flocke, and so with craftinesse to get hym to the fattest place of the lande, and to deale otherwyse, then either his fathers or graund fathers dyd. For he shall destroye the thyng that they had robbed and spoyled, yea, and al their substaunce, ymagenyng thoughtes against the strog holdes, and that for a time. His power and hart shalbe styred vp with a great army agaynst the kyng of the south, where thorowe the kyng of the south shalbe moued then vnto battell, with a great & mighty hoast also. Neuertheles he shall not be able to stande, for they shal conspire against hym. Yea, they that eate of hys meate shall hurt hym: so that his hoast shal fall, and many be slayne downe. Then two kinges shall be myded to do mischefe, and talke of deceyte at one table, but they shal not prosspere, for why? the ende shall not come yet, vnto the tyme appoynted, & then shall he go home again into his owne lande with great good, and set his harte against the holy couenaunt he shal doyng against it, & then returne home. At the time appoynted he shall come again, & go toward the south. But shall it happen otherwise then at the first, yet once again. And why? * the shippes with Italians shal come vpon hym, that he may be smytten and turne

Dan.vii.a. i. Mach.i.a. D. E. ii. Mac.v.a. Num.xx.iii.

agayne, that he may take indignacion against the couenaunt of holynesse, to medle agaynst it. Yea, he shall turne hym, and haue suche vnto hym as leaue the holy couenaunt. He
K. shall set myghty men to beholde the Sanctuary of strength, to put down the dayly offeryng, and to set vp the abhominable desolacion. And suche as breake the couenaunt shall he flatter with fayre wordes. But the people that will knowe their God, shall haue the ouerhande and prosper. Those also that haue vnderstandyng among the people shal enstourme the multitude, and for a long season, they shalbe persecuted with swearde, with fyre, with captiuitie and with the takyng away of their goodes. Nowe when they fall, they shal be set vp with a litle helpe: but many shall cleaue vnto them faynedly. Yea some of those whiche haue vnderstandyng, shalbe persecuted also, that they may be tried purified and clensed, tyll the tyme be out: for there is yet another time appointed. The king shal
ii. Thes. i. a. do what hym lyst* he shall exalte and magnifie hym selfe agaynst all that is God. Yea, he shall speake marueilous thynges agaynste the GOD of all Goddes: wherein he shall prosper so long tyll* the wrath be fulfilled for the conclusion is dewised already. He shal
Apoc. xv. a. not regarde the God of his fathers, but pryuily shalbe vpon women. Yea, he shall not care for any God, for he shall magnifie hym selfe aboue all. In his place shall he worship the myghty stoute God: and the God whome his fathers knewe not, shal he honoure with
G. gold and syluer, with precious stones and pleasaunt Jewels. Thus shall he do, through his stronge fenced places, settyng vp hys straunge God whome he confesseth and encreasyng his glory. Suche as will receyue hym, and take hym for God, he shall geue the great worship and power: yea, and make the louers of the multitude, & geue them the land with rewardes. In the latter tyme shall the kyng of the south strine with him, & the king of the north in like maner shall come agaynst him with charettes, horsemen & with a great nauy of shippes. He shal come into the landes destroy & go thorow: he shall entre also in the fayre pleasaunt lande. Many cities & countreis
Apoc. xii. c. shal decay* except Edom, Moab, & the best of the children of Ammon, whiche shall escape from his hande. He shall stretche furth his handes vpon the countreis, & the land of Egipt shal not escape him. For thorow his going in, he shal haue dominion ouer the treasures of siluer & gold, & ouer all the precious
Apoc. xi. c. Jewels of Egipt, Lidia, & Ethiopia* Nevertheles, the tidinges out of the east & the north shal trouble him, for the which cause he shall go furth to destroye and roote out a great multitude. The tentes of his palace

hill of the noble Sanctuary, for he shal come
Apoca. xix. and. xx. c. to his deathe* and then shal no man helpe him.

The. xi. Chapiter.

THe tyme will come also, that the greate
U. Custon Apoca. xix. Mat. xxiiii. prince* Michael, which standeth on thy peoples side, shall aryse vp, for* there shall come a tyme of trouble, suche as neuer was, sence there began to be any people vnto that same tyme. Then shal thy people be delyuered yea, all those that be founde written in the boke. * Many of them that slepe in the dust of
Job. xix. c. ii. Cor. xv. c. the earth shal awake: some to the euerlasting life, some to perpetual shame & reproufe. The
Math. xiii. c. Sap. xiii. c. * wise (suche as haue taught other) shal glister, as the shyning of heauen, and those that haue enstructed the multitude vnto godlynesse, shalbe as the starres, for euer without ende.
B. And thou O Daniel, shut vp these wordes, and seale the booke till the last tyme. Many shall go about here and there, and then shall knowlege encrease. So I Daniel loked, and beholde, there stode as it were other two, one vpon this side the water, the other vpon yonder syde. And one of them sayde vnto hym, whiche was clothed in linnen, & stode aboue vpō the waters of the floude: How lōg shall it be to the ende of these wōderous workes?* Then hearde I the man with the lin-
C. Apoca. x. a. nen clothes, whiche stode aboue vpō the waters of the floud, when he helde vp his right and left hand vnto heauen, and sware by him whiche liueth for euer, * that it shall tary for
Apo. xi. xii. a tyme, two tymes and half a tyme: & when the power of the holy people is cleane scattred abrode, then shall all these thynges be fulfilled. I hearde it well but I vnderstode it not.
D. Then sayde I: O my lorde, what shall happē after that? He answered: Go thy way Daniell, for these wordes shalbe closed vp, and sealed, till the last tyme, and many shalbe purified, clensed and tried as it were with fire. But the vngodly shall yue wickedly, & * those
Math. xiii. b. wicked (as many of them as they be) shall haue no vnderstandyng. As for suche as haue vnderstandyng, they shal regarde it. And from the tyme furth that the dayly offeryng shalbe put downe, and the abhominable desolation set vp, there shalbe a. M. ccxc. dayes. * O wel
Math. x. c. and xxiii. a. is him that waiteth and cometh to the. iii. C and. xxxv. daies. Go thou thy way now till ie be ended, take thy rest and abyde thy lot tyll the dayes haue an ende.

The booke of the Prophete Oseas.

The. i. Chapiter.

The. ix. day. M. Mattins. iiii. Reg. xv. xvi. xviii. c.

THis is the worde of the Lorde that came vnto Oseas the soune of Beery* in the dayes of Oseas Joathan, Achas, and Jezekias kynges of Juda, & in the tyme of Jeroboam, the sonne of Joas,

vnto Oseas, he said vnto him: Go thy way, take an harlotte to thy wyfe, and gette chil-
dren by her, for the land hath committed great
whordome against the Lorde. So he went and
tooke Gomer the doughter of Diblaim, whi-
che conceiued and brought euen a sonne. And
the Lorde said vnto him: Call his name Jez-
rael, for* I will shortly auenge the bloud of
Jezrael vpon the house of Jehu, and will
bringe the kyngdome of the house of Israell
to an ende. Then will I breake the bowe of
Israell in the valley of Jezrael. Theron-
ceiued yet againe, and bare a doughter. And
he said vnto hym: Call her name Lorha-
mah, that is, not obteining mercy* for I will
haue no pitie vpon the house of Israell, but
forget them, and put them cleane out of rem-
braunce. Neuertheles, I will haue mercy
vpon the house of Juda, and will saue them
euen thorowe the Lorde their God. But I will
not deliuer them thorowe any bowe, sweard,
battayle, horses, or horsemen. Nowe when
she had weaned Lorhamah, she conceiued a-
gaine, and bare a sonne. Then said he: call his
name Loami. For why? ye are not my people
therfore will I not be your God. And though
the nombre of the children of Israell be
as the sande of the See, whiche can neither
be measured nor tolde: yet in the place where
it is said vnto them, * ye be not my people:
euen there shall it be thus reported of them,
* they be the children of the liuyng GOD.
Then shal the children of Juda, & the chil-
dren of Israell, be gathered togeither again
and chose themselues one head, and then de-
parte out of the land: for great shalbe the day
of Jezrael.

The. ij. Chapitre.

Tell your brethren, that they are my peo-
ple: and your sisters, that they haue ob-
teined mercy. As for your mother ye shal
de with her, and reproue her, * for she is not
my wife, neither am I her husband: onles she
put away her whordome out of my syght, and
her aduultrie from her brestes. Ie no, I shal
strip her naked, and set her* euē as she came
into the worlde: yea, I shall lay her waste, &
make her like a wildernesse, and slay her for
thyrste. I shall haue no pitie also vpon her
children: * for they be the children of fornica-
cion. Their mother hath broke her wedlock
and she that bare them* is come to confusion.
For she sayd: I will go after my louers that
gene me my meate and my bread, my wol and
flaxe, myne oyle and my drynke. Wherfore
I will hedge her way with thornes, and stoppe it,
that she shall not fynde her fote steppes, and
though she runne after her louers, yet shall
she not gette them: she shal seke them, but not
fynde them. * Then shall she saye: will I will
go turne againe to my first husbande: for at
this would she not knowe where as I yet ga-
ue her corne, wyne, oyle, cyluer, and golde,
* whiche she hath hanged vpon Baal. Wher-
fore now will I take my corne and wyne a-
gayne in their season, and set again my wolle
and my flaxe whiche I gaue her to couer her
shame. * And now will I discouer her colyd-
nes euen in the sight of her louers, & no man
shal deliuer her out of myne handes. Moreo-
uer, I will take away all her mirth* her holy
daies, her newe mooned, her Sabbothes, and
all her solempne feastes. I will destroye her
vynegardes and figtrees, though she saith:
lo, here are my rewardes that my louers haue
geuen me. I wil make it a wood, & wilde bea-
stes shall eate it vp. I will punyshe her also
for the daies of Baal* wherin she resteth him
decking him with her earynges and chaines
when she followed her louers, and forgat me
saith the Lorde. Wherfore beholde, I will al-
per againe, bryng her into a wildernesse and
speake frendly vnto her: there will I geue
her her vynegardes againe yea, and the valley
* of Achor also, to shewe her hope and com-
fort. Then shall she syng there* as in the ty-
me of her youth, and like as in the day when
she came out of the lande of Egipte. Then
(saith the Lorde, she shall saye vnto me) O my
husbande, and shall call me no more Baal: for
I will take away the names of Baal from
her mouth: yea, she shal neuer remembre their
names any more. * Then will I make a cou-
enaunt with the, with the wylde beastes with
the fowles of the ayre, and with euery thyng
that creepeth vpon the earth. * As for bowe
swerde and battayle, I will destroye suche
out of the lande, and will make them to slepe
safely. * Thus will I marye the vnto mine own
selfe for euermore: yea, euen to my selfe will I
marye the in rygh teousnesse, in equitie in lo-
uyng kindnesse and mercie. In faith also will
I marye the vnto my selfe, & thou shalt knowe
the Lorde. At the same tyme will I shewe my
selfe frendly and gracious vnto the heauen,
saieth the Lorde: and the heauen shall helpe
the earth, and the earth shal helpe the corne,
wyne and oyle, and they shall helpe Jezrael.
* I will sowe them vpon earth, for a sede to
myne owne selfe: * and will haue mercy vpon
her, that was without mercy. And to the whi-
che were not my people, I will saye: thou art
my people, & he shal saye: thou arte my God.

The. iij. Chapitre.

Then sayd the Lorde to me: * Go yet thy
way & wowe an aduoutrous woman, whom
thy neyghbour loueth, as the Lorde doeth the
children of Israell: howbeit, they haue re-
spect to straunge goddes, * and loue the wyne
tonnes. So I gate her for fifteene syluerlin-
ges and for an homer & an halfe of barly, *
saide vnto her: Thou shalt abide with me a

Ezec. xvi. b. C.
Iere. xiii. e.
Deu. xvi. c.
Iud. ii. b. and. j. b.
Iosu. iii. d. * Iud. v. a * Ezech. xx. a.
Leu. xxvi. a.
Esay. ii. a.
Ezech. xvi. b.
i. Pet. ii. b. Rom. ix. c.
Ezec. xliii.
Esa. xxviii. a. Amos. vi. a.

harlot, and loke thou medle with none other man, and then will I kepe my selfe for the.

4 Thus the children of Israell shall sitte a great tyme without kyng and prince, without offrynge and aultar, without priest and instruction. But afterwarde shal the children of Israell conuert, and seke the Lorde their God, and * Dauid their kyng: and in the latter dayes they shall worshyp the Lorde, and his louynge goodnesse.

The iii. Chapitter.

1 Heare the worde of the Lorde, ye children of Israell. For the Lorde must punysh them that dwell in the lande. And why? there is no trouthe, there is no mercy, there is no knowledge of God in the lande, but cursyng, lyeng, manslaughter, theefte and aduoutry haue gotten the vpper hãd, one bloud gilteth Salomeths another. Therfore shall the lande be in a miserable case, and all they that dwel therin shalbe eaten out. The beastes in the fielde, the foules in the ayre, and the fishes in the sea, shall dye: Yet is there none that will chasten nor reproue another. 4 For * thy people rebuketh thy priestes, whiche should reproue me other men. Therfore stombleth thou in the day time, & the prophet with the in the nyght. I wil bring thy mother to silence, and why? * my people perysshe, because they haue no knowledge. Seeyng then that thou hast refused vnderstandyng, therfore will I refuse the also, so that thou shalt nomore be my priest. And for asmuch as thou hast forgotten the lawe of thy God, I will also forget thy children. The more they encreased in the multitude, the more they synned against me, therfore will I chaunge their honoure in to shame. * They eate vp the synnes of my people and coueyte them in their wickednes. * Thus the priest is become like the people. Wherfore I will punysshe them for their wicked waies, and rewarde them accordyng to their owne ymaginacions. * They shal eate, and not haue enough. They haue lefte whoredom, therfore shall they not prospere, and why? they haue forsaken the lord, & not regarded hym. Whoredome, wyne, & drunkennesse taketh the hart away. * My people aske counsayle at their stockes, their staffe must tell them. For a whoorish minde hath deceiued them so that they commit fornication against their God. * They make sacrifices vpon the hie mountaynes, and burne their incense vpon the hilles: yea, among the okes, grones, and buchnes, for there are good shadowes. Therfore your doughters are become harlottes, & your spouses haue broke their wedlocke. I will not punysh your doughters for beyng decieued, & your bryders that became whores. * Seyng the fathers the selues haue medled with harlotes, & offred with vnchaste

must be punished. Though thou Israell acte disposed to play the harlot, yet let not Iuda thou haue offended. O Iuda thou shouldest not haue runne vnto Gilgal * nor haue gone vp to Bethauen: nor haue sworne, the Lorde liueth. For Israell is gone backe like a wanton cowe. The Lorde therfore shall make her fede as the labe that goeth astray. And where as Ephraim is become partaker of Idoles, let him go, their drunkennesse hath put them backe, and brought them to whoredome. Their rulers loue rewardes, bring (say they) to them owne shame. & wynde shal take holde of their feteres, and they shalbe confounded in their offringes.

The. v. Chapiter.

1 Ye priestes, heare this, take hede, O thou houshold of Israell: geue eare, O thou kynglye house, for it were your part to se iudgement done: but you are become a snare vnto Maspha, and a spred nette vnto the mount of Thabor. They kill sacrifices by heapes, and turne farre from the Lorde, and I haue bene a rebuke of them all. * I know Ephraim well enough, and Israell is not hydde fro me, for Ephraim is nowe become an harlot, and Israel is defiled. They are not mynded to turne vnto their God, for they haue an whorish hart, so that they can not know the Lorde. * But the pride of Israell wil be rewarded hym in his face: yea bothe Israel and Ephraim shall fal for their wickednesse, and Iuda with them also. * They shall come with their shepe and bullockes * to seke the Lorde, but they shall not fynde hym, for he is gone from them. As for the Lorde, they haue refused hym, and brought vp bastarde children: wherfore shall deuoure them with their portions. Blowe with the trompe in Gabaa, and with the trompet in Ramah, crye out at Bethauen vpon the poudre of Ben Iamin. In the tyme of the plage shall Ephraim be layde waste, therfore dyd I faythfully warne the tribes of Israell. Yet are the princes of Iuda become like the * that remoue the lande markes: Therfore will I powre out my wrath vpon them like water. Ephraim is oppressed, & can haue no right of the lawe: for why, they followed the doctrynes of vngodly me. Therfore wil I be vnto Ephraim as a mothe, & to the house of Iuda as a caterpillier. When Ephraim sawe his sickenes & Iuda his sore, * Ephraim went vnto Assur, and sente vnto kyng Iareb, yet could not he helpe you, nor ease you of your sore. For I am vnto Ephraim as a lyon, and as a yoge whelpe to the house of Iuda. Euen I, will spoyle them, and go my way. I will take them with me, and no man shall rescue them. I will go, and returne to my place, till they knowledge their trespace.

UMI

The vi. Chapiter.

In their aduersitie, they will early seke
me, and they come, let vs turne agayne to
the Lorde * for he hath smitten vs, & he shal
heale vs: he hath wounded vs, and he shall
bynde vs vp again, after two daies shall he
quicken vs, in the third daie he shal rayse vs
vp, so that we shal liue in his syght. Thē shal
we haue vnderstandyng, and endeuer our selues
to knowe the Lorde. He shall go forth as
the spryng of the daie, and come vnto vs * as
the enduryng & mornyng rayne vpō the earth.
O Ephraim, what shal I do vnto the? O Iuda,
what shall I entreate the? for your loue
is like a mornyng cloude, & like a dewe that
goeth early away. Therfore haue I cut downe
the prophetes, and let them be slayne for my
wordes sake: so that thy punyshmente shall
come to syght. * For I haue pleasure in lo-
uyng kyndnes * and not in offeryng: yea in the
knowlenge of God more then in burnt sacri-
fice: But euen like as * Adam did, so haue they
broken my couenaunt and sette me at nought
there. Gilead is a citie of wicked doers, of malici-
ous people, and blood shedders. And as the-
ues armed, wayte for men that passeth by the
waie: euche is the countaill of the priestes,
whiche with one agreed countaill murther
cruelly euche as kepe the way: yea, they dare
do all vnspeakable mischefe. * Horrible thin-
ges haue I sene in the house of Israel, there
playeth Ephraim the harlot, and Israel is
defiled: yea, and thou Iuda kepest an harlotte
for thy selfe, when I returne the captiuitie
of my people.

The vii. Chapiter.

When I vnderstande to make Israel hole
then the vngratefulnes of Ephraim,
and the wickednesse of Samaria commeth to
syght: then go they about with lies, there-
fore the theefe robbeth within, and without
the spoyler destroyeth. They consydre not in
their hartes, that I remembre all their wic-
kednesse. Now their owne inuencions haue
be set them, whiche I se well enough.
They make the kynge and the princes, to
haue pleasure in there wickednes and lyes.
All theefe burne in aduiterie, as it were an
ouen that the baker heateth when he hathe
left kneding, til the dowe be leauened. Euen
so goeth it this daye with our kynges and
princes, for they begyn to be wood dronken
therowe wyne, they vse familiaritie with fu-
rye as pecerue them. They with the ymagi-
nation of their harte are like an ouen, their
anger is all the night like the fyre of a baker
in the mornyng it is all one as the flambe of
fyre: they are all together as hote as an ouē
They haue deuoured their iudges, all
their kynges are fallen, yet is there none of
them that calleth vpon me. Therefore must
it become like a cake that no man turneth,
straungers haue deuoured his strength: yet
he regardeth it not. He waxeth full of graye
heres, yet will he not know it. * And the pryde
of Israel is cast downe before their face, yet
will they not turne to the Lord their God, nor
seke him for all this. Ephraim is like a doue
that is beguiled, and hath no hart. * Now cal
they vpon the Egiptians, nowe go they to
the Assirians: but whyle they be goyng
here and there, I will throwe my net ouer the
and driue them downe as the foules of the
ayre, and according as they haue bene wor-
ned, so will I punyshe them. Wo be vnto the
for they haue forsaken me. They must be de-
stroyed, for they haue set me at nought. *
am he that redemed them, and yet they di-
ble with me. * They call not vpon me with
their hartes, but lye houlyng vpon their bed
des. Where as they come together, it is but
for meate and drincke, and me they will not
obeye. I haue taught them, and defended their
arme, yet do they ymagine mischefe against
me. They turne them selues, but not to the
moste hyghe, and are become as a broken
bowe. Their princes shalbe slayne with the
swerde, for the malice of their tongues, such
scornes shal they haue in the land of Egipt.

The viii. Chapiter.

Set the horne to thy mouthe, and throwe
swiftly (as an Egle) that the enemy come
against the house of the Lorde: for they haue
broken my * couenaunt, and trangressed my
lawe. Israel would haue sayde vnto me: thou
art my God, we knowe the, but he hath refu-
sed the thyng that is good, therfore shal the
enemy folowe vpon him. * They haue ordey-
ned kynges, but not therowe me: they haue
made princes, and I must not knowe of it.
* Of their syluer and golde, haue they made
them ymages, to bringe them selues to de-
struccion. * Thy calfe, O Samaria, shall be
taken awaye, for my wrathfull indignacion
is gone furth against the. How longe wil it
be, or thei can be cleansed? for the calfe came
from Israell, the workeman made it, therfore
can it be no God, but euen in peces shall the
calfe of Samaria be broken. They haue so-
wed wynde, therfore shal they reape a Cyme
their sede shall heare no corne, there shal no
meale be made of their encrease: though they
reape, yet shal straungers deuour it vp. Israel
shall perysshe, the Gentiles shall entreate him
as a foule vessell. Sins they are gone vp to the As-
syrians, they are become like a wilde Asse in
the desert. * Ephraim geueth rewardes to
get louers. * though they hire them among the
heathen, yet now will I gather them vp. They
shall begyn to be wery with the burthen of
kynges and princes. Ephraim hath made
many aulters to be wicked vnto him, aulters (I

Ose.b.a.

iiii. reg. xvii.

D.

Esa. i.a.

ii. Pet. ii.a.

Mat. xxb.a.
Esay. xx.c.
Eze. xxxiiii.d.

Deuteron.

iii Reg. xii.a.

Exec. vi.d.

iii. reg. xii.b.

B.

iii. reg. xvi.
Ezec. xvi.b.

C.

them my lawe neuer so muche, thei counte it
but straung doctrine. Wherawithei do sacrifice, offeryng the bodo, and eatyng it, the
Lorde will haue no pleasure therein: but will
remembre their wickednesse, & punishe their
synnes. * Israel turneth againe into Egipte
thei haue forgotten hym that made them, thei
builde faire palaces, and Juda maketh many
strong cities: * therfore will I sende a fire
into their Cities, and it shall consume their
palaces.

¶ The. x. Chapitre.

REioyse not thou o Israel, make no
mockyng ouer to prowde thynges as do the
Heathen: for thou hast committed aduultery
against thy GOD: whom thi rewardes hast
thou loued more then all the cornes floores.
* Therfore shal thei nomore enioy the corne
floores, and wyne pressis, and their sweete
wyne shal faile them. Thei will not dwell in
the Lordes lande: but Ephraim shall eate
againe into Egypt, and eate vncleane thinges among the Assirians. Thei powre out no
wyne for a drynkofferyng vnto the Lorde,
neither gene they hym their slaine offeryngs: but thei be vnto the as mourners meates, wherin al thei that eate them are defiled.
For the breade that thei haue eathe shal vnto
their soule come into the house of the Lorde.
What shal ye do then in the solempne dayes,
and in the feast of the Lorde? Lo thei shal get
them away for the destruction. Egipte shall
receiue them, and Noph shal bury them. The
nettles shal ouergrowe their pleasaunt goodes, and bushes shalbe in their tabernacles.
We ye sure (O Israel) the tyme of visitation is
come, the dayes of recompensyng are at
hande. And then shal Israel knowe, that thei
were deceiued by a Prophet foleth, mad, and
in a traunce, for the multitude of their iniquitie. God shal multiplie enemies against the.
Ephraim hath made hymselfe a watcheman of
my God, a Prophete: but is become a snare
to do hurt in euery strete, and abhominacion
in the house of his god. Thei be gone to far
and haue destroyed them selues, lyke as thei
did afore tyme * at Gaboa: * therfore their
wickednesse shalbe remembred, and their sinnes punished. I found Israel like grapes in
the wildernes, and sawe their fathers as the
firste * figges in the toppe of the figge tree.
But thei are gone to Baal Peor, and runne
away fro me to that shameful idol, and are
become as abhominable as their louers. Ephraim is eyth lyke a byrde, so shal their glorie also: Ye so muche that thei shal neither
beget, conceiue nor beare children. And though
thei bryng vp any, yet will I make them childles among men. Yea, wo shall come to them,
when I departe from them. * Ephraim (as
me thinketh) is planted in welthinesse, lyke

children forth to the murtherer. O Lord thou
shalt geue them: what shalt thou geue them?
Geue them an vnfruteful wombe and drie breastes. All their wickednesse is seene at * Gilgal, there do I abhorre them. For the dignitie
or counsaile of their own reuenuous, I will
driue them out of my house. I will loue them
nomore, for al their princes are vncalthfull.
Ephraim is hewed down, their rootes is dried
vp, so that thei shal bringe nomore fruite: yea
and though thei bringe forth any, yet wil I
slay euen the best beloued fruite of their bowe.
My God shall cast them away, for thei haue
not bene obedient vnto hym: therfore shall
thei go alwaye amonge the Heathen.

¶ The. xi. Chapitre.

ISrael was a goodly * vyne, but he hath
brought forthe vnprofitable fruite: yea,
the more fruite he had, the more aultares he
made. The more good I did to their lande,
the more frendship he wed thei to their ymages.
Their harte is deuided, therfore wil thei be
destroyed. The Lord shal breake down their
ymages, he shal destroie their aultares. Then
shal thei saie: we haue no kyng, for why? we
haue not feared the Lorde. And what shall
then the kyng do to vs? Thei commune together, and sweare false othes: Thei be confederate together, therfore groweth their punishement as the wedes in the furowes of
the lande. Thei that dwell in Samaria haue
worshipped the calfe of Bethauen: therfore
shal the people mourne ouer them. Yea, & the
priestes also that in their welthinesse reioyced with them: and why? it shall passe away
from them. It shalbe brought to the Assirian, for a present vnto kyng Jareb. Ephraim shal receiue ful punishement. Israel shalbe confounded for his owne imaginacions.
Samaria with her kyng shall vanish away
as the froomme in the water. The hie Palaces of Auen where Israel doth synne, shalbe
cast downe: thistles and thornes shal growe
vpon their aultares. * Then shall thei say to
the mountaines: couer vs, and to the hilles
fal vpon vs. O Israel thou hast synned as
* Gabaa did afore tyme where thei remained:
shoulde not the battaile there come vpon the
wicked children, euen as vpon the Gabaonites? I will chasten them, euen after myne
owne desire: the people shalbe gathered together ouer them, when I punishe them for
their great wickednesse. Ephraim was vnto
me, as a cowe that is vsed to go to plowe,
therfore I yoked hym, and set vpon his fayre
neck: I plane Ephraim, Juda shall plowe, and
Jacob shall harowe the land vnto me. Sowe vnto
righteousnesse, and reape the fruites of well
doyng, plowe vp your fre the lande, it is
time to seke the Lorde, til he come and raine
righteousnesse vpon you. Wo vnto you that

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Wo, you haue eate the fruite of lies, trusting in your owne strength in the multitude of your warriours: therefore shal there arise a tumult among your people, & all your strong cities shalbe layed waste, as Salmana was destroied with battel: a mother was dashed in pieces vpon her children. Euen so shal it go with you (O Bethell) because of your malicious wickednes. Like as the morning goeth away, so shal the king of Israel passe.

The. xi. Chapiter

When Israell was young I loued him, & called my sonne out of the lande of Egypte. But the more they were called, the more they went backe: offring vnto Baal, & rendring ymages. I learned Ephraim to go, & bare them in mine armes, but they regarded not me that would haue holpen them. I led them with cordes of frendship, & with bandes of loue. I was euen he that laied the yoke vpon their neckes, & I gaue them fode: & my people shal stande in a doubt whether to turne them, for when the Prophetes called them to the most highe, not one yet would geue him the glorie. What shal I do vnto the, o Ephraim? how faithfully haue I defended the? o Israel? how haue I dealt with the as with Adama? Or how haue I ordered the like Seboym? No my loue is otherwise minded. Yee, my mercy is to feruent. Therefore haue I not executed my wrathfull displeasure. For I am God and no man. I am euen the holy one in the middest of the, though I come not within the citie. The Lorde cometh when he will, that they may followe him: for he shal roare like a lion. When he shal roare, then shal the children of the West, that they may be afraied like the children of the East, that they may be scattered away from Egipte, as men scatter birdes: and fraied away as doues, & so to be brought into the Assirians lande, & that because I would haue them stay at home, saith the Lord. But Ephraim goeth about me with lies, & the house of Israell dissembleth. Onely Iuda holdeth him with God, & with the true holy ymages.

The. xii. Chapiter

Ephraim feadeth on the wynde, & followeth after the Eastwinde: he encreaseth lies & destruction. Yea he maketh couenaunt with the Assirians. & beareth oyle into Egipte. The Lorde hath accompte to laye vnto Iudas charge, & will punish Iacob after his owne waies, & according to their owne inuentions. He supplanted his brother in the hele, when he was yet in his mothers wombe: & in his strength he wrestled with God. He* strone with the Aungell, & ouercame him: he wept, & desired him. He founde him at Bethel, & there he talked with him. Yea, the Lorde God of hoastes, euen the Lorde him self remembred him. Then turne to thy God, kepe mercie & equitie, & hope alwaies in thy God. But thou art like the marchaunt, that hath a false waight in his hande, he hath a pleasure to oppresse extortion. Ephraim speaketh thus: * Tushe I am riche, I haue gotte enough in all my workes: shal not one finde in me, that is vnrighteousnes. Yet am I the Lorde thy God, euen as when I brought the out of the lande of Egipte, & sette the in thy tentes, yea as in the dayes of old. I haue spoken vnto the Prophetes, and shewed many visions, and declared my selfe by the ministracion of the prophetes. But at Galaad is abhominacion, therfore are they brought to vanitie. At Gilgal they haue slaine oxen: yea many heapes of stones as there lye in the furowes of the fielde. * Iacob fled into the lande of Syria, & Israell serued for a wife and for a wife he kept shepe. By a Prophete the Lorde brought them out of Egipte, & by a Prophete he preserued them. But Ephraim hath prouoked him to displeasure, therfore shal his bloud be powred vpon him self, and the Lorde his God shal rewarde him his blasphemies.

The. xiii. Chapiter

When Ephraim spake, the Heathen trembled, & he was exalted among the Israelites, but he is gone backe to Baal, therfore must he dye. And now they sinne more & more: of their owne heades they make them molten ymages, after the ymaginacion of their owne braines, that is very vaine, & yet all is nothing but the worke of the craftesmen. Notwithstanding they preache of the same to such as them sacrifice: who so wil kisse the calues, offreth presently. Therefore they shal be as the morning cloude, & as the dewe that early passeth away, & lyke as duste that the whirle wynde taketh away out of the floore, & as the smoke that goeth out of the chymney. * I am the Lorde thy God, which brought the out of the lande of Egypte: that thou shouldest know no God but me only, & that thou shouldest haue* no sauioure but only me. I take diligent heede of the in the wildernesse, that dry lande. But when they were well fed & had enough, then waxed they proude, & forgat me. Therefore wil I be vnto them as a lion, & as a leoparde in the wayes of the Assyrians. I will come vpon them, as a beare that is robbed of her whelpes, and I wil breake the stubburne harte of their

Iud.xyi.a. that trase thy Ie Israel, thine iniquitie hath
destroied the, but in me onely is thy helpe.
Where are thy Kynges nowe, that shoulde
helpe the in all thy cities? Yea, & thy Iudges
I.Re.xiz.a. of whome thou saidest: geue me a kyng and
C. Princes: (well) I gaue the a kyng in my
wrath, & in my displeasure will I take hym
from the again. The wickednesse of Ephra-
im is bounde together, & his sinne lieth hid.
Wherfore shall sorowes come vpon hym, as
vpon a woman that trauaileth. An vndiscrete
sonne is he, for he considereth not that he
shoulde not haue bene able to haue endured in
the time of his birth, had not I defended him
from the greue, & deliuered hym frō death. O
i.Cor.xv.f. Hose.i.a. death, I wilbe thy death: o hel, I wilbe thy
D. sting: yet can I se no ioye, for when he is
now the goodliest among the brethren, the
East wynde (euen the wynde of the Lord) shal
come downe from the wildernesse, & dry vp
his chanell, & drynke vp his welle: he shal
spoile the treasure of all pleasaunt vessels. Re-
ioyce not Samaria, thei walbe laide wast, & why?
thei are disobedient vnto their God. Thei
shall perishe with the swerde: their children
walbe slaine, & their wome great with childe
walbe rypte vp.

¶ The.xiiij. Chapiter.

Deuteron.xi. Jac.xviii.a. Ezec.xviij.c. and.xxxiij.c. Iere.xv.c. Psal.xcij.a Hose.ij.c. O Israel, * turne the nowe vnto the Lorde
thy God: * for thou hast taken a greate
fall throughe thy wickednesse. Take these
wordes with you when ye turne to the Lord,
& say vnto hym: O forgeue vs al our sinnes
receiue vs graciously, * & then will we offer
the bullockes of our lippes vnto the: Assur
shalbe nomore our helper, neither will we
ride vpon horses any more. As for the worke
of our handes, we wil nomore call vpon
them: For in the is mercy vnto the fatherlesse.
D. Oh (if I were) I would heale their
sores: Yea with all my harte woulde I loue
them: so that my wrath shoulde cleane be turned
away from them. Yea, I would be vnto
Israel as the dewe, & he shoulde growe as the
lylie, & his roote shoulde breake out as
Libanus. His braunches shoulde spreade out
abrode, & be as faire as the olyue tree, & smell
as Libanus. Their that dwel vnder his shadowe,
shoulde come again, & growe vp as the
corne: & flourishe as the vine. He shoulde haue
as good a name as the wyne of Libanus. O
C. Ephraim, what haue I to do with idols any
more? I will graciously heare hym, & leade
hym further: I will be vnto hym a grene
tree: vpon me shall thou finde thy fruite.
Iude.i.b. Whoso is wyse shal vnderstande these: he
2.Pet.xv.c. that is right instructed, will regarde it: for
the waies of the Lord are righteous, suche
as be godly will walke in them. As for the
wicked, they wil stomble therin.

¶ The booke of the Prophete Joel.

¶ The first Chapiter.

The.x.day
M. Mattens.

THis is the worde of the Lorde
that came vnto Joel the sonne of
Phatuel. Heare, O ye elders,
ponder this wel, al ye that dwel
in the lande: Vf euer there happened suche a thing in your da-
yes, or in the dayes of your fathers. Tell
your children of it, and let them shewe it vn-
to their children, and so they to certifie their
posteritie therof. Loke what the caterpiller
hath left, that hath the greshopper eaten vp:
what the greshopper left, that hath the lo-
cust eaten vp: and what the locust hath left,
that hath the blastyng consumed. Wake vp ye
drunkardes, and wepe: mourne all ye tryne
tuppers, because of your sweete wyne: for it
walbe taken away from your mouth. Yea a
mighty & an innumerable people shall come
vp into my lande: these haue tieth lyke the
tieth of Lions, and chaudones lyke the lio-
nesses. Thei shal make my vineyardes wast,
thei shal pille of the barkes of my figtrees,
strip them bare, cast them away, & make the
braunches white. Make thy mone as a vir-
gin doeth that girdeth her selfe with sacke,
because of her husbegome. For the meat and
drynke offeryng walbe taken away from the
house of the Lord, & the priestes of the Lor-
des ministers shal mourne. The felde walbe
wasted, the lande walbe in a miserable case:
for the corne walbe destroied, the sweete wine
C. shal come to confusion, & the oyle vtterly be
decolate. The housbandmen and the vinegar-
deners shal loke pitiously, & make lamenta-
tion for the wheat, wyne, and barly, and be-
cause the harueste vpon the felde is so cleane
destroied. The reape gatherers shall make
great mone, when the vynegarde & figtrees
be so vtterly wasted. Yea, al the pomgrana-
tes, palmtrees, appletrees, and other trees
of the felde shal wither away. Thus the mer-
ry there of the children of men shall come to
confusiō. Girde you, & make your mone, O ye
priestes, mourne ye ministers of the aultar:
D. go your way in, & slepe in sackclothe, O ye
officers of my God: for the meate and drynk
offeryng walbe taken away from the house
of your God. Proclaime a fastyng, call the
congregacion, gather the elders, and all the
inhabitours of the lande together into the
house of the Lorde your God, and crie vnto
the Lorde: alas, alas for this day. And why?
the day of the Lorde is at hande, & commeth
as a destruccion from the almighty. Shall not
the meate be taken away before our eyes,
the mirth also and ioye from the house of our
Joel.i.b.

the graners shal lye waste, the floores shalbe broken down, for the corne wolde vtterly be lost. O what a sighing make the kyne? the bullocks are in very euel lykyng, because thei haue no pasture: and the sheepe are famished away. O Lorde vnto the will I crye, for the fyre hath consumed the goodly pastures of the wildernesse, and the flambe hath burnt vp all the trees of the felde. Yea, the wilde beastes crye also vnto the, for the waters ryuers are dried vp, and the fyre hath consumed the pastures of the wildernesse.

The .ii. Chapiter.

Quenkong. 1. BLowe out a trompet in Syon, and crye vpon my holy hil, that al suche as dwell in the land, may tremble at it: * for the day of the Lord cõmeth, & is harde at hand: a darke day, a gloomyng day, a cloudy day: yea, and a stormy day, lyke as the morowning spreadeth out vpon the hilles. Namely, a greate and mighty people: suche as haue not beene seene in the beggynnyng, neither shalbe after them for euermore. Before hym shalbe a consumyng fire, and behynde hym a burnyng flambe. The lande shalbe as a garden of pleasure before hym: but behynde hym shall it be a very wast wildernesse, and there is no man that shall escape hym: Thei are to loke vpon lyke barbed horses, and runne lyke horsemen. Thei chippe vp vpõ the hilles as it were the sound of charettes: as the flambe of fyre that consumeth the stawe, and as a mighty people redy to the battaile. The folke shalbe afraied of hym, al faces shalbe as blacke as a potte: Theese shall runne lyke gyauntes, and leape ouer the walles lyke menne of warre. Euery man in his goyng shal kepe his ray, and not go out of his path. There shal not one dryue an other, but eche shall kepe his owne way. Thei shall breake in at the wyndowes, and not be hurte. Thei shal come into the citie, & runne vpon the walles. Thei shall climbe vp vpon the houses, and clippe in at the wyndowes lyke a theefe. The yearth shal quake before hym: yea the heuens shalbe moued. * The Sunne and the Moone shalbe darkened, and the starres shal withdrawe their lyght. The Lorde shal geue his voice before his hoast, for his hoste is great, strong and mighty to fulfill his commaundement. This is that great & marueilous fearful day of the Lord. * And who is able to abyde it? Now therefore (saith the Lord) * turne you vnto me with all your hertes, with fastyng, weppyng, and mourning: rende your hartes, and not your clothes: Turne you vnto the Lorde your God, * for he is gracious and mercifull, longe suffryng, and of great compassion: and ready to forgeue mischefe. Who can tell (he wil) he shall turne, and forgeue, and after him leaue a blessyng behynde him: euen a meate offrynge and a drynke offrynge vnto the Lorde your God. * Blowe out with the trompet in Syon, proclaime a fasting, call the congregacion, & gather the people together, warne the congregacion, assemble the elders, bringe the children and sucklynges together. Let the bridegrom go forth of his chambre, and the bryde out of her closet. Let the priestes serue the Lord betwixt the porche and the aulter, weppyng, and saying be fauourable, O Lorde, be fauourable vnto thy people, let not thine heritage be brought to suche confusion, lest the Heathen be lorde ouer them. * Wherefore should thei saie among the Heathen: Where is now their God? Then shal the Lord be gelouse ouer his lande, and spare his people: yea, the Lorde shal aunswere, and saye vnto his people: Beholde, I wil sende you corne, wyne, & oyle, so that ye shal haue plentie of them: and I wil nomore geue you ouer, to be a reproche among the Heathen. Againe, * for him of the North, I shal driue him farre from you, and shut him out into a drie and waste lande, his face towarde the East sea, and his hynder partes towarde the outtemost Sea: The stynke of him shal go vp, and his filthy corrupcõ shal fal vpon hymselfe, because he hath deale so proudely. Feare not (O land) but be glad, and reioyce for the Lorde wil do great thynges. Be not ye afraid neither (O ye beastes of the felde) for the pastures shalbe grene, and the trees shall beare their fruite: the figtrees and vineyardes shall geue their encreace. Be glad then (O ye children of Syon) and reioyce in the Lorde your God, for he hath geuen you a teacher of righteousnesse: * and he it is that shall sende you downe shoures of rayne, early and late in the first moneth: so that the graners shalbe full of corne, and the presses plenteous in wyne and oyle. And as for the yeres that the grashopper, locuste, blastyng, and caterpiller (my great hoast which I sent among you) haue eaten vp, I shall restore them to you againe, so that ye shal haue enough to eate, & be satisfied: and praise the name of the Lord your God that so marueilously hath dealt with you. And my people shall neuer be confounded any more. Ye shal well knowe, that I am in the middest of Israel, & that I am the Lord your God: yea, and that there is none other: and my people shal nomore be brought to confusiõ. * After this wil I poure out my spirite vpon al flesh: and your sonnes & your daughters shal prophecy, your olde men shal dreame dreames, and your yonge men shall se visions: yea in those dayes I wil poure out my spirite vpon my seruauntes and maidens. I will shewe wonders in heauen aboue, and tokens in the yearth beneth: blond and fyre, and the vapoure of smoke. The Sunne shalbe turned into darkenesse, and the Moone into blonde

Ioel.i.c. D.

Psa. lxxix.b

E.

Deut.xi.b & xxviii.d.

F. Leu.xxvi.a.

Num.xi.f. Esa. xliii.a. Eze. xxxvi. Actes.ii.b.

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come, that the tyme shall come, that whosoeuer calleth on the name of the Lorde, shalbe sauued. For vpon the mount Syon, & at Jerusalem, there shalbe a sauacion, lyke as the Lorde hath promised: yea and among the other remnaunt, whom the Lorde shal call.

¶ The .iij. Chapiter.

The .vi. day Matthæ. M.

FOr take hede: in those dayes and at the same time, when I turne againe the captiuitie of Juda and Jerusalem: I shal gather all people together, and bringe them in the valley of Josaphat: and there will I reason with them because of my people, & heritage of Israel, whom they haue scattered about in the nacions, & parted my lande: yea they haue cast lottes for my people, the yonge men haue they set in the brothel house: & solde the damsels for wine, that they might haue to drinke.

Esa.xxvi.a. xxvi.xxvii. Amos.i.b. M.

* Then Tyrus and Sydon, and all ye borders of the Philistines: what haue ye to do with me? Will ye deale with me? wel if ye will needes deale with me, I will recompence you euen vpon your heade, and that right worthely: for ye haue taken away my siluer & golde, my faire and goodly iewels, & brought them into your goodly houses. The children also of Juda & Jerusalem haue ye solde vnto the Grekes, that ye might bringe them farre fro their borders of their owne countries. Behold therfore, I will raise them out of the place where ye haue solde them, * and will rewarde you euen vpon your heade. Your sonnes, and your daughters will I sel thorowe the handes of the children of Juda, & so they shal geue them forth to sel vnto them of Saba, a people of a farre countrie, for the Lorde hymself hath saied it. Crie out these thynges among the Gentiles, proclaime warre, wake vp the gyaunts, let them drawe nye, let them come vp al the lusty warriours of them. * Make you swordes of your plowshares, and speares of your sickles: and tither: Let the weake man say: I am strong. Muster you, and come, al ye Heathen rounde about gather you together: there shall the Lorde laie al thy gyauntes to the grounde. Let the people arise, & get them to the valley of Josaphat, for there wil I sit & iudge al Heathen round about. Lay to your * sythes, for the haruest is ripe: come get you downe: the wynepresse is full: yea, the winepresses runne ouer, for their wickednes is waxe great. In the valley appointed there shalbe many people: for the day of the Lorde is nye, in the valley appointed. * The Sunne and Mone shalbe darkened, & the starres shal withdraw their light. * The Lord shal roare out of Syon, and crie out of Jerusalem, that the heauens and the yearth shal quake withall. But the Lorde shalbe a refuge vnto his owne people, & a refuge for the children of Israel. Thus shal ye knowe that I the Lord your God dwel vpon my holy mount of Sion. Then shal Jerusalem be holy, and there shal no straungers go thorowe her any more.

Esa.xxvi.a. Joel.iij.b. Esa.xiij.b. Jer.xxv.b. M.

* Then shal the mountaines droppe swete wyne, & the hilles shal flowe with milke. All the ryuers of Juda shal haue water enough & out of the Lordes house there shal flowe a spryng, to water the brooke of * Sittym, but Egypte shalbe laied wast: & Edom shalbe desolate: because they haue dealte so cruelly with the children of Juda, and shed innocent bloude in their lande. Again, Juda shalbe enhabited for euermore, and Jerusalem from generacion to generacion: for I wil not leaue their bloude vnauenged. And the Lord shal dwel in Syon.

Amos.ix.c. Jere.xvi.a. Jer.xlix.b.

The ende of the prophecy of Joel.

¶ The booke of the Prophete Amos

¶ The first Chapiter.

THese are the sermons that Amos (whiche was one of the shepeheardes of Thecua) vpon Israel in the tyme of * Osiah Kyng of Juda, & in the tyme of * Jeroboam the sonne of Joah, Kyng of Israell, two yeere before the yearth quake. And he said: * The Lorde shall roare out of Syon, and shewe his voice from Jerusalem, so that the pastures of the shepherdes shalbe in a miserable case, and the top of Carmel dried vp. Thus saith the Lorde: for thre & foure wickednesses of * Damascus, I will not spare her: because they haue thrasshed Galaad with yron saithes. But I will sende a fyre into the house of Hazael, the same shal consume the palaces of Benadab. Thus wil I breake the barres of Damascus, and roote out the enhabiter from the felde of Auen: And hym that holdeth the scepter out of the pleasaunt house: so that the people shalbe dryue out of faire Syria: saith the Lorde. Thus saith the Lorde: For thre and foure wickednesses of * Gaza, I wil not spare her: because they make the prisoners yet more captiue, and haue dryuen them into the lande of Edom. Therfore will I sende a fyre into the walles of Gaza, whiche shall deuoure her houses. I wil roote out the that dwel at Asdod, & hym that holdeth the scepter of Ascalon, and stretche out myne hande ouer Accaron, that the remnaunt of the Philistines shal perishe, saith the Lorde. Thus saith the Lorde: For thre and foure wickednesses of the citie of * Tyre, I wil not spare her: because they haue encreased the captiuitie of the Edomites, and haue not remembred the * brotherly couenaunt. Therfore wil I sende a fyre into the walles of Tyre, that shal consume her palaces. Thus saith the Lorde

M. Euenlong. iij. Reg. xv. a. iij. Reg. xvij. c. * Jere. xxv. d Joel. iij. c. Esa. xvij. a. Jer. xlix. b. M. Zach. ix. a. C. Joel. iij. a. iij. Reg. xv. a

thre & foure wickednesses of * Edom, I wil not spare him, because he persecuted his brother with the swerde, destroyed his mothers wombe, bare hatred very longe, and so kepte indignacion alway by him. Therfore wil I sende a fyre into Theman, whiche shall deuoure the palaces of Bozra. Thus saith the Lorde: for thre and foure wickednesses of the children of * Ammon, I wil not spare the: because thei ripte vp the women great with child in Galaad, to make the borders of their landes the wyder. Therfore I wil kyndle a fyre in the walles of Rabbath, that shal consume her palaces: with a greate crye, in the day of battaile, in tempest and in the day of storme. so that their kyng shal go into captiuite, he, & his Princes togeuther, saith the Lorde.

¶ The. v. Chapiter.

Thus saith the Lorde: For thre and foure wickednesses of Moab, I wil not spare him: because he burnt the bones of the kyng of Edom to ashes. Therfore will I sende a fyre into Moab, which shal consume the palaces of Carioth, so that Moab shal perishe with noise & the sounde of a trompe. I will roote out the iudge from among them, & slea all his Princes with him, saith the Lorde. Thus saith the Lorde: for thre & foure wickednesses of * Juda I wil not spare him: because he hath cast vnder the lawe of the lorde, & not kept his commandementes: for whyche * their vnrulie nieces be discerued with the lyes that their forefathers folowed, therfore wil I sende a fyre into Juda, which shal consume the palaces of Jerusalem. Thus saith the Lorde: For thre and foure wickednesses of Israel, I will not spare him, because he hath solde the righteous for money, and the poore for shoes. Thei treade vpō poore mēs heades, in the dust of the yearth, & croke the waies of the meke. The son & the father go to the harlot, to dishonoure my holy name, thei lye beside euery auitare, vpon clothes taken to pledge, & in the house of their gods thei drynke the wyne of the oppressed. Yet destroyed I the Ammonite* before them, that was as hye as the Cedre trees, & as strong as the okes: notwithstāding I destroyed his fruite from aboue, & his rote from vnder. Againe, I brought you out of the lande of Egypt, & let you fourty yeres thorow the wildernes, that ye might haue the Ammonites landes in possession. I raised vp prophetes among your children, & abstinences amōg your young men. Is it not so, ye children of Israel? saith the Lorde. But ye gaue the abstinences wyne to drynke: * yea, ye cōmanded the Prophetes sayyng: Prophecy not. Behold, I will crushe you in vnder, lyke as a wayne crusheth that is full of sheaues, so that the swifte shal not escape, neither the strong be able to do any thyng: no, the valyaūt shal not saue his owne life. The archer shal not abide and the swifte of foote shall not escape. The horseman shall not saue his lyfe, & he that is wyly of stomacke as a geaunt, shal in that day be faine to runne his way naked, saith the Lorde.

¶ The. vi. Chapit.

Heare what the Lorde speaketh vnto you O ye children of Israel, namely vnto al the tribes, whom I brought out of Egypte, & said: * you onely haue I excepted from all the generations of the yearth: therfore will I visit you in all your wickednesses. May twaine walke together, except thei be agreed amōg them selues? * Doeth a Lyon roze in the woode, excepte he haue a praie? Or cryeth a Lyons whelpe out of his den, excepte he haue gotten somethyng? Doeth a byrd fal in a snare vpon the yerth, where no souler is? Taketh a man his snare vp from the ground afore he catche som what? Crie thei out, & arme with the trompet in the Citie, and the people not afrayed? Cōmeth there any plage in a Citie, without it be the Lordes doyng? Now doeth the lord God no maner of thyng but he telleth his secret before vnto his seruauntes the Prophetes. When a Lyon roareth, who wil not be afraid? seyng then that the Lorde God hymselfe speaketh, who will not prophecy. Preache in the palaces at Asdod, and in the palaces of the lande of Egypte & say: gather you together vpon the mountaines of Samaria, & behold ye se great murther & violent oppression amonge them, for why? thei regarde not the thing that is right saith the Lorde: thei gather together euell gotten goodes, and lay vp robbery in their houses. Therfore thus saith the Lord God. This lande shalbe troubled & beseged rounde about, thy strength shalbe plucte from the, & thy palaces robbed. Thus saith the Lorde, lyke as an heardman taketh two legges, or a piece of an eare out of the Lions mouth: Euen so the children of Israell (that dwell in Samaria) hauyng their couches in the corner, their beddes at Damascus, shalbe plucte away. * Heare, and beare record in the house of Jacob (saith the Lord God of hostes) that when I begynne to visit the wickednesse of Israel, I will visit the auitares at Bethell also: so that the hornes of the auitare shalbe broken of, and fal to the grounde. And for the wynter house and sommer house, I will smite them downe: and the houses of yuory: yea, & many other houses shall perishe, and be destroyed, saith the Lorde.

¶ The. vii. Chapiter.

Heare this worde ye fat kine, that be vpō the hil of Samaria: ye that do poore men wrong, & oppresse the nedy, ye that say to your lordes: bringe hyther, let us drynke. Therfore, the Lord hath swoorne by his holinesse. The dayes shal come vpon you, that

the enemies shall carry you away in hippes, and your posterite shalbe carried away vpon fishers pottes. Ye shal get you out at the gappes one after an other, euen the kynges palace shal you ouerthrowe, to make a way to stoppe, saith the Lorde. Ye came* to Bethel for to worke vngraciousnes, and haue encreased your synnes at* Gilgal: ye brought your sacrifices in the morning, and your tithes vnto the thirde day: Ye made a thanke offering of leuen, ye promised free will offerynges & proclaimed them. Suche lust had ye, O children of Israel, saith the lorde God. Therfore haue I geuen you vnlefull tithe in all your Cities, and scarcenesse of breade in al your palaces, yet will ye not turne vnto me, saith the Lorde. When there ware but thre monethes vnto the haruest, * I withholde the the raine from you, I rained vpon one citie: & not vpon another, one piece of grounde was moistened with raine, & the grounde that I rained not vpon, was dry. Wherfore two or thre cities came vnto one, to drynke water, but thei were not satisfied, yet will ye not turne vnto me, saith the Lord. I haue smitten you with drouth & blastyng & loke how many your yardes, vineyardes, figtrees, and olyue trees ye had: the caterpiller hath eaten thē vp. But yet will ye not turne vnto me saith the Lorde. Pestilence haue I sent among you, as* I dyd in Egypte: your younge men haue I slaine with the swerde, and caused your horses to be taken captiue: I made the stynking sauoure of your tentes, to come vp into your nostrels: yet will ye not turne vnto me, saith the Lorde. Some of you haue I ouerthrowen* as I ouerthrewe Sodome & Gomorre so that ye ware as a brande plucte out of the fyre. Yet will ye not turne vnto me, saith the Lorde. Therfore thus will I handle the againe. O Israel: yea, euen thus wil I handle the. Make the redy then to mete thy God, O Israel. For lo, he maketh the mountaines, he ordeineth the wynd, he sheweth man what he is about to do: he maketh the morning & the darkenesse, he treadeth vpō the hie places of the yerth: the lord God of hoostes is his name.

The.v. Chapiter.

Here this worde, O ye house of Israell, and why? I must make this mone for you. The virgyn Israel shall fal, & neuer ryse vp againe: she shalbe cast downe vpon her owne grounde, and no man shall helpe her vp. For this saith the Lorde God: Where as there dwelt a thousand in one Citie, there shalbe left scarce an hundred therin: & where there dwelt an hundred, there shal scarce ten be left in the house of Israell. Neuertheles, thus saieth the Lorde vnto the house of Israell: Seke after me, and ye shal lyue, but seke not after Bethel. Come not at Gilgal, and go not to Beersaba: for Gilgall shalbe caried away captiue, & Bethel shal come to nought. Seke the Lorde, that ye may lyue: lest the house of Joseph be brent with fyre, & consumed, & lest there be none to quēche Bethel. Ye turne the law to wormwood, & cast down righteousnes vnto the grounde. * Ye forsake the Lord that maketh the seuen starres, & the Orions, that turneth the night into day, & of the day he maketh darknes. * He calleth the waters of the Sea, and poureth them out vpon the plaine ground: the lord is his name. He raiseth destruction vpon the mighty people, and bringeth down the strong hold. But thei owe hym euil will that reproueth them openly: & who so telleth them the plaine truth, thei abhorre him. For so muche then as ye oppresse the poore & rob him of his best substaunce therfore* where as ye haue buylded houses of square stone, ye shal not dwell in them. Marueilous pleasaunt vineyardes shal you plant, but the wyne of them shal ye not drynke: and why? as for the multitude of your wickednesse, and your stoute synnes, I knowe thē right wel. Enemies are ye of the righteous, ye * take rewardes, ye oppresse the poore in iudgement. Therfore the wyse must nowe be faine to holde his tongue, so wicked a tyme is it. Seke after the thyng that is good, and not euel, so shal ye lyue: yea, the Lorde God of Hoostes shalbe with you, accordyng to your owne desyre. * Hate the euell, and loue the good & set vp right againe in the porte: and (no doute) the Lorde God of Hoostes shalbe mercifull vnto the remnaunt of Joseph. If not (saith the Lorde God of Hoostes) there shalbe mournyng in all stretes: yea, thei shal say in euery strete: alas, alas. Thei shall call the husbandeman to lamentation, and suche as can mourne to mournyng. In al vinyardes there shalbe lamentacion, for I wil come among you, saith the Lorde. Wo be vnto them that desire the daie of the Lorde. Wherfore woulde ye haue it? As for the day of the Lorde, it shalbe darke & not clere. Yea lyke as when a man runneth from a Lion and a Beare meteth with him: or when he cōmeth into the house, and leaneth his hand vpon the wal, a serpent byteth hym. Shal not the day of the Lorde be darke, * and not clere? shall it not be cloudy, and no synes in it? * I hate and abhorre your holy dayes, and where as ye canseme when ye come together, I will not accepte it, And though ye offer me brent offerynges and meat offrynges, yet haue I no pleasure therin. As for your fatte thankeoffrynges, I will not looke vpon them: Away with that noise of thy songes. I will not heare thy playes of Mutiche: but see that equitie flowe, as the water, and rightuousnesse, as a mighty streame. O ye house of Israell, offred ye me offrynges and sacrifices those fourty yeres longe in the wildernesse? Yea

Ioel.ii.a. Mat.xii.c. Mar.xii.c. Luc.ix.c. Act.xii.b.

Deu.xi.b. 3.xxvii.b. Jer.viij.a. Iud.iij.c.

Exo.ix.b.

Deu.xxviij.c. Zoph.i.c.

Ioel.ii.c.

Ioel.ii.a.

Esay.lxv.a.

Amos.ix.a.

Job.ix.b.

Deu.xxviii.c Zoph.i.c.

Exo.xxiii.b. Mich.iij.c.

not

Psal.xcvii.b Rom.xii.b. Deu.xvii.b.

Joel.ij.b. Zoph.i.c. Esay.i.b. and.lvi.a. Mich.vi.b. Mala.i.a.

Jer.vii.c. Acter.vij.a.

Leui.xxv.a. Deu.xii.c. pame ye set vp tabernacles to youre Moloch & Images of your godles: yea, & the starre of your God Remphā, figures whiche ye made to worship them. Therfore wil I cause you to be caried away beyonde Damascus, saith the Lorde, whose name is the God of hostes.

The.vi. Chapiter.

The.xiiij.day Marche. A. Luk.vi.c. WOe be to the proude welthy in Syon, & to suche as thynke them so sure vpon the mounte of Samaria, whiche holde them selues for the beste of the worlde: & rule the house of Israell, euen as they lyst. Go vnto Calne, & see: & from thence gette you to Hemath the great citie, & so go downe to Gath of the Philistines: be they better at ease then these kyngdomes, or the border of their land ynder then yours? B. Ye are taken out for the euel day, euen ye that sit in the stole of wilfulnesse. Ye that lye vpon beddes of yuory, & vse your wantonnesse vpon your couches: ye that este the best lambes of the flocke, & the fattest calues of the droue: ye that syng to the lute, and in playng of instrumentes compare your selues vnto * Dauid: ye that drynke wyne out of goblettes, & anoint your selues with the best oile, but no man is sory for Ioseph's hurt. Therfore now shal ye be the first of them, that shalbe led away captiue, and the lusty cheere of the wilful shal come to an ende. C. Amos.i.c. Amos.viij.a. The Lorde God hath swoine euen by him selfe (saith the Lorde God of hostes) I hate the pryde of Iacob, & I abhorre his palaces: & I wil geue ouer the citie with al that is therin: so that though there remaine ten men in one house, they shal die. So their next kynsfolke, & the dead buriers shal take them & cary away their boones, & say vnto hym, that is in the innermer house: is there yet any mo by the. And he shal answere: they are al gone, holde thy tongue (shal he say) * for they would not remembre the name of the lord. D. Deut.viij.b. Behold, the Lorde is mynded to smite the great houses, so that they shal decaie: and the litle houses that they shall cleaue a sunder. Who can runne with horses, or plowe with oxen vpon the harde rockes of stones? for why? ye haue turned true iudgemēt into bitternesse, & the fruite of righteousnesse into wormewood. Yea, euen ye that reioyce in vaine thinges: ye that say: haue not we obtained hornes in our owne strengthe? Wel take hede, O ye house of Israel, saith the Lorde God of hostes: I wil bryng a people vpon you, whiche shall trouble you from the way that goeth toward Hemath vnto the brooke in the wyldernesse. Eusebius. A.

The.vij. Chapiter.

THe Lorde God shewed me suche a vision, beholde there stode one that made Grashoppers, euen when the corne was shoyng for the after the kyng had clipte his shepe. Now when they vnderstode to eate vp all the grene thynges in the lande, I said: O Lorde God, be mercifel, I beseche the, who shalle rise vp Iacob that is so smal? So the Lorde was gracious therin, & the Lorde said: Wel is that not be? Again, the Lord shewed me this vision: behold, the lord God called the fyre to punishe withal, and it deuoured the great depe: yea, it consumed a parte already. Then said I: O Lorde God, holde thyne hand, for who should rise vp Iacob that is brought so lowe? So the Lorde was mercifel therin, & the Lord God said wel, it shal not be? Moreouer he shewed me this vision: behold, the Lord stode vpon a plastered wall, and a masons trowell in his hand. And the lord said vnto me: Amos, what seest thou, I answered a masons trowell. Then said the Lorde: behold, I wil laye the trowel amōg my people of Israel, & wil no more ouerse them, but the highe hil chapels of Isaac muste be laied wast, & the Churches of Israel made desolate, * & as for the house of Ieroboā, I wil stande vp against it with the swerde. B. C. iij. Re. xxij.a. Vpon this sent Amasiah the Priest to Bethel vnto Ieroboam the kyng of Israel, saying: * Amos maketh the house of Israel to rebel against the: the lande can not away with his wordes. For Amos saith, Ieroboam shall dye with the swerde, & Israel shalbe led away captiue out of their owne lande. And Amasiah said vnto Amos, Get the hence * (thou that canst see so wel) & fle into the lande of Iuda, get the there thy lyuyng & prophecy there: & prophecy nomore at Bethel, for it is the kynges chapel, & the kynges court. Amos answered, & said to Amasiah As * for me, I am neither Prophet: nor Prophetes sonne, but a keper of cattel, & am as I was breakyng downe mulberies, & going after the cattel, the Lorde toke me, & said vnto me: Go thy way, & prophecy vnto my people of Israel. And therfore heare thou now the worde of the Lord: Thou saist: Prophecy not against Israel, and speake nothyng against the house of Isaac. Wherfore thus saith the Lord: Thy wife shalbe defiled in the citie, thy sonnes and daughters shalbe slaine with the swerde, and thy lande shalbe measured out with the lyne. Thou thy selfe shalte dye in an vncleane lande, * and Israell shall be caryed out of his owne countrey. iij. Re. xiij. D. Zach. xij.a. E Esa. xxx.b.

The.viij. Chapiter.

THe Lorde God shewed me this vision, & beholde, there was a maunde with somer fruite. And he said: Amos what seest thou? I answered a maunde with somer fruite. Then said the Lorde vnto me: the ende commeth vpon my people of Israel, I wil nomore ouersee them. In that day shall the songes of the temple be turned into sorowe, saith the Lord God: many dead bodies shal lie in euery place & be cast forth secretly. * Heare this, O ye that oppresse the poore, & destroy the needy in The.xv.day Marche. A. Matthei. Esa.b.a. E

the lande, saying: when will the newe moneth be gone, that we maie sell wi̇ctuall, & the Sabboth, that we maie haue cleare vente of corne to make the bushell lesse, and the sicle greater? We shall sette vp false weightes, that we maie get the vpper hande of vs with their money,
C. and the needy for shoes: yea, let vs sel the chaffe
Amos. vi. b. for corne. * The Lorde hath sworne against the pride of Iacob, these woordes of theirs will I neuer forget. Shall not the lande tremble and all they that dwel therin mourne for this? Shall not their destruction come vpon them like a water streame, and flowe ouer them as
Exod. x. b. the flood of Egipt? At the same time (saith the Lorde God) I shall cause the Sonne to go doune at noone, and the land to be darke in the
Ioe. xv. b. clere daie. Your * high feastes will I turne to sorowe, and your songes to mourning: I wil bring sackcloth vpō all backes, and baldnes vpon euery hed: yea, suche a mourning will I
Ierem. vi. b. sende them, as * is made vpon an onely begotten sonne, and they shall haue a miserable ende.
D. Behold, the tyme commeth (saith the lord god) that I shall sende an hunger into the yearth, not the hunger of bread, nor the thirst of water: but an hunger to heare the woorde of the lorde, so that they shall go from the one sea to the other: yea, from the North vnto the East running about to seke the woorde of the lorde and shal not find it. In that tyme shal the faire virgins, & the yong men perishe for thirst: yea euen they that sware in the execrable calfe of Samaria: and sayed, and as truly as thy God liueth ath Berseba. These shall fall and neuer rise again. ¶ The. ix. Chapiter.
Exodus. xx. I Sawe the lorde standyng vpon the altare and he said: smite the doore cheke, that the postes maie shake withall. For their couetousnes shall fall vpon all their heddes, & their posteritie shalbe slain with the sweard. They
Psa. cxxxix. a. shall * not flie awaie, there shall not one of the
Abdi. i. a. escape, nor be deliuered. Though * they were buried in the hell, my hande shall fetche them from thence, though they clime vp to heauen, yet shall I cast them doune: though they hide themselues vpon the top of Carmell, yet shal I seke them out, and bring them from thence: though they creepe doune from my sight, into the depe of the sea, I shal commaund the serpent euen there to bite them. If they go away before their enemies into captiuitie, then shal I commaunde the sweard, there to slea them.
B. Thus will I set myne eyes vpon them: for their harme, & not for their welth. For when the Lorde God of hostes toucheth a lande, it consumeth awaie, and all they that dwel therin, must nedes mourne: and why? Their destruction shal arise as euery streame, and run ouer
Esa. xl. b. xlij. g. like as the flood in Egipt. He * that hath his dwelling in heauen, and groundeth his Tabernacle in the yearth * He that calleth the
Esa. v. b. waters of the sea and powreth them out vpon

the plain ground: his name is the lorde. Are ye not vnto me, euen as the Morians, saith the lorde? Haue not I brought Israel out of the land of Egipt? The
Gene. x. b. Philistines from Capthor: and the Sirians from Cir? Behold, the eyes of the lord are vpon the realme that synneth, to roote it cleane out of the yearth: neuertheles, I will not vtterly destroye the house of Iacob, saith the
Iere. xxx. b. lorde. For lo, this I promise: though I sifte
Zach. xiij. b. the house of Israel, emōg all nacions (like as
Roma. ix. c. they vse to sift in a sine) yet shall not the smallest graueil stone, fall vpon the yearth: but all the wicked doers of my people, that saie: tush the plague is not so nigh, to come so hastely vpon vs, those shall perishe with the sweard.
C. At that tyme will I build again the tabernacle of Dauid, that is fallen doune, and hedge
Luce. xv. c. Mich. vij. b. vp his gappes, and looke what is broken, I shall repaire it: yea, I shall build it vp again, as it was afore tyme, that they maie possesse the remnaunt of Edom, yea, and all suche people as call vpon my name, with them saith the lorde, whiche doth these thynges. Behold, the time commeth (saith the lorde) that the plough man, shal ouertake the Mower, & the treader of grapes, hym that soweth sede. The * mountaines shall droppe swete wine, and the hilles
Joel. iij. c. shalbe fruitefull, & I will turne the captiuitie of my people of Israel. They shall repaire the wast cities, and haue them in possession, they shal plāt vineyardes, and drinke the wine therof, they shall make gardens, and enioye the fruites of them. And I will plant them vpon their awne ground, so that I will neuer roote them out again from their lande, whiche I haue geuen them, saith the lorde thy God.

¶ Thende of the Prophetie of Amos.

¶ The Booke of the Prophete Abdy.

¶ The first Chapiter.

THis is the vision that was shewed vnto Abdy. Thus hath the lord god spoken vpon Edom. We * haue heard
B. Watting. Eze. xxiij. b. and. xxxv. a. Amos. i. c. * Iere. xlix. of the lorde, that there is an embassage sent emong the Heathen: vp, let vs arise and fight against them. Behold, I * will make thee small emong the Heathen, so that thou shalt be vtterly despised. The pride of thyne harte hath lifte thee vp, thou that dwellest in the strong holdes of stone, and hast made thee an high seate. Thou saiest in thine hart, who shal cast me doune to the ground? But * though
Amos. ix. a. B. Habac. ij. b. thou wentest vp as high as the Eagle, and madest thy * nest aboue emong the starres: yet would I plucke thee doune from thence, saith the lord. And if the theues and robbers came to thee by night, thou takest thy rest: would they not seale, till they haue enough? If the grape gatherers came vpon thee, would they

thei cope Edan, & take out his treatures? Ye the men that wer swoine vnto thee, shal driue thee out of the borders of thyne awne lande. Thei that be now at one with thee, shall disceiue thee, & ouercome thee: euen thei that eate thy bread, shall betraye thee, for euen thou perceiue it not. Shall not I at the same tyme destroye the wise men of Edom, & those that haue vnderstandyng frō the mount of Esau? Thy Giantes (O Theman) shalbe afraied, for through the slaughter thei shalbe al ouerthrowen vpō the mount of Esau. Shame shal come vpō thee for the malice that thou hast vsed to thy brother Jacob: yea, for euermore shalt thou perishe, and that because of the tyme, whē thou diddest set thy self against hym, euen whē the enemies caried awaie his host, & when the aliantes came in at his gates, & cast lottes vpō Jerusalem, & thou thy self wart as one of thē. Thou shalt nomore se the daie of thy brother, thou shalt nomore behold the time of his captiuitie: thou shalt nomore reioyce ouer the children of Juda, in the day of their destruction: thou shalt triuphe nomore in the time of their trouble. Thou shalt nomore come in at the gates of my people, in the tyme of their decaye, thou shalte not se their miserie in the daie of their fal. Thou shalt send out no man against their hoste, in the daie of their aduersitie: neither shalt thou stand wayting any more at the corners of the stretes, to murder suche as are fled, or to take the prisoners, that remain in the daie of their trouble. For the daie of the lorde is hard by vpon all the Heathen. Like as thou hast doen, so shalt thou be delt withal yea, thou shalt be rewarded euen vpō thy hed. For likewise as ye haue dronken vpon myne holy hil, so shall all Heathen drinke continually: yea, drinke shall thei and swallowe vp, so that ye shalbee, as though ye had neuer been. But vpon the mount Sion shal thy saluacion be, & holines, these shalbe holy and the house of Jacob shall possesse: euen those that had themselues afore in possession. Moreouer, the house of Jacob shalbe a fire, the house of Joseph a flame, & the house of Esau shalbe the strawe, whiche thei shall kindle and consume, so that nothyng shalbe left of the house of Esau, the lorde hymself hath said it. Thei of the South shall haue the mount of Esau in possession: and loke what lieth vpon the ground, that shall the Philistines haue, the plain fieldes shal Ephraim & Samaria possesse: and the mountaines of Galaad shall Beniamin haue: and thy hoste shalbe the children of Israels prisoners. Howe what so lieth frō Canaan vnto Zareptah, & in Sepharad, that shalbe vnder the subiection of Jerusalem, and the cities of the south shall enherite it. Thus thei that escape vpon the hil of Sion, shal go vp to punishe the mount of Esau: & the kyngdō shalbe the lordes

The Boke of the Prophete Jonas.

The first Chapiter.

THE worde of the Lorde came vnto Jonas the sone of Amithay: saying Arise, and get thee to Ninive that greate citee: and preache vnto the how that their wickednes is come vp before me. And Jonas made hym ready to flie vnto Tharsis, from the presence of the Lorde, and gatte hym doune to Joppa: where he found a ship redy for to go vnto Tharsis, to be paied his fare, and went aboorde: that he might goo with them vnto Tharsis, from the presence of the lorde. But the lorde hurled a great wynde vnto the sea, and there was a mightie tempest in the sea, so that the ship was in ieopardy of goyng in peces. Then the mariners were afraied, and cried euery man vnto his God: and the goodes that wer in the ship thei cast into the sea, to lighten it of theim. But Jonas gat hym vnder the hatches, where he laied hym doune, and slombred. So the master of the ship came to hym, and said vnto hym, why slōbrest thou? Up, call vpon thy God: if God (happily) will thinke vpon vs, that we perishe not. And thei said one to another, come let vs cast lottes: that we maie knowe, for whose cause we are thus troubled. And so thei cast lottes, and the lot fell vpon Jonas. Then said thei vnto hym: Tell vs, for whose cause are wee thus troubled? What is thyne occupacion? Whēce commest thou? And whether goest thou? What countrie man art thou? and of what nacion? He answered them: I am an Ebrue, and I feare the lorde God of heauen, which made bothe the sea and the drie land. Then were the men exceedyngly afraied, and said vnto hym: why diddest thou so? For thei knew, that he was fled from the presence of the Lorde, because he had told them) and said moreouer vnto hym, what shall we doo vnto thee, that the sea maie ceasse from troublyng vs? (For the sea wroughte, & was troubious) he answered them: take me, and cast me into the sea, so shall it let you bee in rest, for I wote it is for my sake, that this greate tēpest is come vpō you. Neuertheles, the men assaied with rowyng, to bryng the ship to land, but it would not be, because the sea wrought for and was so troubious against them. Wherefore, thei cried vnto the lorde, and said: O lorde, let vs not perishe for this mannes death, neither laye thou innocent bloud vnto our charge: for thou, o lord hast doen, euen as thy pleasure was. So thei toke Jonas, and cast him into the sea, and the sea left raging. And the men feared the lorde exceedyngly, doyng sacrifices, and makyng vowes vnto the lorde.

The .ij. Chapiter.

BVt the lorde prepared a greate fishe, to swalowe vp Jonas. So was Jonas in

1. Esdras. iij. Ma. iiij. c. Jonas. i. a. Gene. x. b. Gene. xviij. c

Deut. xxi. b.

1. Watting This and the next that fo

the belly of the cite. iij. dayes, and. iij. nyghtes: and Jonas prayed vnto the lorde his God, out
Psal. xxx. c. of the fishes belly, and saied: in my trouble I called vnto the lorde, and he heard me, out of the belly of hell, I cried, and thou hardest my voyce. Thou haddest cast me doune depe, in the
Psal. xlij. d. middest of the sea, and the floudes copassed me about: yea, all thy waues and roules of water went ouer me, I thought that I had been cast awaie out of thy sight: But I will yet again
B. loke toward thy holy temple. The waters copassed me, euen to the very soule: the depe lay about me, & the weedes wer wrapt about myne hed. I went doune to the botome of the hilles and was barred in with yearth for euer. But thou, o lorde my God, hast brought vp my life again out of corruption. When my soule fainted within me, I thought vpon the lorde: and my prayer came in vnto thee, euen into thy holy temple. Thei that hold of vain vanities, wil forsake his mercie. But I will do thee Sacrifice, with the voyce of thanke[s]geuyng, and will paie that, that I haue vowed, for why? Saluacion cometh of the lorde. And the lorde spake vnto the fishe, and it cast out Jonas again, vpon the drie lande.

¶ The. iij. Chapiter.

A. Then came the worde of the lorde vnto Jonas again, saiyng: vp, and get thee to Ninive that greate citee, and preache vnto them
Jonas. i. a. the preachyng, which I bad thee. So Jonas arose and went to Ninive, at the lordes commaundement. Ninive was a greate citee vnto God, namely of. iij. dayes iourney. And Jonas
B. went to, and entred into the citee: euen a dayes iourney, and cried, saiyng: yet are yet. xl. dayes and then shall Ninive bee ouerthrowen.
Gen. xxxvij. a And the people of Ninive beleued God, and proclaimed fastyng, and araied themselues in sacke clothe, as well the great as the small of them. And the tidynges came vnto the kyng of
C. Ninive, which the rose out of his seate, and did his apparell of, and put on sacke clothe, & sat hym doune in ashes. And it was cried and commaunded in Ninive, by the authoritie of the
Iud. xx. d. kyng, and his lordes, saiyng: Let that neither
Luke. xi. c. man, nor beast, oxe, or shepe, taste aught at all: and that thei neither fede, nor dryncke water: but put on sacke clothe, both man and beast,
Jere. xviij. a. and cry mightely vnto God: yea, let that euery
D. man turne from his euill waie, and from the wickednes that he hath in hand. Who can tel? God maye turne & repent, and cease from his fearce wrathe, that we perishe not. And when
Gen. xxxvij. b God saw their workes, how thei turned frō their wicked waies: he repented on the euill, which he said he would do vnto thē, & did it not

¶ The. iiij. Chapiter.

Gen. long. ij. Wherfore Jonas was sore discomfited and angrie. And he prayed vnto the lorde, and
said: O lorde, was not this my saiyng (

Therfore I hasted rather to flie vnto Tharsis. For I knowe well enough, that thou art
Psa. lxxxvj. a a mercifull God, full of compassion, long sufJoell. ij. c. fryng, and of greate kyndnes, and repentest when thou shouldest take punishmēt. And now
iij. Reg. xi. O lorde, take my life frō me (I beseche thee) for I had rather die, then liue. Then said the
B. lorde: art thou so angry? And Jonas gat him out of the citee, and sat doune on the East side thereof: and there made hym a bouthe, and sat vnder it in the shadowe, till he might se what should chaunce vnto the citee. And the Lorde God prepared a wilde vine, whiche sprang vp ouer Jonas, that he might haue shadowe aboue his hed, to deliuer hym out of his pain. And Jonas was exceadyng glad of the wilde vine. But vpon the nexte morowe, against the
C. sprying of the daie, the lord ordeined a worme whiche smote the wilde vine, so that it withered awaie. And when the soone was vp, God prepared a feruent East wynd: and the soonne bette ouer the hed of Jonas, that he fainted again, & wished vnto his soule, that he might die, and saied: it is better for me to die, then to liue. And God saied vnto Jonas: art thou so angrie for the wilde vine? And he saied, yea,
D. very angrie am I, euen vnto the death. And the lorde saied: thou hast compassion vpon a wilde vine, whereon thou bestowest no labour: nor madest it grow, whiche sprāg vp in one night and perished in another: and would not I then haue compassion vpon Ninive that greate citee, wherein there are aboue an. C. and. xx. M. persones, that know not their right hand from the left, beside muche cattell?

¶ Thende of the Prophecie of Jonas.

¶ The boke of the Prophete Micheas

¶ The first Chapiter.

The. xvj. daie A. Mattheu. iij. Ma. xv. This is the worde of the lorde, that
Joa. i. a. iij. Reg. xv. came vnto Micheas the Morasthite in the daies of Jothan, * Ahas, & * Jehezekiah, Kynges of Juda: which was shewed hym vpon Samaria and
iij. Reg. xx. j. iij. Reg. xviij. a * deut. xxxij. a Jerusalem. Heare * all ye people, marke this: wel o yearth, and all that therin is. Yea, the lorde God himself be witnes emong you, euē
Esai. xxvj. c. the Lorde from his holy Temple. For why? Behold, * the lorde shall go out of his place, and come doune, and treade vpon the highe thynges of the yearth. The mountaines shall consume vnder hym, & the vallies shall cleaue asunder: like as waxe consumeth at the fire, and as the waters runne doune ward. And all this shalbe for the wickednesse of Jacob, and the synnes of the house of Israell. But what
iij. Reg. xij. c. is the wickednesse of Jacob? Is not * Samaria? Which are the high places of Juda? Is
iij. Reg. xi. a. not Jerusalem? Therefore I will make Samaria an heape of stones in the field, so laye
iij. Re. xvi.

the vale, and diſcouer her foundations. All her Images ſhalbe broken doune, and all her garmentes ſhalbe burnt in the fire: yea, all her Idolles will I deſtroye: for why? Thei* are gathered out of the hire of an whore, and into an whores hire ſhal thei be turned again. Wherfore I will mourne & make lamentacion, bare and naked will I go: I muſte mourne like the dragons, and take ſorowe as the Oſtriches, for their wounde is paſt remedy. And why? He is come into Juda, and hath touched the gate of my people at Jeruſalem already. Wepe* not, tell it at Geth percelme it. Thou at Bataphra, walter thy ſelf in the duſt & aſhes. Thou that dwelleſt at Saphir, get thee hence with ſhame. The prouder ſhall boaſt no more for very ſorowe: and why? Her neighbor ſhall take from her what ſhe hath. The rebellious cities hopeth that it ſhall not be ſo euill, but for all that, the plague ſhall come from the lorde, euē into the gate of Jeruſalē. The great noyce of the charettes, ſhall feare theim that dwell* at Lachis, which he is an occaſiō of the ſynne of the daughter of Sion, for in thee came vp the wickednes of Iſrael. Yea, the lord hath ſent courſers into the land of Geth. The houſes of lies wil deceiue the kynges of Iſrael. And as for thee (O thou that dwelleſt at Sozaſta) I ſhal bryng a poſſeſſioner vpō thee, and the plague of Iſrael ſhall reache vnto Odulla. Make thee bald, and haue thee, becauſe of thy tender children: make thee clene balde as an Eagle, for thei ſhalbe caried awaie captiue frō thee.

¶ The. ij. Chapiter.

Euenſong. A. WO vnto them, that imagine to do harme and deuiſe vngraciouſnes vpō their beddes, to perfourme it in the clere daie, for their power is againſt god. Whē thei couet to haue lande, thei* take it by violence, thei rob men of their houſes. Thus thei oppreſſe a man for his houſe, and euery manne for his heritage. Therfore, thus ſaith the lord: behold, againſt this houſhold haue I deuiſed a plague, wher out ye ſhall not plucke youre neckes: ye ſhall no more go ſo proudly, for it will bee a perilous tyme. In that daie ſhall this* terme be vſed, and a mourning ſhalbee made ouer you on this* maner. We be vtterly deſolate, the portiō of my people is tranſlated. Whea will he part vnto vs the lande, that he hath taken frō vs? Neuertheleſſe, there* ſhalbe no man to deuide thee thy portion, in the congregacion of the lorde. Truſte, hold your tōgue (ſaie thei) it ſhal not fall vpon this* people, we ſhall not come to confuſiō, ſaith the houſe of Jacob. Is the ſpirite of the lorde ſo clene awaie? Or is he ſo myndes? Truthe it is, my woordes are freendely vnto theim that liue right: But my people do the contrary, therefore muſt I take part againſt theim, for thei take awaie bothe cote and clothe from the ſimple. Ye haue turned your backes to ſighe, the houſes of my people haue ye put out from their good houſes, & taken awaie myne excellent giftes from their children. Vp, get you hence, for here ſhall ye haue no reſt. Because of their Idolatrie, thei are corrupt, and ſhall miſerably periſhe. If I were a ſlenderly ſelowe, and a preacher of lies, & told theim that thei might ſit bibbyng & bollyng, and be dronken. O that were a prophete for this* people. But I wil gather thee in dede O Jacob, and driue the remnant of Iſrael altogether. I ſhall cary them one with another as a flocke in the fold, & as the cattel in their ſtalles, that thei maie bee diſquieted of other men. Whoſo breaketh vp the gappe, he ſhal go before. Thei ſhal breke vp the port, and go in and out at it. The kyng ſhall go before them, and the lorde ſhalbe vpon the hed of them. W.

¶ The. iij. Chapiter.

AND I ſaid: heare, o ye heddes of the houſe of Jacob, and ye leaders of the houſe of Iſrael: ſhould* not ye knowe, what wer lawfull and right? But* ye hate the good, and loue the euill: ye plucke of menne* ſkinne, and the fleſhe from the bones, ye eate the fleſhe of my people, and flea of their ſkyn, ye breake their bones, ye chop them in peces, as it were into a cauldron, and as fleſhe into a potte. Now the tyme ſhall come, that* when thei call vnto the lorde, he ſhal not heare them, but hide his face from theim, becauſe that thrōugh their awne imaginacions, thei haue delt ſo wickedly. And as cōcernyng the prophetes that diſceiue my people, thus the lorde ſaith againſt thē. When* thei haue any thyng to bite vpon, then thei preache that all ſhalbee well, but if a man put not ſome thyng into their mouthes, thei preach of warre againſt hym. Therfore* your viſion ſhalbe turned to night, and your prophecying to darkneſſe. The Sonne ſhall go doune ouer thoſe prophetes, & the daie ſhalbe darke vnto them. Then ſhall the viſion ſeers be aſhamed, and the ſothſaiers cōfounded: yea, thei ſhalbe fain all the packe of thē, to ſtop their mouthes for thei haue not gods woorde. But* for me I am full of ſtrength, and of the ſpirite of the lorde full of iudgement & boldnes, to ſhew the houſe of Jacob their wickednes, and the houſe of Iſrael their ſinne. O heare this* ye rulers of the houſe of Jacob, and ye Iudges of the houſe of Iſrael, ye that abhorre the thyng that is lawfull, and wreſt alcide the thyng that is streyghte. Ye* that build vp Sion with bloud, and Jeruſalem with boyng wrong. Ye* ye Iudges, ye geue ſentence for gyftes. O ye Prieſtes, ye teache for lucre. O* ye prophetes, ye prophecie for money. Yet will thei be taken as thoſe that hold vpon God, and ſaie: is not the lorde emong vs? Truſte, there can no miſfortune happen vs. Therfore* ſhall Sion for your ſake be plowed like a field, Jeruſalem* ſhal become an heape of ſtones, and the hill of the temple ſhalbe turned to an high wood. M. Watting. Deut. xvij. d. Jere. b. a. * pſa. lxxij. a Eſay. i. b. * Eſay. i. b. Ezech. vii. f. 1. Peter. iij. b. W. Ezech. xiij. b. Deut. xxviij. c. Jere. i. c. Ezec. iij. a. C. Abacuc. j. b. * Ezec. xxij. b Jere. vi. b. Jere. xxvi. b. * Jere. ix. b. iij. Meg. ij. b. and. xxi. a. Luke. xxi.

UMI

The iiij. Chapiter

Genesis.g.
Lenit.xxvi.g
Esaie.ij.a.

BVT* in the latter daies it will come to passe, that the hill of the lordes house, shalbe set vp higher then any mountaines or hilles: yea, the people shal preace vnto it, and the multitude of the Gentiles, shall say them whether, saiyng: come, let vs go vp to the hill of the Lorde, and to the house of the God of Jacob: that he may teache vs his waies, and that we maie walke in his pathes. For the lawe shall come out of Sion: and the worde of God, from Jerusalem, and shall geue sentence emog the multitude of the Heathen, & reproue the people of farre countreis: so that of their swoordes thei shall make plough shares, and sithes of their speares. One people shall not lift vp a sword against another: yea, thei shal nomore learne to fight: but euery man shal sit vnder his vineyard, and vnder his figge tree, and no man to feare hym awaie: for the mouth of the lorde of hostes hath spoken it. Therefore where as all the people haue walked, euery man in the name of his awne god, we will walke in the name of our god, for euer & euer.

Esay.ij.c.
Psal.cxxij.a.
Psal.xlix.c.
Esay.ij.a.
Luke.xxiiij.d.

B.

Esay.xi.b.
and.lxv.b.

Sopho.iij.e.

At* the same tyme, saith the lorde, will I gather vp the lame, and the out casted, & such as I haue chastened, and will geue issue vnto the lame, and make of the outcastes a greate people: & the lorde himself shalbe their kyng vpon the mount Sion, from this tyme furthe for euermore.

Luke.i.c.

C.

And vnto thee (O thou Tower of* Eder, thou strong holde of the daughter Sion) vnto thee shall it come, euen the lordship and kyngdō of the daughter Jerusalem. Why then art thou now so heuy? Is there no king in thee? are thy counsailers awaie, that thou art so pained, as a wom̄ in her trauaile? And now (O thou daughter Sion) be sory, let it greue thee, as a wife labouryng with childe: for now must thou get thee out of the citee, & dwell vpon the plain field: yea, vnto Babilon shalt thou go, there shalt thou be deliuered, and there* the lord shall loose thee from the hand of thyne enemies. Nowe also are there many people gathered together against thee, saiyng: what, Sion is cursed, wee shall see our lust vpon her. But thei knowe not the thoughtes of the lord, thei vnderstand not his counsaill, that shall gather theim together, as the sheues in the barne.

Genes.xxxv.d
Micha.iij.
Esay.xxxiij.d.

D.

Therfore get thee vp, O thou daughter Sion, & thresh owt the corne for I will make thy horne yron: and thy clawes brasse, that thou maiest grinde many people: their goodes shalt thou appropriate vnto the lorde, and their substaunce vnto the ruler of the whole worlde.

The v. Chapiter

Gather that shalt thou be robbed thy self, O thou robbers daughter: thei shal lay siege against vs, & smite the Iudge of Israel with a rodde vpon the cheke. And* thou Bethleem Ephrata, art litle emong the thousandes of Iuda. Out of thee shall come vnto me, whiche shalbe the gouernor of Israell: whose out goyng hath been from the beginnyng, and from euerlastyng. In the meane while he plagueth the? for a season, vntill the tyme that she (whiche shall beare) haue borne: then shall the remnaunt of his brethren, bee conuerted vnto the children of Israel. He shall stand fast, & greue sode in the* strength of the Lorde, and in the victory of the name of the lorde his God, and when thei bee conuerted, he shalbe magnified vnto the furthest parte of the worlde. Then shall there be peace, so that the Assirian may come into your lande, and treade in your houses. We shal bryng vp vs. vij. shepherdes, and viij. princes vpon them: these shall subdue the land of Assur with the sword, & the land of* Nimrod with their naked weapons. Thus* shal he deliuer vs from the Assirian, when he cōmeth within our lande, and setteth his foote within our borders. And the remnaunt of Jacob shalbe emong the multitude of people, as the dewe of the lorde, and as the droppes vpon the grasse that tarieth for no man, & waiteth of no body. Yea, the* residue of Jacob shalbe emong the Gentiles, and the multitude of people, as the lion emong the beastes of the wood, & as the lions whelpe emong a flocke of sheepe: whiche (whē he goeth through) treadeth doune, teareth in peces, and there is no man that can helpe. Thine hand shalbe lift vp vpon thine enemies and all thyne aduersaries shall perishe. The tyme shall come also, saith the lord, that I will take thy horses from thee, & destroy thy charettes. I will breake doune the cities of thy land, and ouerthrowe al thy strong holdes, all witch craftes* will I roote out of thyne hand there shall no mo soothsayngers be within thee. Thine* idols & thine images will I destroye out of thee: so that thou shalte no more bowe thy self vnto the workes of thyne awne handes. Thy groues will I plucke vp by the rootes, and breake doune the cities. Thus will I be auenged also, vpon all the Heathen that will not heare.

Esay.xxxiij.d.
Esay.xxxiij.d.
Esay.xxxiij.d.

bowe my knee to the high God? shall I come before hym with brente offerynges, & with calues of a yere old? hath the lorde pleasure in many thousandes of rames, or in innumerable stremes of Oyle? Or shall I geue my firste borne for myne offences, and the fruite of my body, for the synne of my soule? I will shewe thee (O man) what is good, and what the lorde requireth of thee, namely, to doo right, to haue pleasure in louyng kyndenes, to be lowly, and to walke with thy God. The Lordes voyce crieth vnto the citee, and the man that shalbee saued, considereth thy name (O lorde.) Marke what is your rod, and heare him that warneth you. Should I not be displeased, for the vnrighteous goo in the houses of the wicked, & because the measure is minished? Or would I iustifie the false balances, and the baggue of detreipfull weightes, emong those that bee full of riches, vnrighteously gotten: whose the citezens beare wild talkede, speake lies, and haue deceipfull tongues in their mouthes? Wherefore I will take in hand to punishe thee and to make thee desolate, because of thy synnes. Thou shalt eate, and not haue enough: yea thou shalte bryng thy self downe. Thou shalte fle but not escape: and those that thou woulddest saue, will I deliuer to the sweard. Thou shalt sowe, but not reape: thou shalt presse (out oliues) but oyle shalt thou not haue to anoynt thy self withal: thou shalt tread out swete must but shalt drynke no wine. Ye kepe the ordinances of Amri, and all the customes of the house of Ahab: ye folowe their pleasures, therefore will I make thee waste, and cause thy inhabiters to be abhorred. O my people, and thus shalt thou beare thyne owne shame.

The.vj. Chapiter.

Woo is me: I am become as one that goeth a gleanyng in the harueste. There are no no grapes to eate, yet would I fain (with all my harte) haue the best fruite. There is not a godly vpon yearth, there is not one righteous emong men. Thei labour all to shed bloud and euery man hunteth his brother to death: yet thei saie thei do well, when thei doo euill. The prince will, so saith the Judge, that he maie do hym pleasure again. The greate man speaketh, what his hart desireth: and the hearers alowe hym. The best of them is but as a thistle, and the most righteous of thē is but as a brier in the hedge. But when the daie of thy preachers commeth, that thou shalt be visited, then shalt thei be wasted awai. Let no man beleue his frende, nor put his confidence in a brother. Kepe the portes of thy mouthe, fro hī that lieth in thy bosome, for the sonne shall put his father to dishonoure, the daughter shall rise against her mother, the daughter in lawe, against her mother in lawe: and a mānes foes shalbe euē thei of his awne house hold. Therefore (sayeth the lorde) I will loke vpon the lorde. I will patiently abide (O) my sauioure my God shall heare me. O thou enemie of myne, reioyce not at my fall, for I shall get vp again and though I sit in darkenesse, yet the Lorde is my light. I will beare the punishement of the lorde (for why? I haue offended hym) till he sit in iudgement vpon my cause, and se that I haue right. He will bryng me furthe to the light, and I shall se his righteousnesse. She that is myne enemie shall loke vpon it, and be confounded, which (she now) saieth where is thy lorde God? Myne eyes shall behold her, when she shall be troden downe, as the clay in the streetes. The tyme will come, that thy gappes shalbee made vp, and the lawe shall go abroade: and at that tyme shall thei come vnto thee from Assur, vnto the strong cities, & from the strong cities vpon the riuer: from the one sea to the other, from the one mountain to the other. Notwithstandyng, the land must be wasted, because of them that dwell therein, and for the frutes of their awne imaginacions. Therefore fede thy people with thy rod, the flocke of thyne heritage, which dwell desolate in the wood: that thei maie be fedde vpon the mount of Carmell, Bacan, and Galaad, as afore tyme. Marueilous thynges will I shew them, like as when thei came out of Egipte. This shall the heathen se, and be ashamed for all their power, so that thei shall laie their hande vpon their mouthe, and stoppe their eares. Thei shall licke the dust like a serpent, and as the wormes of the yearthe that trēble in their holes. Thei shalbe afraid of the lorde our God, and thei shall feare thee: where is there such a God as thou? That pardonest wickednesse, and forgeuest the offences of the remnant of thyne heritage? He kepeth not his wrathe for euer: and why? His delight is to haue compassion: he shall turne again, and be mercifull to vs: he shall put downe our wickednesse, and cast al our synnes into the botome of the sea. Thou shalt kepe thy truth with Jacob and thy mercie for Abraham, like as thou hast sworne vnto our fathers long ago.

¶ Thende of the Prophecie of Micheas.

The boke of the Prophete Nahum

The firste Chapiter.

This is the heuy burthen of Ninive which Nahum of Alchos did write as he sawe it. The lorde is a gelous god, and a taker of vengeaunce: the lorde is wrathfull. The lorde taketh vengeaunce of his enemies, and reserueth displeasure for his aduersaries. The lorde tarieth long, he is of greate power, and can not innocent, that he leueth no man vnpunished before hym. The Lorde goeth furthe in tempest and stormie weather, the Cloudes are the dust of his feete. When he rebuketh the sea, he driet

Mic.vij.a.

C.

Amos.ix.c.

Exod.xiij.a.

Iob.xxxix.b.

Gene.iij.c.

Jere.ix.b.

A. Euenlong.

Deut.v.b.

Roma.j.a.

Roma.j.a.

Ex.xxxiij.a.

Jere.xxx.b.

B. ict vp, & turneth al the floudes to drie lande: Basanis desolate, Charmell and the pleasure of Libanus wasteth awaie. The Mountaines treble before hym, the hilles consume, at the sight of him, the yerth quaketh yea, the whole worlde, and all that dwell therein. Who maie endure before his wrathe? Or who is able to abide his grimme displeasure? His anger taketh on like fire: and the hard rockes are cloven in sonder before him. Iust gracious is the lorde, and a strong hold in the tyme of trouble he knoweth them that put their trust in hym: when the floude runneth ouer, and destroyeth the place, and when the darkenesse followeth vp vpon his enemies. What doue ye imagine then against the lorde on this maner? (Tushe, when he hath once made an ende, there shall come no more trouble.) For like as the thornes that sticke together, & as the drie straw so shal the dronkardes be consumed together euen when thei be full. There come out of thee suche as imagine mischief and geue vngracious counsaill against the Lorde. Therefore thus saieth the lorde: let them be al well prepared, yea and as many as thei can, yet shall thei be hewen downe, and passe awaie And as for thee, I will vexe thee, but not vtterly destroye thee. And now will I breake his rod from thy backe, and burst thy bondes in sonder But thy lorde hath geuen a commaundement, concernyng thee, that there shall come no more seede of thy name. Thee carued and caste Images, will I roote out of the house of thy God. Thy graue shal I prepare for thee, and thou shalt be confounded.

¶ The. ij. Chapiter.

Behold, vpon the Mountaines come the feete of hym, that bringeth good tidynges and proclaimeth peace. O Iuda, kepe thy holy daies, performe thy promises: for Belial shall come no more in thee, he is vtterly rooted out. The scatterer shall come vp against thee, and lay siege to the castle. Loke thou well to the streetes, make thy loynes strong, arme thy self with all thy might: for the lorde shall restore again the glorie of Iacob, like as the glorie of Israel. The destroyers haue broken them doune, and marred the fine braunches. The shield of his mightie men glistereth, his men of warre are clothed in Purple. His charettes are as fire, when he maketh hym forward, and his Speare staffes are toted in benime. The charettes roll vpon the streetes, and waiter in the high waies. Thei are to looke vpon, like

B. crefletes of fire, and go swiftly as the lightenyng. When he doth but warne his Captaines, thei fall in their araye, and hastely thei climbe vp the walles: yea, the engines of the warre are prepared direct. The water gates shalbe opened, and the kynges palace shall fal. The queene her self shalbe led awaie captiue, & her gentlewomen shall mourne as the doues, a greue within their hartes. Niniue is like a poole full of water, but then shal thei be fain to flie. Stand, stand, (shall thei crie) and there shall not one turne backe. Take awaie with the siluer, awaie with the gold, for there is no ende of treasure. There shalbe a multitude of al maner of costly ornamentes. Thus must she be spoyled, emptied, and cleane stripped out, that their hartes may be molte awaye, their knees tremble, all their loynes be weake, and their faces blacke as a pot. Where is now the dwellyng of the lions, and the pasture of the liens whelpes? Wher the lion and the lioneesse went with their whelpes, and no man fered the a-maie? But the Lion spoyled enough for his yong ones, & denoured for his lioneesse: he filled his dennes with his praie, and his dwellyng place with that he had rauished. Behold I will vpō thee, saith the lorde of hostes, and will set fire vpon thy charettes, that thei shal smoke withall, and the swearde shall deuoure thy yong lions. I wil make an ende of thy spoylyng from out of the yearth, and the voyces of thy messengers shall no more be heard.

¶ The. iij. Chapiter.

Woe to the bloudthirstie citee, which is all full of lies and robbery, and wil not leaue of from raueyng. There a manne maie heare scourgyng, rushyng, the noyse of the wheles, the tryng of the horses, & the tollyng of the charettes. There the horsmen get vp with naked swordes, & glistryng speres: there lieth a multitude slain, & a greate heape of ded bodies: there is no ende of ded corses: yea men fall vpon their bodies. And that for the great and manifold whoredome, of the faire & beautifull harlot, which is a mistres of witchcraft: yea, & selleth the people through her whoredome, and the nations through her witchcraft. Behold, I will vpon thee (saieth B. the Lorde of hostes) and will put thy clothes ouer thy hed, that I maie shewe thy nakednes emong the Heathen, and thy shame emong the kyngdomes, I will cast duet vpō thee, to make thee be abhorred, and a gasyng stocke: yea, all thei that loke vpon thee, shall start backe, and say, Niniue is destroyed. Who will haue pitie vpon thee? where shall I seke one to comforte thee? Art thou better then the greate citee of Alexandria? That lay in the waters, and had the waters round about it: whereby was strongly fenced, and walled with the sea? Ethiopia and Egipt were her strength, and that exceedyng greate, aboue measure. Aphrica & Libia were her helpers, yet was she driuen awaie, & brought into captiuitie: her yong children were smitten doune at the hed of euery streete, C. the lottes were cast for the moste auncient men in her, and all her mightie men were bound in chaines. Euen so shalt thou also be dronken, and hide thy self, and seke some helpe against thine enemie. All thy strong citees shalbe like

Ioel. ij. b. Abacuc. iij. a. Sophon. iij. b.

E.

F.

Nah. ij. b.

The. xxij. daie Matthei. ij. Esay. lij. a. Rom. x. c.

Toby xiij. Soph. j. a.

E. Euensong Eze. xiij. a. Abacuc. j. b.

B.

Esay. xlvij. a. Ezech. xvi. b.

Ezech. xxx.

C.

greters with ripe tigges: whiche whē a man shaketh, thei shal fall into the mouth of the eater. Beholde, thy people within thee, are but women, the portes of thy lande shalbe opened vnto thyne enemies, and the fire shall deuoure thy barres. Draw water now against thou be besieged, make vp thy strong holdes, go into the claie, tiper the morter, make strong brick yet shal the fire cōsume thee, the sweard shal destroye thee: yea, as the Locust doth, so shal it eate thee vp. Be it shall fall heuely vpon thee as the Locustes: yea, right heuely shall it fal vpon thee, euen as the grashoppers. Thy marchantes haue been nombred with the starres of heauen, but now shall thei crepe abrode as the Locustes, and flie their waie: thy lordes are as the grashoppers: and thy capitaines as the multitude of grashoppers, whiche when thei be colde, remain in the hedges: but when the Sonne is vp, thei flie awaie, and no man can tell whare thei are become. Thy shepherdes are a sleape (O King of Assur) thy worthies are laied doune, thy people is scattered abrode vpon the mountaines, and no man gathereth them together again. Thy wound can not be hid, thy plague is so sore. All thei that heare this of thee, shall clappe their handes ouer thee. For what is he, to whom thou hast not alwaie been doyng hurte.

¶ The ende of the Prophecie of Nahum.

¶ The Booke of the Prophet Habacuc.

¶ The first Chapiter.

THis is the heuy burthen, which the Prophete Habacuc did se. O Lorde, how long shall I crye, and thou wilt not heare? How long shall I complain vnto thee, suffering wrong, & thou wilt not helpe? Why letteste thou me se wickednesse and labour? Tiranny and violence are before me, power ouer goeth right: For the lawe is torne in peces, and there cannot right iudgement go furth. And why? The vngodly is more set by, then the righteous: This is the cause, that wrong iudgement proceedeth. Behold, among the Heathen, and looke well, wonder at it, and bee abashed: for I will doo a thyng in your tyme, whiche though it bee told you, ye shall not beleue. For lo, I will raise vp the Caldees, that bitter and swift people: which shall go as wide as the lande is, to take possession of dwelling places, that bee not their awne. A grimme and boisterous people is it, there shall fit in iudgement and punishe. Their Horses are swifter then the Tartes of the mountaines, and bite surer then the wolues in the euening. Their horsemen come by great pompe, yea from farre, thei flie hastily to deuoure as the Eagle. Thei come all to spoyle, out of them commeth an Eastwynd, whiche bloweth and gathereth their captiuitie, like as the sand. Thei shall mocke the Kynges, and laugh the Princes to scorne. Thei shall not set by any strong hold, for thei shal lay ordinance against it, & take it. Then shall thei take a freshe courage vnto them, to go further and do more euil, and to ascribe the power vnto their god. Exod. xlvi. g. Psa. xxviii. a. pet. lxxxix. Esay. i. g.

Art thou, O lorde my God, my holy one, then art from the beginnyng, therefore shall we not die. O lorde, thou hast ordeined them for a punishment, & set the to reproue the mightie. Thyne eyes are cleane, thou maiest not se euill, thou canst not beholde the thyng that is wicked. Wherefore then beest thou loke vpon the vngodly, & holde thy tonge, when the wicked deuoureth the man, that is better then himselfe. Thou makest men as the fishe in the sea, & like as the creepyng beastes, that haue no guyde, thei take vp all with their angle, thei catche it in their nette, and gather it in their yarne: wherof thei reioyce and are glad. Therefore offer thei vnto their nette, and do sacrifice vnto their yarne: because that through it their portion is become so fat, and their meate so plenteous. Wherefore, thei cast out their net again and neuer cease to slea the people. Jer. v. b. Jer. xxxiii. a. Jer. l. a. Psa. xxxvij. a

¶ The. ij. Chapiter.

I Stode vpon my watche, and set me vpon my bulwarke, to loke & se what he would saie vnto me, and what answere I should giue hym, that reproued me. But the lord answered me, and said: write the vision plainly vpō thy tables, that whoso cometh by, maie rede it, for the vision is yet farre of for a tyme, but at the last, it shall come to passe, and not faile. And though he tary, yet waite thou for hym, for in very deede he will come, & not be backe. Behold, the vnrighteous hymselfe is in vauegard, as in a strong hold: but the iust shall liue by his faith. Like as the wine deceiueth the dronkard, euen so the proude shall faile, & not endure. He openeth his desire wide vp as the hell, and is as vnsatiable as death. All Heathen gathereth he to hym, and heapeth vnto hym all people. But shall not all these take vp a prouerbe against hym, & mocke hym with a bie worde, and saie: Wo vnto hym that heapeth vp other mennes goodes. How long will he lade hymselfe with thicke clay? O how sodainly will thei stand vp, that shall vexe and awake, that shall teare thee in peces? Yea, thou shalte be their praie? Because thou hast spoyled many Heathen: therefore shal the remnaunt of the people spoyle thee: Because of mennes bloud, and for the wrong done in the lande, in the citee, and vnto all them that dwell therin. Wo vnto hym, that couetously gathereth euill gotten goodes into his house, that he maie set his nestle on high, to escape from the power of misfortune. Thou hast deuised the shame of thyne awne house, for thou hast slain so muche people, & hast wrongfully offended so that the very stones of the wall shall crie

Habac. i. a. Habac. ij. a. Habac. ij. b. Esay. xlvij. b. Dan. xij. a. Rom. i. b. Gala. iij. b. Hebr. x. b. Rom. x. b. Apoc. xvi. b. Esay. xlvi. b. Abdi. i. c. Esay. v. b. Abdy. i. a. Luke. xix. b.

Eſa.xxij.a.

out of it, and the tymbre that lyeth betwyxte the iointes of the buylduyng shal answer. Wo vnto hym that buyldeth the towne with blude and maintaineth the Citie with vnrighteousnes. Behold not the Lorde of hoostes hathe brought it to passe, that the labourers of the people shalbe burnte with a greate feare, and that the tymbre wherevpon the people haue wevied themselues, shalbe lofte? For the earth shall be full of knowledge of the Lorde, howe waters that couer the sea. Wo bee vnto him that geueth his neyghbor drynke, puttinge in gal, making hym dronken, that he may see his priuities. Therefore with shame shalt thou be defiled, in stede of honour. Drinke thou also, and thou shalt fall, for the cuppe of the Lordes ryghte hande shal compasse thee about, and shamefulle spuyng in stede of thy worshippe. For the wrong that thou hast done in Libanus shall ouer whelme thee and the wylde beastes shall make thee afrayed, because of mennes blood, & for the wronge done in the lande, in the citie, and vnto al such as dwelle therin. What helpe then, wil the ymage do, which the workeman hath fashioned or the dayn cast mettall, wherin the craftesman putteth his trust: therefore maketh he domb idoles? Wo vnto him that saith to a peece of wod arise, & to a dombe stone, stande vp. For what instruction may suche one geue? Behold, it is laid ouer with golde and syluer, & there is no breath in it. But the Lorde in his holy temple is he whome all the worlde shoulde feare.

The iii. Chapitre.

A Prayer of Habacuc the prophete vpon Sigionoth.

O Lorde, when I heurde speake of the, I was afrayde. The worke that thou hast taken in hande, make thou perfourme in his tyme, O Lorde, and when thy tyme commeth, thou shalt declare it. In thy very wrath, thou thynckest vpon mercy. GOD commeth from Theman, and the holy one from the mounte of Pharan. Selah. Hys glory couereth the heauens, and the earthe is ful of hys prayse. Hys bryghtnes is as the lyght, & beames of lyght go out of hys handes, there powers is hydde. Before hym goeth the destruction, and a pestilent sickenes goeth from hys feete. He standeth and measureth the earthe, he loketh, and the people runneth awaye, the mountains of the worlde are broken to pouder, the hilles are lain to bowe themselues, for hys goinges are euerlasting and euer. I saw that the pauilions of the Morians & the tentes of the land of Madian were vexed for wrongues. Was thou not angry O Lorde in thy waters? was not thy wrathe in the floodes & thy displesure in the sea? yea when thou rattest vpon thy horse, & when thy charlottes had the victory. Thou bendedst thy bowe, openly, lyke as thou hadst promised with an othe vnto the tribes. Thou diddest deuide the water of the earthe, & made ryuers. The waterflouddes went away, the deep made a noyse at the lyfting vp of thyne hand. The sonne and mone remayned styll in their habitacion. Thyne arrowes went out glittering and thy speares as the shyne of the lightning. Thou troddest downe the lande in thyne angre and dydst threshe the heithen in thy displesures. Thou camest forth to helpe thy people to helpe thyne annoynted. Thou smotest downe the heed of the house of the vngodly & discouerdst hys foundacions, euen vnto the necke of hym. Selah. Thou diddst strike thorow with his septre the heades of his plaine people, whiche came as a stormy wynd to scatre me abrode, & are glad when they may eate vp the poore secretly. Thou makest a way for thy horses in the sea, euen in the midst of the great waters. When I heare this, my body is vexed, my lippes tremble at the voice therof, my bones corupt, I am afraide where I stande. O that I myght rest in the day of trouble, that I might go vp vnto our people, whiche are already prepared. For the figgetree shal not bee greene, & the vynes shal beare no fruit. The labour of the Olyue shalbe but lost, and the lande shalbe brynge no corne, the sheepe shalbe taken out of the folde, & there shalbe no cattel in the stalle. But as for me I wil be glad in the lorde & wyl reioyce in god my sauioure. The lorde god is my strength, he shal make my feete, as the feete of harttes, & he whiche geueth victory shal bring me to my hie places, singing vpō my psalmes.

The ende of the prophete Habacuc.

The boke of the prophete Sophony.

The i. Chapitre.

THys is the worde of the Lord which came vnto Sophony the sonne of Chusi, the sonne of Godolia, the sonne of Amariah, the sonne of Hezekiah, in the tyme of Josiah, the sonne of Amon kyng of Juda. I wil gather vp al thynges in the lande, saith the lorde. I wyl gather vp man and beast: I wil gather vp the foules in the ayre, & the fish in the sea, to the great decay of the wicked, & wil vtterlye destroie the men out of the land, saith the lord. I wil stretch my hand vpō Juda, & vpō al such as dwelle at Jerusalem. Thus wil I rote out the remaunte of Baalkram this place, & the names of the Memuims & preestes, yea, & such as vpō their house toppes, worship a bow before the host of heauen, whiche sweare by the lord, & by their Malchon also, which start aback frō the lord, & neither seke after the lord nor regard him. Be stil at the presence of the Lord god, for the day of the lord is at hād, yea, the lord hath prepared a feaine of kyng & called his guestes thereto. & thus it shall happen in the day of the lordes feaine offering. I wil visite the princes the kinges children & al such as weare

Eccliasticus. Ecclesiasticus. Genesis. Habacuc. Jeremie. Lamentations. Psalmes. Sapience. Sophony. Ezechiel. Matthew. Genesis. Deuteronomie. Jeremie. Zacharie. Apocalips.

I wil vicite al thefe, that clime ouer the thref
hold, fo proudly, which fil their lordes houfe
with robbery & falfhod. At the fame time fayth
the lord, there fhalbe heard a greate cry from
the fifthe porte, and an howling frō the other
porte, and a greate murther from the hylles.
Howle, ye that dwell in the mill, for al the mar
chaunt people are gone, and al they that were
laden with fyluer, are rooted out. At the fame
time wyl I feke Jerufalem with lanternes, & vifit thē that continue in their dregges, and fay in their partes: Euil, the Lord
wil do neither good nor euel. Their goodes
fhalbe fpoiled, and their houfes layde waft:
they fhal buylde houfes, and not dwel in them
they fhal plante vineyardes, but not drynche
the wyne thereof. For the great day of the
lorde is at hand, it is harde by & commeth on
apace. Howthilke is the cry nge of the lordes
day, the fhal the ſtraunge cry out: for that dage
is a dai of wrath, a dai of trouble & heuines, a
dai of vtter deſtruction, & mifery, a darke, and
glomyng dai, a cloudy, & ſtormy day, a day of
the noyſe of trōpettes, & fhalmes, againſt the
ſtrōg cities & hie towres. I wil bryng the in
to ſuch diſtreſſe, that thei fhal go about
like blynde men, becauſe they haue ſynned a-
gainſt the lorde. Their blood fhalbe ſhedde as
the duſte, & their bodies as the myre. Neyther their ſylver, nor their golde fhal be able
to delyuer them in that wratheful dai of the
lord, but the whole land fhalbe conſumed tho
row the fyre of his gelouſy, for he ſhall cōe
make cleane ryddaunce of al them that dwelle
in the lande.

The. ij. Chapiter.

Examine youre ſelues and ſearche O thou
nacion, that hath no deſyre to the lawe,
or the thyng go forth, that god hath cōcluded,
and or the tyme come in percein as chaffe
paſſe away as the duſt, or the fearful wrathe
of the Lorde come vpon you. Yea, or the day of
the Lordes fore diſpleaſure come vpon you.
Seke the Lorde, all ye meke parted vpon the
erth, ye that worke after his iudgement, ſeke
vprightneſſe, ſeke lawlines: that ye may be
defended in the wratheful day of the lorde. For
Gaza fhalbe deſtroyed, and Aſcalō fhalbe laid
waſt. They that caſt out Iſrael at the none
day, and Accaron fhalbe plucte vp by the rotes.
Wo vnto you that dwell vpon the ſea coſt, ye
murtherous people: the worde of the Lorde
fhal come vpon you. O Canaan thou lande of
the philiſtines, I wil deſtroi the ſo that ther
ſhal no man dwel in the any more, and as for
the ſea coſt, it fhalbe herdmens cotages, and
ſhepefoldes. yea, it fhalbe a yielō for ſuch as
remayne in the houſe of Iuda to feede their
in. In the houſes of Aſcalō fhal they couered
at nyght: for the lord their god fhal viſite them,
and turne away their captiuite. I haue herd
the reuilinge of Moab, & the blaſphemies of the
children of Ammon, how they haue thretned
my people, and magnified themſelues
within their borders: of their lande therefore as
truly as I liue ſayth the lord of hoſtes the god
of Iſrael: Moab ſhalbe as Sodoma, and Am-
mon as Gomorra, euē the heapyng vp of nettles
and a perpetual wyldernes. The reſidue
of my people ſhal ſpoile them, the remnant
of my people ſhal poſſeſſe them. Iacha. ij. b.
This ſhall happen vnto them for they haue
becauſe they haue defied thēſelues with the
lorde of hoſtes people, and magnified them-
ſelues vpon them. The Lorde ſhalbe terrible
vpon them, and deſtroy all the goddes in the
lande. And al the Iſles of the heathē ſhal wor-
ſhip him euery man in his place. Ye moreouer
alſo ſhal perceiue with my Swearde. Yea, he
ſhal ſtretche his hand ouer the north and de- Zo. xiiij. c.
ſtroy Aſſur: and ſet Nineue, yee ſhal make it
deſolate, dry and waſt. The flockes and al the
beaſtes of the people ſhal lie in the myddeſte
of it: pellicanes and Otzes ſhal abyde in the
vpper pōles of it, foules ſhalle ſyng in the
wyndowes, and rauens ſhal ſit vpon the bal-
kes, for the boordes of Cedrus trees ſhalbe
rowen downe. This is the proude cariē cie-
tie, that ſaid in her hart: I am, & there is cy
none. O how is ſhee made ſo waſte, that ma- iiij. Me. iij. a
ſter lie therin? who ſo goeth by, mocketh her Eſa. xlvj.
and pointeth at her with his finger.

The. iij. Chapiter.

Euenſong. I

Wo vnto that abhominable, filthy, & cru-
el citie, which wil not heare, nor be re-
formed. Her truſt is not in the Lorde, neither
wil ſhe hold her to her god. Her rulers with Ez. xxij. c.
in her, are as roryng lions: her iudges are as Aba. i. c.
wolues to the euening, which leaue nothing
vnbyden them til the morowe. Her prophetes
are lyght perſones and vnfaithfulle men, her
prieſtes vnhallow the ſanctuary, and do wrong
vnder the preſence of the law. But the iuſt lord
that dwelt no barr by, was among them euery
morowing dewyng them his lawe clerely, and
ceaſſed not. But the vngodly will not learne
to be aſhamed. Therefore wil I rote out this
people, and deſtroy their towres, yea, I make
their ſtreates ſo voide, that no man ſhall go
therin. Their cities ſhalbe layde ſo rome, ſo
that no body ſhalbe left, nor dwel there any
more. I ſayde vnto them, a feare me, and be con-
tent to be reformed. That their dwellynge
ſhulde not be deſtroyed, and that there ſhulde
happen vnto them none of theſe thynges wher
with I ſhal vicite them. But neuertheles, they
ſtande vp early, to folow the cluthynes of their
owne ymaginations. Therfore, ye ſhal waite
vpon me ſayth the lorde vntil the tyme that I
ſtand vpp: for I am determined, to gather the
people, and to bryng the kingdomes together Ma. i. a.
that I may powre out myne anger, yea all my Sop. i. c.
wrathfull diſpleaſure vpon them. For al the

ȝ doute, when will I cleanse the lippes of the people, that they may every one call vpon the name of the lorde, & serue hym with one lorder. Furthermore I haue subdued, and my children also whome I haue scatered abrode, shall bring me presentes beyonde the waters of Ethiopia. In that tyme thou shalt no more be confounded, because of all thyne ymaginations, where thorowe thou hast offended me: for I will take away the proude boastes of thyne honor from the, so that thou shalt no more triumphe because of my holy hyl. In the also will I leaue a small poore simple people which shall trust in the name of the lorde. The remnaunt of Israel shal doe no wyckednes, nor speake lyes: neyther shal there any deceitful tong be found in theyr mouthes. For they shall be feade, and take their rest, and no man shal make them afrayde. Geue thankes O daughter Syon, be ioyful, O Israel, reioyce and be glad de from the whole hart, o daughter Jerusalem, for the lorde hathe taken away thy punishmente, and turned backe thyne enemies. The kyng of Israell, euen the lorde him selfe is with the, so that thou needest nomore to feare any misfortune. In that tyme it shalbe saide to Jerusalem, feare not, & to Syon let not thyne handes be slacke, for the lorde thy God is with the, it is he that hath power to saue: he hath a special pleasure in the, and meruelous ioye toward the: Yea, he reioyseth ouer the with gladnes. Suche as haue ben in heauines will I gather together, & take out of thy congregation: as for the shame and reproche that hath bene layd vpon the, it shal bee farre from the. And lo, in that tyme wil I destroye all those that vexe the: I wil helpe the lame, and gather vp the cast away: yea, I wyl get them praise and honour in all landes, where they haue ben put to shame. Euen the same tyme wyll I bryng you in, and at the same tyme wyl I gather you. I will get you a name, and a good reporte among all people of the earthe, when I turne backe your captiuitie before your eies, saith the Lorde.

Thende of the prophecy of Sophony.

The boke of the prophete Aggeus.

The. i. Chapiter.

In the seconde yere of kyng Darius, in the sixth moneth the first day of the moneth came the worde of the lorde by the prophete Aggeus, vnto Zorobabel, the Sonne of Salathiel the prince of Juda, & to Jesua the sonne of Josedech the hie priest saieng. Thus saith the Lorde of hostes, and saith: This people doth say. The tyme is not yet come to buylde vp the lordes house. Then spake the lorde by the prophete Aggeus, and sayde. Is your selues can ȝou tyme to dwell

Jeremy. i. b.

Zepha. iii. a.

Zepha. iii. b.

Ezech. xxxvi. b. Dan. ix. c.

Ezech. xxxvi. b.

Zepha. iii. c.

Zepha. iii. d.

Zepha. iii. e.

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Zepha. iii. iii

saith the Lorde of Hostes. The syluer is myne, and the golde is myne saith the Lorde of Hostes. Thus the glory of this last house, shalbe greatter then the first, saith the lorde of Hostes, and in this place will I geue thee peace, saith the Lorde of Hostes. The fyue and twentie day of the .ix. moneth, in the .ij. yere of kyng Darius, came the worde of the lorde vnto the Prophet Aggeus, saieng. Thus saith the lord God of hostes. Aske the priestes concernyng the lawe, and say * yf one beare holy flesshe in his cote lappe, and with his lappe do touche the breade, potage, wine, oyle, or any other meate, shall he be also holy? The priestes answered and saide: Nay. Then saide Aggeus: Now, yf one beyng defiled with a deadde carkase touche any of these: shalle it not be vncleane? The priestes gaue answere, and said, yea, it shalbe vncleane. Then Aggeus answered and said, euen so is this people and nation before me saith the Lorde: and so are all the workes of their handes, yea, and all that they offre is vncleane. And now I pray you consider from this day forthe, and howe it hathe gone with you afore, or euer there was layde one stone vpon an other in the temple of the lorde: that when ye came to a corne hepe of .xx. bushels there were scarce ten: * and that when ye came vnto the wyne presse, for to powre .l. pots of wyne, there were scarce .xx. For I smote you with heate, blasting and haylestones, in all the labours of your handes, yeat was ther none of you, that would turne vnto me saythe the lorde. Consider then from this day forth and afore, namely from the .xxiiij. day of the .ix. month, vnto the day that the foundacion of the Lordes Temple was layde, marke it welle, * is not the seede yet in thy barne? haue not the vynes, the figgetrees, the pomegranates, and olyne trees, hetherto yet vntrutefull, but fro this day forth, I shal make them to prosper. Moreouer the .xxiiij. day of September, came the worde of the lorde vnto Aggeus againe saieng. Speake to Zorobabel the prynce of Juda, and say, I wil make bothe heauen and earth and ouer throwe the seate of the kyngdomes, Yea, and destroye the myghtye kyngdome, of the Heythen. I wyl ouerthrowe the Charioters, and those that sit vpon the, so that both horse & man shal downe, euery man thorow hys neighbours sweard, and as for the o Zorobabel saith the lord of hostes, thou sonne of Salathiel my seruant. I wil take the saith the lord, at the same time, & make the as a seale, for I haue chosen the, saith the lord of hostes.

The ende of the prophecy of Aggeus.

The boke of the prophete Zachary. The .i. Chap.

In the viij. moneth, in the .ij. yere of kyng Darius came the lorde of the lord vnto the sonne of Addo the prophete, saieng: The lord hath bene sore displeased, at your forefathers. And say thou vnto them: Thus saith the lord of Hostes: * Turne ye vnto me saith the lorde of hostes, and I wyl turne me vnto you, saith the lord of hostes: * Be ye not lyke your forefathers, vnto whome the prophetes cried afore time, saieng: Thus saith the lord god of hostes: * Turne you from your euelle wayes and wycked ymaginations. * But they would not heare nor regard me, saith the lord: what is now become of your forefathers? and the prophetes: are they yet lyue? But did not my wordes and statutes, which I commaunded by my seruaunts the prophetes vnto your forefathers: vppon this, there gane answer and said, lyke as the lorde of hostes deuised to do vnto vs, according to our wicked wayes and ymaginations, euen so hath he delt with vs. Vpon the foure and twentye daye of the eleuenth moneth, which is the moneth Sebah, in the seconde yeare of Darius, came the worde of the Lorde vnto Zachary the sonne of Barachias, the sonne of Addo the prophet saying, I saw by nyght, & lo there sate one vpon a * reede horse, and rode stylle among the Myrte trees, that were benethe vppon the grounde. And behinde hym were there reedde speckled, and whyte Horses. Then sayde I, O my Lorde, what are these. And the angel that talked with me, sayde vnto me. I wylle shewe thee what these bee. And the man that rode amonge the Myrte trees, answered and said. These are they whome the lord hath sent to go through the world. And they answered the angel of the lorde, that rode among the myrte trees, & said. We haue gone through the whole worlde: behold all the worlde dwelleth at ease & are quiete. Then the Lordes angel gaue answere and said, o lorde of hostes how long wylt thou be vnmercifull to Jerusalem, and to these Cities of Juda? * with whome thou hast bene displeased now these .lxx. yeres. So the lord gaue a louyng & comfortable answer vnto the angell that talked with me. And the angel that commoned with me, sayd vnto me. Cry thou and speake. Thus saith the lorde of hostes. I am exceedyng zelous ouer Jerusalem and Syon, and am sore displeased at the careles Heathen, for where I was but a lytle angry, they bidde their will that I myght destroy them. Therefore, thus sayth the Lorde, I wille turne mee againe in mercye towardes Jerusalem, so that my house shalbe builded in it sayeth the Lorde of Hostes, yea, and the plummette shalbe layde aboue in Jerusalem. Yet also, saye speake. Thus sayeth the LORDE of Hostes: My Cities shalbe in good prosperitie agayne, the LORDE shalle yet comforte Syon, and

Jer. xxxi. Mala. iii. b. Je. xliij. pc. lxxviij. Ose. xiij. Zob. xiij. b. Jose. xliiij. a.

Zac. vi. a. Zac. vi. a.

Jer. xxb. xxij. i. Esd. i. a.

and saw, and beholde. iiij. hornes. And I saide vnto the Angel that talked with me, what bee these, he answered me. ⁴ These are the hornes which haue scatred Juda, Israell, and Jerusalem abrode. And the Lorde shewed me foure carpenters. Then sayde I: what will these do? He answered & said. Those are the hornes which haue so scrawed Juda abrode, that no manne durst lift vp his head. But these are come to fraie them away, and to cast oute the hornes of the Gentiles, whiche lifte vppe their horne ouer the Lande of Juda, too scattre it abrode.

Daniel. viij. d.

¶ The. v. Chapitre.

Eyet myne eies againe, and loked: and beholde, ⁴ a man with a measure lyne in his hande. Then saide I: whether goest thou? and he saide vnto me, to measure Jerusalem, that I may se how long and how brode it is. And beholde, the Angel that talked with me, went his way forth. Then went there out another angel to mete him, and said vnto him: Runne speke to this yong manne and say, Jerusalem shalbe inhabited without any wal, for the very multitude of people and cattall that shalbe therin⁴. Yea, I, my self saith the lorde will be vnto her a wal of fyre rounde about, & will bee honoured in her. ¶ Get you forth, & flie from the lande of the north, saith the lord, yee, ⁴ whom I haue scatred into the. iiij. windes vnder heauen, saith the lorde. Saue thy self O Syon thou that dwellest with the daughter of Babilon, for thus saith the lord of hostes. After that glorious powre hath he sent mee out to the Heathen whiche spoiled you, for ⁴ whoso toucheth you, shal touche the aple of his own eie. Beholde, I will lift vppe my hande ouer them: * so that these shalbee spoiled of those whiche afore serued them, and yee shall know that the lord of hostes hath sent me. Be glad & reioyce o daughter of Syon: for lo, * I am come to dwel in the midden of the, saithe the Lorde, at the same tyme, there shal many heathen cleaue to the lorde, and shal be my people. Thus will I dwel in the midden of the & thou shalt know that the Lord of hostes hath sent me vnto the. The lorde shal haue Juda in possession for his parte in the holye grounde, & shal chose Jerusalem yet againe. * Let al flesh be stil before the lord, for hee is risen oute of his holy place.

Genesong. A. with this chapiter and the nexte folowing. Esa. xliij. a. Apocal. xxi. c. Deu. iiij. d. Zacha. ij. a. b Jer. xxij. b. Jeremie. j. a. xij. d. xxx. c. Esa. xlv. b. Exo. xxiij. a. Ca. xiij. a. Esa. xxv. Mat. xxviij. c. Osee. i. a.

¶ The. vj. Chapitre.

Jlyft shewed me Jesua the high priestes, standyng before the aungel of the Lorde * and Satan stode at his right hande to resist him. And the Lorde said vnto Satan, the lord reproue the thou Satan, ye the lord that hath chosen Jerusalem reproue the. Is not this a brand taken out of the fire? Now Jesua was clothed in vncleane raiement, and stoode before the Aungel, which answered and sayde, vnto those that stode before him, take awaye the foule clothes from him. And vnto him he sayde. Beholde I haue taken away thy synne from the, and will decke the with chaunge of raiment. He sayde moreouer. Set a faire miter vpon his head. So they set a faire miter vpon his heade, and put on clothes vpon him, and the Angel of the lorde stode there. Then the angel of the Lorde testified vnto Jesua, and spake, thus saith the lord of hostes. If thou wilte walke in my wayes, and keepe my watch: thou shalt rule my house, and kepe my courtes, & I wil geue the place among these that stand here. Heare o Jesua thou hy priest thou and thy frendes that dwell before thee, for they are wonderous people. Behold, I wil bryng furthe * the braunche of my seruaunte for lo, the stone that I haue laid before Jesua vpon * one stone shalbe vij eies. Behalde I wil hew hym out saith the Lorde of hostes, and take away the synne of the lande in one daye. Then shal euery man call for his neighbour vnder the vyne and vnder the figge tree saith the Lorde of hostes.

Zach. iij. a. Jere. xxiij. b and xxiij. a Zach. vi. b. * Ec. xxxij. c i. Det. ij. C. D Esay. iij. a. Jere. xxiij. b and xxiij. a Zach. vi. b. * Ec. xxxij. c i. Det. ij.

¶ The. iiij. Chapitre.

Jnd the Angell that talked with me, came againe, and waked me vp, as a man that is raised out of his slepe, & saide vnto me, what seest thou: and I said I haue loked, & whold, a candlestycke all of golde with a boule vpon it, and his seuē lampes therin, and vpon euery lampe seuen stalkes. And two Olyue ⁴trees thereby, one vpon the ryght syde of the boule, and the other vpon the left syde, so I answered & spake to the angel that talked with me, saieng o my lord what ar these, thangel that talked with me answered & said vnto me: knowest thou not what these be? And I said no my lord he answered & said vnto me: this is the word of the lorde vnto Zorobabel, saiyng ⁴ Neither thorow an hoste of men nor thorow strength but thorow my spirit, saith the lord of hostes. What art thou thou greate mounteine, before Zorobabel? thou must be made euē. And he shal bryng vp the first ⁴stone, so that men shal cry vnto hym, good lucke, good lucke. Moreouer the woorde of the Lorde came vnto mee, saieng. ⁴ The handes of Zorobabel haue laid the foundacion of this howse, his handes also shal finish it, ⁴ that ye may know that the lord of hostes hath sent me vnto you. For he that hath ben displesed a litle season shal reioyce when he seeth the tinne weight in Zorobabels handes. These seuen eies are the loyes which go thorough the whole worlde. Then answered I, and said vnto hym: what are these two olyue trees, vpon the ryght and lefte syde of the candlestycke? I spake moreouer, and sayde vnto hym, what be these two Olyue braunches (whiche through the two golden pypes) empty them selues into the golde? he answered me and saide: knowest thou not what these bee. And I saide, no, my Lorde. Then sayde he: ⁴ These are the two Olyue braun-

Zach. iij. a. The. xxviij. day. Watting both this chapiter, and the nexte folowing. prayer on the natiuitie of S. Jhon Baptist Euensong. ⁴ Apo. xi. a. D Esay. xi. a. C Esay. xxviij. c Philipp. i. a. Deu. xvii. b. D Apo. xi. a.

UMI

ches, that stand before the ruler of the whole yearthe. ¶ The.v. Chapitre.

SO I turned me, lyftyng vp myne eies, and looked, and beholde a flyeng booke, and hee sayde vnto mee, what seeste thou? I answered, I see a flieng booke of twentye cubites long and tenne cubites broade. Then sayde hee vnto mee: This is the curse that goeth furthe ouer the whoole yearthe, for all theues shalbe iudged after this booke, and all sweaters shalbee iudged according too the same, and I wyl bryng it furth (saith the lord of hoostes) so that it shall come to the house of hym that falsely sweareth by my name, and shal remaine in hys house, & consume it, with the tymber and stones therof. Then the aungel that talked with me went furth, and sayde vnto mee, lyft vppe thyne eies, and see what is this that goeth forth? and I sayde what is it. He answered: this is a measure goyng out. He saide moreouer, Euen thus are theye that dwel vpon the whole yearth, to loke vpon and beholde there was lyft vp a talent of lede & lo a wom̃ sate in the middest of the measure and he sayde, this is vngodlines. So he cast her into the middest of the measure, and throw the lompe of leade into the mouth of the measure. Then I lift vp myne eies, and loked: and beholde there came out two weomen, and the wynde was in theire wynges, for they hadde wynges lyke the wynges of a storke, and they lift vp the measure betwixte earth and heauen. Thenne spake I to the aungelle that talked with me, whither wil these beare the measure and he sayd vnto mee, into the lande of Synear to buylde theym an house, whiche when it is prepared, the measure shalbe set there in his place. The.vi. Chapitre.

AGAIN I turned mee lyftyng vppe myne eies, and looked, and beholde, there came foure Charriottes, oute from betwyxte twoo Hylles, whyche Hylles, were of Brasse. In the fyrste Charriotte were redde * Horses. In the seconde Charriotte were blacke Horses. In the thyrde Chariotte, were whyte Horses. In the foure the Charyotte, were Horses, of dyuerse colours, and strong. Thenne spake I and sayd vnto the Aungelle that talked with mee: O Lorde what are these? The Aungelle answered and sayde vnto mee. * These are the foure wyndes of the heauen, whyche bee come forth to stande before the Ruler of all the earthe. That with the blacke Horse, went into the land of the northe, and the white followed them, and the speckled horses went furth toward the south. These horses were very strange, and went out, and sought to go and take their iourney ouer the whole earth. And he sayde get you hence and go thorowe the worlde, for they went thorowe the worlde. Then cried he vpon mee, and spake vnto mee, saying: beholde these that go toward the north land (let my wrathe in the north country. And the woorde of the Lorde came vnto mee, saying: Take of the prisoners, that are come from Babilon: namely Heldai, Tobiah, and Idaia, and come thou the same day, and go vnto the house of Iosiah, the sonne of Sophony. Then take golde and siluer, and make crounes therof, and set them vpon the headde of Iesua, the sonne of Iosedech, the high priest and speake vnto hym. Thus saith the lorde of hoostes, Beholde, the man whose name is * the braunche, and hee that shal spryng vppe a. Esa. ix. d. pſ. cxxvij. a
after hym, * shal builde vppe the temple of the lord, yea, euē he shal buildv the temple of the lorde. * He shal beare the praise, he shal sytte vpon the Lordes trone, and haue the domination. * A preest shal he be also vpon hys trone, and a peaceable counsail shalbe betwixt them bothe. And the crounes shalbe in the temple of the Lorde, for a remembraunce vnto Helem, Tobiah, Idaiah, and Hen, the sonne of Sophony and suche as be farre of, shal come & build the temple of the lorde, that ye may know how that the Lorde of hoastes hath sent mee vnto you. And this shal come to passe, yf ye wil herken diligentlye, vnto the voyce of the Lorde, your God. ¶ The.vij. Chapitre.

IT happened also in the.iiij. yere of kyng Darius, that the woorde of the Lord came vnto Zacharye, in the fourth day of the.ix. moneth, whiche is called, Casleu: what time Sarasar and Rogomelech, and the men that were with them sent vnto Bethel to pray before the lorde, and that they shoulde saye vnto the priestes whiche were in the house of the lorde of hostes, and to the prophetes. Shulde I wepe in the * fifth moneth, and abstaine as I haue done now in certaine yeres? Then came the woorde of the lorde of hostes vnto me saying: speake vnto al the people of the land, and to the priestes, & saye, when ye fasted & mourned in the fifth * and seuenth month (now this lxx. yeares) didde ye fast vnto me? when ye did eate also & drynke, did you not eate and drynke for your owne selues? Are not these the woordes whiche the lorde spake by hys prophets afore tyme when Ierusalem was yet enhabited and welthy, & the cities rounde about her? when there dwelt men, both towarde the Southe, and in the plaine countries? And the woorde of the lorde came vnto mee saying: Thus saith the lorde of hostes. * Execute true Iudgement: shew mercy and louyng kindnesse: euerye manne to hys brother. Oppresse the Widowe, the Fatherlesse, the Straunger and poore no wronge, and lette no manne imagine euel against his brother in his hart. * Neuertheles, they wold not take hede, but turned their backes, & stopped their eares, that they shulde not heare: Yea, their mawe their

a. C
Zach. vij. a.
Exod. xxij. a.
Leuitic. xxi. a
Iob. xxiij. a
Ieremy. xxij. not
Iermy. vj. c.

heare the law and woordes,* whiche the Lord of hoastes sente in hys holye spyrite by the C Prophetes afore tyme. Wherefore the Lorde Jnn.xi.b. of Hoastes was verye wrothe at theym. And thus is it come too passe * that lyke as hee spake and they woulde not heare, euen so they cried, and I woulde not heare (sayth the lord of Hoastes:) but skattered theym amonge alle Gentiles whome they knewe not. Thus the lande was made so desolate that there trauailed no man in it, neyther to, nor fro: for that pleasaunt lande was vtterly layed waste.

Gen.long.A

The viii. Chapiter.

SO the woorde of Lorde the came vnto me saieng: Thus saith the Lord of Hoastes I was in a great zelouse ouer Syon: Yea I haue bene very zelous ouer her in a great displeasure. Thus saithe the Lorde of Hoastes. Exa.i.d. I wyll turne mee agayne vnto Syon, and wyll dwelle in the middeste of Jerusalem: * so that Jerusalem shalbee called a faithfull and true citie, the Hylle of the Lorde of Hoastes. Yea, an holy Hylle. Thus saithe the Lorde of Hoastes. There shalle olde menne, and wemen dwelle agayne, in the Streates of Jerusalem, yea, suche as goo with Staues in their handes for very age. The streates of the Citie also shalbe ful of yongue boyes and B Zach. xiii.d. damoselles, playeng vpon the stretes. Thus saithe the Lorde of Hoastes, if the residue of this people thinke it impossible in these daies * thoulde it therefore bee impossible in my syghte, saythe the Lorde of Hoastes? Thus saith the Lorde of Hoastes: Beholde, I wyll deliuer my people from the lande of the Easte and Weste, and wyll bryng them againe, that Jerem. xiii.c. they may dwell at Jerusalem.* They shalbee Zach. viii.c. my people, and I wille bee their GOD, in Ezech. xxi.c. truthe, and righteousnesse. Thus saythe the Lorde of Hoastes. Lette youre handes bee strong, ye that nowe heare these woordes by the mouthe of the Prophetes, whiche bee in these dayes, that the foundacion is layed vpon the Lorde of Hoastes house, that the temple may be builded. For why before these dayes, Agge.i.a. * neyther menne, nor cattalle coulde wynne any thynge, neither might any manne come in, and oute, in resse for trouble, but I lette euery manne go against hys neighbour. Neuertheless, I wylle now intreate the residewe of thys people nomore as afore tyme, Agge.ii.a. saythe the Lorde of Hoastes: * but their shalbee a seede of peace, the vyneyarde shalle geue her fruite, the grounde shalle geue her encrease, and the Heauens shalle geue their dewe, And I shalle cause the remnaunte of thys people, to haue all these in possession: And it shalle come to passe, that lyke as yee weare a curse among the Heythen, O yee house of Juda, and yee house of Israelle, Euen so wylle I deliuer you, that ye shalbe a blessyng

For thus saithe the Lorde of Hoastes: Like as I deuised too punnishe you, what tyme you fathers prouoked mee vnto wrathe, saith the Lorde of Hoastes, and thereof not. Euen so am I determined nowe in these dayes, for to doue well vnto the house of Juda and Jerusalem, therefore, feare yee not. Nowe the not thynges that ye shal do are these:* Speake Ephe.iiii.c. euery man the truthe vnto his neighboure, ex- Zachar.viii.a ecute iudgement truely and peaceably wythin Malo.i.b. your portes, none of you imagine euell in his heartte agaynste hys neighboure, and loue no false othes: for al these are the thynges that I hate saith the Lorde. And the woorde of the Lorde of Hoastes came vnto me, saiyng: thus sayeth the Lorde of Hoastes. The fast of the fourth moneth, the fast of the fifth, the fast of the seuenth, and the fast of the tenth, shalbe ioy and gladnes, and prosperous high feastes vnto the house of Juda: only loue the truthe & peace. Thus saith the Lord of Hoastes: There Not shall yet come people, and the inhabitours of Esa.ii.e many cities, and they that dwelle in one citie shal go to an other saieng,* Vppe lette vs go pse.cxxii.a. praye before the Lorde, lette vs seeke the Lor- Jere.xxxi.at de of Hoastes, I wyl go with you: yea muche and myghty people, and myghty Heythen shal come and seke the Lorde of Hoastes at Jerusalem, and to praie before the Lorde. Thus sayth the Lorde of Hoastes: In that tyme shal tenne menne (out of all maner of languages of the Gentiles,) take one Jewe by the hemme of hys garment, and say, we wylle goo myth you, for we haue hearde that God is among you.

The ix. Chapitre.

THE woorde of the Lorde shalbee receiued The.xxx.bar Mattin.A. that Adrache, and Damascus shall bee hys Offeryng: for the eies of all menne and of the tribes of Israelle, shalle loke vppe vnto the Lorde: The borderes of Hemah shallbe harde thereby: Tirus also, and Sydon, for their Joel.iii.a. are very wyse:* Tirus shalle make her selfe strong, heape vp Syluer as the Sande, and Golde as the clay of the Streates. Beholde, the Lorde shall take her in, and haue her in possession:* he shall smyte downe her power Exod.xiiii.c into the sea, and she shalbe consumed with fire. Hyre shalle Ascalon see, and bee afrayed.* Jer.xlvii.a. Gaza shalbee very sory, so that Accaron also Amos.i.b. because her hope is come too confusion. For the king of Gaza shal perysshe, and at Ascalon Note.yn. shal no man dwel. Strangers shal dwel at Asdod, and as for the pryde of the philistines, I shal rote it out. Their blouddy wil I take away from their mouth, & ther abhominations from emong ther tethe. Thus shal they be left for our god, yea, they shalbe as a prince in Juda, & Accaron like as a Jebusite. And so wil I compas my hous round about with men of war goyng to & fro, that no oppressour come vpon them any more. For that haue I sen now with mine eies. Reioyce thou greatly o daughter of

be glad. O daughter Jerusalem: For lo, thy kyng commeth vnto the, euen the righteous and sauiour: lowly and simple is he, he rideth vpon an asse, and vpon the foale of an asse. I will roote out the charettes from Ephraym, and the horse from Jerusalem, the battaile bowes shalbe destroied. He shal geue the doctrine of peace vnto the Heathen, * & his dominion shalbe from the one Sea to the other, and from the flouds to the ende of the worlde. Thou also thorow the bloude of thy couenaunt, shalt let * the prisoners out of the pitte, wherin is no water. Tourne ye nowe to the stronge holde ye that be in prison, and long sore to be deliuered. And this daye I bringe the woorde, that I will rewarde the double againe. For Juda haue I bente as a bowe for me, and Ephraym haue I filled. Thy sonnes, O Syon will I raise vp against the Grekes, and make the as a Gyauntes swerde. The Lord God shalbe seene aboue the, & his darte shal go forth as the lightenyng.

The Lorde God shal blowe the trompet, and shal come forth as a storme out of the South.

D. The Lorde of hostes shal defende them, thei shal consume & deuoure, & subdue them with * lynge stones. Thei shal drynke & rage as it were thorow wyne. Thei shalbe filled lyke bassins & as the hornes of the alter. The lord their God shal deliuer them in the day as the flocke of his people. For as precious stoones of a diademe thei shalbe set vp ouer his lande. O how prosperous & goodly a thyng shal that be? The corne shal make the young men cheerfull, & the newe wyne the maidens.

The. x. Chapitter

Pray the Lord then by times for to geue the latter raine, * so shall the Lorde make bright cloudes, and geue you raine enough for al the encrease of the felde. For vaine is the answere of idolles. The soothsayers se lyes, and tel but vaine dreames, the comforte that thei geue is nothyng worth. Therfore go thei astraie lyke a flocke of shepe, and are troubled, because thei haue no * shepeherde. My wrathful displeasure is moued at the shepeherdes, and I will visite the goates. For the Lorde of hostes will graciously visite his flocke the house of Juda, and holde them as a goodly faire horse in the battaile. Out of Juda shall come the helmet * the nayle, the battail bowe, and al the Princes togethre. Thei shalbe as the Gyauntes, which in the battaile treade downe the myre vpon the stretes. Thei shall fighte, for the Lorde shalbe with them, so that the horsemen shalbe confounded. I will comforte the house of Juda, and preserue the house of Joseph. I will bringe them also, for I pitie them, and thei shalbe lyke as thei were, when I had not caste them of. For I the Lorde am their

as a giaunt, and their hart shal be chereefulle as through wyne: yea their children shal see it and be gladde, and their hart shalle reioyce in the lord. I wil blow for them, & gather them together, for I wil redeme them. They shalle encreace, as they encreased afore. I wil sow them among the people, that they may think vppon mee in farre countries: they shall lyue with their children, and turne againe. I wyll bryng them agayne also out of the land of egipt, and gather theym out of Assiria. I wyll carye theym into the lande of Gilead, and to libanus, & there shal want nothing. He shall go vpon the sea of trouble, and smyte the sea wawes, so that all the floudes shalbee dried vp. The proude boastyng of Assur, shalbe cast downe, and the scepter of Egipt shalbee taken away. I will comforte theym in the lorde, that thei may walke in his name, saith the Lorde.

The. xi. Chapitter

Open thy dores, o Libanus, that the fyre may consume thy Cedre trees. Houle ye The.i. dale
ye firre trees, for the Cedre is fallen, yea all Wa.
the proude are wasted away. Houle O ye Oke trees of Basan, for the mighty strong wood is cut downe. Wen may heare the shepeheardes mourne. for their glory is destroied. Wen may heare the Lyons whelpes rore, for the pryde of Jordan is wasted away. Thus saith the lorde my God, Fede the shepe of the slaughter, whiche shalbe slaine of those that possesse thē, yet thei take it for no synne, but thei that sel them say: The lorde be thanked I am ryche: yea, their owne shepeherdes spare thē not. Therefore wylle I no more spare those that dwelle in the land, saith the lorde but lo, I wil deliuer the people euerye manne euery one into hys neighbours hande, and into the hande of his kynge. That theye maie smyte the lande, and out of their handes wyll I not delyuer them. I my selfe fed the slaughter shepe, (a poore flocke verely) and toke me two staues, thone is called louyng kyndnes, the other is called destroyer, and so kept the shepe. Thre shepheardes I put out of office in one moneth, for I myght not away with the neythee had they any delite in me. Then sayd I: I wyl fede you no more, * (the thyng that Apo:xvij.c.
dieth, let it die: and that that wyll perysshe, let it perish, and let the remnaunt eate, euerye one the fleshe of hys neighboure. I toke also my louyng meke staffe and brake it, that I might disanul the * couenaunt whiche I made with Ose.i.b.
al people. And so it was broken in that daye.

Then the poore simple shepe that had aretyne C
vnto me, knewe that thy that it was the worde of the lorde. And I sayde vnto the: if ye think it good, bryng me my wages, yf no, then leaue. math.xxvij.c
So then they weyed downe thirty Syluer peuce, the value that I was prised at. And the lord said vnto me, cast it vnto the potter (a go

D. I toke the .xxx. syluer penys, and cast them to the potter in the house of the Lorde. Then brake I myne other staffe also, (namely destroyer:) that I might loose the brotherhede betwixt Juda and Israel. And the Lord said vnto me: Take the also the tacle of a foolish shepherde: for lo, I wil raise vp a shepherde in the lande, whiche shal not seke after the thynges that be lost, nor care for suche as go astray, he shall not heale the wounded, he that not norisshe the thyng that is whole: but he shall eate the flesshe of suche as be fat, and teare their clawes in peces. O ydole shepherde that leaueth the flocke: the sweord shal come vpon his arme, and vpon his right eye. His arme shalbe cleane dried vp, and his right eye shalbe sore blynded.

The .xj. Chapiter.

THe heuy burthen whiche the Lorde hath deuised for Israel. Thus saith the Lord * which spreade the heauens abrode, laide the foundation of the yerth, ‡ and geueth man the breath of lyfe. Beholde, I will make Jerusalem a cuppe of surfette, vnto all the people that are rounde about her. * Yea Juda hym selfe also shalbe in the siege against Jerusalem. At the same tyme will I make Jerusalem an heuy stone for al people, so that al suche as lifte it vp, shalbe torne and rent: and al the people of the yearth shalbe gathered together against it. * In that day saith the Lord I wil make al horses abashed, and those that ryde vpon them to be out of their wittes, I wil open myne yes vpon the house of Juda, and smite all the horses of the people with blyndnesse. And the Rulers of Juda shall say in their hartes: The enhabiters of Jerusalem shal geue me consolacion in the Lord of hoostes their God. In that tyme will I make the Rulers of Juda lyke an hote burnyng ouen with wood, and lyke a trestet of fire among the strawe, so that thei shal consume al the people rounde about them, both vpon the right hande and the lefte. Jerusalem also shalbe enhabited againe: namely in the same place where Jerusalem standeth.

C. The Lorde shal preserue the tentes of Juda lyke as afore tyme, so that the glorie of the house of Dauid, and the glorie of the citezyns of Jerusalem shalbe but litle regarded, in comparison of the glory of Juda. In that day shal the Lorde defende the citezyns of Jerusalem, so that the weakest then among them shalbe as ‡ Dauid: & the house of Dauid shalbe lyke as Gods house, and as the Aungel of the Lord before them. At the same tyme will I go about to destroie all suche people as come against Jerusalem. Moreouer vpon the house of Dauid, and vpon the citezyns of Jerusalem * will I powre out the spirite of grace and compassion, so that thei shal lo-

mal be wepe hym as mennis mourne for their only begotten sonne: yea, and be sory for hym as men are sory for their first childe. * Then shall there be a great mournyng at Jerusalem: ‡ lyke as the lamentacion at Adremmon in the felde of Waggadon. And the lande shal bewaile euery kynred by them selues alone and their wyues by them selues. The kynred of the house of ‡ Nathan by themselues. The kynred of the house of Dauid them selues alone, and their wyues by them selues. The kynred of the house of Leui them selues alone, and their wyues by them selues. The kynred of the house of Semei themselues alone, and their wyues by themselues. In lyke maner all the other generacions euery one by them selues alone, and their wyues by them selues.

The .xij. Chapiter.

IN that tyme shal the house of Dauid and the citezyns of Jerusalem haue an open * wel, to wash of synne and vncleannesse. And then (saith the Lorde of hoostes.) ‡ I wil destroye the names of the ydolles out of the lande: so that thei shal nomore be put in remembraunce. * As for the false Prophetes also, and the vncleane spirite, I shal take them out of the lande. So that if any of them prophecy any more, * his owne father and mother that begat hym, shal say vnto hym: thou shalt dye, for thou speakest lyes vnder the name of the Lorde: yea, his owne father and mother that begat hym shall wounde hym, when he prophecieth. And then shall those Prophetes be confounded, euery one of his vision when he prophecieth: neither shall they weare sackclothes any more, to deceiue men withall. But he shalbe faine to say: * I am no Prophete: I am an househande man, for so I am taught by * Adam fro my youth vp. And if it be said vnto him: how came these woundes then in thyne handes? He shal answere. Thus am I wounded in the house of myne owne frendes. Aryse, O thou sweorde vpon my shepeherde, and vpon the Prynce of my people, saith the Lorde of hoostes. Smyte * the shepeherde, & the shepe shalbe scattered abrode: and so I will turne myne hande to the litle ones. And it shall come to passe (saith the Lorde:) that in all the lande two partes shalbe rooted out, * but the thirde parte shall remaine therin. ‡ And the same thirde parte will I bryage therowe the fyre, and will clense them as the siluer is clensed: yea, and trie them lyke as golde is tried. * Then shal thei cal vpon my name, and I wil heare them: I wil say: it is my people. And thei shal say: Lorde my God.

The .xiij. Chapiter.

BEholde, the day of the Lorde commeth that thou shalt be spoiled and robbed,

D.
Luk. xxiij. c.
§. Pa. xxxb. c
§. Re. xxi. a.
The. j. day
A. Wattyns.
Eze. xlvii. a.
Zach. xiiij. b.
Jho. xix. b.
‡ Esa. j. c.
Eze. xxx. c.
* Jer. xiij. c.
not
Deu. xiij. b.
D.
Amos. vj. c.
Gen. iij. b.
C.
Ps. xxxvj. c
Mark. xiij. b
Amos. ix. b.
‡ Job. xiij. a.
Esa. xlviij. a.
Zach. xiij. a.
xxi. c. xxvj. b
Pet. i. b.
* Sap. iij. a.
Num. xxix. b
Deu. vij. a.
A. Euentyng.

to fight against Jerusalem, so that the citie
shalbe wonne, the houses spoiled, & the wo-
men defyled. The halfe of the citie shal go a-
way into captiuitie, and the residue of the
people shal not be caried out of the citie. Af-
ter that shall the Lorde go forthe to fight a-
gainst those Heathen, as men vse to fight in
the day of the battel. This shal his feete stãde
vpon the mount Oliuete, that lieth vpon the
East syde of Jerusalem. And the mount Oli-
uete shal cleue in two, Eastwarde, and West-
warde, so that there shalbe a greate valley,
and the halfe mount shal remoue towarde the
North, and the other towarde the South.
And ye shal fle vnto the valley of my hylles,
for the valley of the hilles shall reache vnto
Azal. Yea, ye shal fle, lyke as ye fled for the
yearthquake in the dayes of Oziah kyng of
Juda. And the Lorde my God shall come, and
al sainctes with him. In that day shal it not
be light, other cleare or dymme. This shal
be that speciall day which is knowen vnto
the Lorde, neither day nor nighte, but about
the euenyng tyme it shalbe lighte. In
that tyme shall there waters of lyfe runne out
from Jerusalem: the halfe parte of them to-
warde the East Sea, and the other halfe to-
warde the vttermost Sea, and shall continue
both Somer and wynter. And the Lord hym
self shalbe kyng ouer all the yearth. In
that tyme shall there be one Lorde onely, and his
name shalbe but one. Men shall go about the
whole yearth, as vpon a eyelde from Gibea to
Rennon, and from the South to Jerusalem.
The shalbe set vp, and inhabited in peyplace
from Ben Jamyns porte, vnto the place of
the first porte, and vnto the corner porte: and
from the towre of Hananeel, vnto the kyn-
ges wyne presses. There shal men dwel, and
there shalbe nomore curssyng, but Jerusa-
lem shalbe safely inhabited. This shalbe the
plage, where with the lord wil smite al peo-
ple, that haue fought against Jerusalem. Ra-
mely, their flesshe shal consume away, though
they stande vpon their feete, their eyes shalbe
corrupt in their holes, and their tongue shal
consume in their mouth. In that day shall the
Lord make a greate sedicion among them, so
that one man shal take another by the hande,
and laie his handes vpon the handes of his
neighboure. Juda shall fight also against
Jerusalem, and the goodes of al the Heathen
shalbe gathered together round about: golde
and siluer, and a very great multitude of clo-
thes. And so shal this plage go ouer horses,
mules, camels, asses, and al the beastes that
shalbe in the host, like as vonder plage was.
Euery one that remaineth then of al the peo-
ple, which he came against Jerusalem, shal go
vp easly, to worship the kyng (euen the lord
of hostes) & kepe the feast of tabernacles.
And who that generacion vpon the yearth

goeth not to Jerusalem for to worship the
kyng (euen the Lorde of hostes) vpon the
same shal come no raine. Yf the kynred of E-
gypte go not vp, & rome not, it shal not raine
vpon them neither. This shalbe the plage
where with the Lorde wil smite al the Hea-
then, that come not vp to kepe the feaste of
tabernacles. yea, this shalbe the same plage
of Egypte and the same plage of al people
that go not vp to kepe the feaste of taberna-
cles. At that tyme shall the rydyng gere of
the hostes be holy vnto the Lorde, and the
kettles in the Lordes house shalbe lyke the
bacens before the aulter: yea, all the kettles
in Jerusalem and Juda, shalbe holy vnto the
Lorde of hostes, and al they that sea offryn-
ges, shall come and take of them, and dight
them therein. And at that tyme there shalbe
no mo Cananites in the house of the Lorde
of hostes.

¶ The ende of the prophesy
of Zacharye.

¶ The booke of the Pro-phete Malachy.

¶ The first Chapiter.

THe heauy burthen which the
Lorde speweth against Israel
by Malachy. I haue loued you,
saith the Lorde, and yet ye say:
Wherein hast thou loued vs?
* Was not Esau Jacobs bro-
ther, saith the Lorde? yet haue I loued Ja-
cob, and hated Esau: * yea, I haue made his
hilles wast, and his heritage a wildernesse
for dragons. And though Edom saide: wel,
we are destroyed, we wil go bvilde vp again the
places that be wasted, yet (saith the Lord of
hostes) * what they builded, that brake I
downe: so that it was called a cursed lande,
and a people, whome the Lord hath cursed
angry with al. Your eyes haue seene it, and ye
your selues muste confesse, that the Lorde
hath brought the lande of Israel to greate
honoure. * Shoulde not a sonne honoure his
father, and a seruaunt his maister? * Yf I be
none a father, where is myne honoure? Yf I
be the Lorde, where am I feared saith the
Lord of hostes? Now to you Priestes, that
despise my name. And if ye say: wherein haue
we despyced thy name? In this, that ye offre
vncleane breade vpon myne aultar. And ye ye
wil say: wherin haue we offred any vncleane
thyng vnto the? In this, in that ye say, the
aultare of the Lorde is not to be regarded.
Yf ye offer the blynde, is not that euel? And
if ye offer the lame and sicke, is not that e-
uil? * yea offer it vnto thy Prince, shal he be
content with the? or accepte thy persone,

Gen. xxv. c
Rom. ix. d
Iosu. xxiv. a
Abd. i. a
Exo. xx. a
Deu. xxvi. a
Leu. xxvi. a

saith the Lorde of hoastes? And nowe make your prayer before GOD, that he may haue mercy vpon vs: for suche thynges haue ye doen. Shal he regarde your persones, thynke ye, saith the Lorde of hoastes? Yea what is he among you, that will do so muche as to shut the doores: or to kyndle the fyre vpon mine aultar for nought? I haue no pleasure in you, saith the Lorde of hoastes: * and as for the meate offeryng, I will not accepte it at your handes. For from the ryzing vp of the Sunne vnto the goyng downe of the same, my name is great among the Gentiles: yea in euery place shall there sacrifice be doen, & a cleane meateofferyng offred vp vnto my name: for my name is greate among the Heathen saith the Lord of hoastes. But ye haue vnhalowed it, in that ye say, the aultar of the Lord is not to be regarded, and the thyng that is set there vpon, not worthy to be eaten. Nowe say ye: It is but labour and trauaile and thus haue ye thought (ceasse of it, (saith the Lord of hoastes) offeryng robbery, yea, the lame, and the seke. Ye haue brought me in a meateofferyng, shulde I accepte of your handes saith the Lorde? Cursed be the dissembler, which hath in his flocke one that is a male and when he maketh a vowe, offereth a spotted one vnto the Lorde. For I am a greate King (saith the Lord of hoastes) and my name is fearful among the Heathen.

¶ The .i. Chapiter.

And now (o ye priestes) this commaundement toucheth you: ye will not heare it, nor regarde it, to geue the glory vnto my name, saith the Lorde of hoastes, * I will send a curse vpon you, and will curse your blessynges: yea curse them will I, yf ye do not take hede. Beholde, I shal reuenge your seede, and cast dounge in your faces, euen the dounge of your solempne feastes, and it shal cleaue fast vpon you. And ye shal know that I haue sent this commaundement vnto you: that my* couenaunt which I made with Leui, might stande (sayeth the Lorde of hoastes). I made a couenaunt of lyfe and peace with hym: this I gaue hym, that he might stande in awe of me: and so he did feare me, and had my name in reuerence. The lawe of veruthe was in his mouthe, and there was no wickednesse found in his lippes. He walked with me in peace and equitie, and did turne many one away from their synnes. For in the priestes lippes shulde be sure knowlege, that men may seke the lawe at his mouth, for he is a messenger of the Lord of hoastes. But as for you ye are gone clene out of the way, and haue caused the multitude to be offended at the law: * ye haue broken the couenaunt of Leui, sayeth the Lorde of hoastes. Therefore will I also make you to be despised, and to be of no reputacion among all the people: because ye haue not kepte my wayes, but haue bene partial in the Lawe. * Haue we not all one father? Hath not one GOD made vs? * why doeth every one of vs then despise his owne brother, and so breake the couenaunt of our fathers? Howe hath Juda offended: yea, the abhominacion is doen in Israell, and in Jerusalem, * for Juda hath defiled the Sanctuary of the Lord, which he loued, and hath kepte the daughter of a straunge God. * The Lorde shall destroie the man that doeth this: yea, both the Maister and the Scholer out of the Tabernacle of Jacob, with hym that offered vp meateofferyng vnto the Lord of hoastes. Howe haue ye brought it to this? ye haue again, that the aultar of the Lorde is couered with teares, weping, and mourning: so that I wil nomore regard the meate offeryng, neither will I receiue, or accept any thyng at your handes. And yet ye say: wherefore? Euen because that where as the Lorde made a couenaunt, betwixt thee and thy wyfe of thy youth, thou hast despysed her, * yet is she thine owne companion, and maried wyfe.

So did not the one, and yet had he an excellent spirite. What did then the one? He sought the Seede promised of God. Therefore loke wel to your spirite, and let no man despise the wyfe of his youthe. * If thou hatest her, * put her away, saith the Lorde God of Israel, and geue her clothyng for the seasone saith the Lorde of hoastes. Loke wel then to your spirite, and despise her not. * Ye greue the Lorde with your woordes, and yet ye saie: Where with haue we grieued hym? In this that ye say: All that do euel are good in the sight of God, and such he pleaseth him. Or els where is the God that punisheth.

¶ The .iij. Chapiter.

Beholde, * I will sende my messenger, which shal prepare the way before me: & the Lord* whom ye would haue: shal soone come to his Temple, yea, euen the messenger of the couenaunt whome ye longe for. Beholde, he commeth, saith the Lorde of hoastes. But who may abyde the day of his comming? Who shalbe able to endure, when he appeareth? For he is lyke a goldsmythes fire, and lyke washers sope. He shal set hym downe to teste, and to clense the siluer, he shall purge the children of Leui, and purifie them lyke as golde and siluer: that they may bring meate offeryngs vnto the Lorde in al righteousnesse. Then shal the offeryng of Juda & Jerusalem be acceptable vnto the Lord, lyke as from the beginning, & in the yeres afore time. I wil come, & punishe you, & I my self wilbe a swifte witnesse against the witches: against the adulterers, against false

C. Ephe.iij.a. vide

i. Esdr.ix.a. Leu.xxi.c.

Gen.ij.b.

D. Deu.xxiiij.a. Jer.iij.a. vide

The.iij.day Wattyns. A. Mat.xi.b. Mark.i.a. Luk.vij.c. Gen iij.a. & b.d. Esa.lxiij.a.

D.

sweareth: yea, and against those that wrongfully kepe backe the hyrelynges wedde: which pore the widdowes, and the fatherlesse, and oppresse the straunger, and feare not me saith the Lorde of hostes. For I am the Lorde that chaunge not: & ye (O children of Iacob) wil not leaue of, but are gone away from myne ordinaunces, and keepe not them. Deut. xxxi.b. Esa.xlix.c. C. Zach.i.a. Leu.xxvi.d. Agge.i.c.b. Pro.iii.b.

Turne ye now vnto me, and I will turne me vnto you, saith the Lorde of hostes, ye say: wherin shal we turne? Shoulde a man vse falsehede and deceite with God as ye vse falsehed & deceite with me? yet ye say wherin vse we falsehed & deceite with the? In tythes & heueoffrynges. Therefore are ye cursed with penury, because ye dissemble with me, al the sorte of you. Bryng euery tith into my barne, that there may be meate in my house: and proue me withall (saith the Lorde of hostes) yf I will not open the wyndowes of heauen vnto you, & poure you out a blessyng with plentefulnes. Yea, I shal rebuke the consumer for your sakes, so that he shal not eate vp the frute of your grounde, neither shall the vineyarde be baren in the felde saith the Lorde of hostes: In so muche that al people shall say, that ye be blessed, for ye shalbe a pleasaunt lande, saith the Lorde of hostes. Ye spake harde wordes against me, saith the Lorde. And yet ye say: What haue we spoken against the? Ye haue said: It is but lost labour to serue God. What profite haue we for kepyng his commaundementes, and for walkyng humbly before the Lorde of hostes. Therefore may we say, that the proude are happy, and that they which deale with vngodlinesse, are set vp: for they tempte God, and yet escape. But they that feare God say thus one to an other: The Lorde considereth and heareth it. Yea, it is before hym a memorial booke written for suche as feare the Lorde, and remembre his name: And in the day that I wil make (saith the Lorde of hostes) they shalbe myne owne possession: and I wil fauoure them lyke as a man fauoureth his owne sonne, that doeth hym seruice. Deut. xxxi.b. Esa.xlix.c. C. Zach.i.a. Leu.xxvi.d. Agge.i.c.b. Pro.iii.b. D. Iob.xxi.b. Psal.lxxiii.b Iob.xxi.a. Iere.xii.a.

Turne you therefore, and consider what difference is betwixte the righteous and vngodly, betwixte hym that serueth God, and hym that serueth hym not.

¶ The.iiii. Chapiter.

FOR * marke, the day commeth that shall burne as an ouen: and al the proude: yea, and al suche as do wickednes, shalbe straw and the day that is for to come, shall burne them vp (saith the Lorde of hostes) so that it shal leaue them neither rote nor braunche: But vnto you that feare my name, shal that Sunne of righteousnesse aryse: and health shalbe vnder his wynges: ye shall go forth and multiplie as the fat calues, ye shal treade downe the vngodly: for they shalbe lyke the asshes vnder the sole of your fete in the day that I shall make, saith the Lorde of hostes. A. Fuentes Psal.xviii.a. Psal.i.b.

Remember the Lawe of Moses my seruaunt, whiche I committed vnto hym in Oreb for al Israell, with the statutes and ordinaunces. Beholde, I wil sende you * Elias the Prophete: before the commyng of the day of the greate and feareful Lorde, * He shal turne the hartes of the fathers to their children, and the hartes of their children to their fathers, that I come not and smyte the yerth with cursyng. Deut.iiii.b. Mat.xi.b. xvii.b. Luk.i.a.

¶ The ende of the Prophecie of Malachy, and consequently of all the Prophetes.

¶ The volume of the Bookes, called Hagiographa.

The thirde booke of Esdras.
The fourth booke of Esdras.
The booke of Tobiah.
The booke of Judith.
The reast of the booke of Hester.
The booke of Wisedome.
Ecclesiasticus.
Baruch the Prophete.
The songe of the thre children in the Duen.
The Storie of Sulanna.
The Storie of Bel, and of the Dragon.
The prayer of Manasseh.
The first booke of the Machabies.
The seconde booke of the Machabies.

To the Reader.



A consideracion that the Bookes before are founde in the Hebrue tongue: receyued of al men and that the other folowyng, whiche are called Hagiographa (because thei ware wont to be redde, not openly and in common, but as it ware in secrete and apaarte) are neither founde in the Hebrue, nor in the Caldy: in whiche tongues thei haue not of longe bene written (onelesse that it ware happely the booke of Sapience) where vpon it wer nowe very paede to repaire and amende them: And that also thei are not receiued nor taken as legitimate & lawful, aswell of the Hebrues as of the whole Churche, as S. Hierome sheweth: we haue separated them, and set them aside, that thei may the better be knowen: to thentent that men may knowe of whiche bookes wrytten ought to be receiued, and of whiche not. For the saide S. Hierome speakyng of the booke of Iudith (whiche is Hagiographe) saith, that the auctorite therof is not esteemed, wrytten thy, and sufficient to confirme and stablishe the thynges that light in disputacion. And generally of al the bookes called Hagiographa, he saith that men may reade them to the edifyng of the people: but not to confirme and strenghten the doctrine of the Churche. I leaue out here the lawe (as thei cal it of Canon. c. Sancta Romana. xix. Distinc. where he sheweth his iudgement. Likewyse the Glose of. c. Canones. xxi. distinc. whiche saith, that men reade them, but not in general: as though he shoulde say, that generally, and thoroughly thei are not allowed. And not without a cause: For that thei haue bene corrupted and falsified in many places, it appeareth sufficiently by Eusebius in his booke called Historia Ecclesiastica: Whiche thyng is eny to be knowen euen now a daies in certein pointes, namely in the bookes of the Machabies, whose seconde booke S. Hierome confesseth that he founde not in the Hebrue, by the meanes wherof it is become vnto vs the more suspecte, and the lesse receyued. In lyke maner is it of the thirde and fourth booke of Esdras, whiche S. Hierome protesteth that he wolde not haue translated, esteemyng them for dreames: where as Iosephus yet in his booke of his Antiquities declareth the summe of the matter after the maner of a storie, aswel of the booke of Machabies as of the. iii. booke of Esdras: although he esteeme the bookes compiled from the reigne of kyng Artaxerxes vnto his tyme, to be Hagiographa. Wherfore then, when thou wilt maintein any thyng for certein, rendryng a reason of thy faith, take hede to proceede therin by the lyuyng and pitthie Scriptures, folowyng S. Peter, whiche saith: Me that speaketh, let hym speake as though he spake the wordes of God. Me saith the wordes of God, as a thyng most true and certein, opened by the Prophetes and Apostles, inspired with the holy Ghost: of whome we haue witnesse more cleare then the day. Lawers hauyng great desire to confirme and stablishe their opinions by the lawe of Erudelissimus man, say, that thei shame to speake without lawe: Howe muche more feare and dreade sine lege lothen ought he to haue, saith he that is a Christia, the whiche holdeth not pynckell, qui. or reseth not in the lawes of the lyuyng God: but in mennes inuencions, iudgyng of al thynges accordyng to them, & leanyng to an vncertein ymaginacion and phantasie? Let vs therfore that are builded on the foundacion of the holy Prophetes and Apostles, and on the heade corner stone (on whiche thei them selues ware founded, and whiche thei preached, that is Iesus Christ, the sure stone) leane thynges that are vncertein to folowe the certein: holdyng vs and restyng vs in them, and fastenyng our ancre there, as in a sure place. For our Christen faith consisteth not in doubteful thynges, but in the plaine and most certein assurance, and in most true persuasion, taken and confirmed by infallible verite. In whiche God graunt vs to walke perpetually, to thentent that accordyng to it (fulfillyng his holy wil in vs, and settyng aside al inuencions contrary vnto hym) we may lyue to his honour, and to the edifyeng of his Churche.

So be it.

In the Prologe to the Prouer.

In the Prologe to the Prouer.

In the. iiii. booke the xxii. chap.

In the Prologe vpon Iudith.

In the Prologe of Esdras.

In the. iii. booke against Appion.

In the. xii. and. xiii. of the Antiquities.

i. Pet. iiii. c.

i. Pet. i. b.

ii. Pet. i. b.

i. Cor. iii. c. Eph. ii. d.

The thirde booke of Esdras.

The first Chapiter.

1. NOw * Josias helde the feaste of Easter in Jerusalē vnto the Lord, & slewe the Paaseouer the. xiiii. day of the first moneth. Yet set the Priestes also in order (accordyng to their dayly courses) beyng arayed in long garmentes in the temple of the Lord. And he spake vnto the Leuites the holy ministers of Israel, that they shoulde hallowe them selues vnto the Lorde, to set the holy Arke of the Lord, in the house that Kyng Salomon the sonne of Dauid had builded, & said: Ye shal nomore beare the arke vpō your shoulders. Nowe serue your Lord & take the charge of his people of Israell, after your dillages & your tribes: accordyng as Kyng Dauid the Kyng of Israel, hath ordeined, & accordyng as Salomon his sonne hath honorably prepared: yea, loke that ye al do seruice in the holie accordyng to the ordeyng & distribution of the principal men, whiche are appointed out of the tribes to do seruice for the children of Israel. Kill the Paaseouer & * prepare offerynges for your brethren, and do accordyng to the commaundement of the Lorde, whiche was geuen vnto Moses. And vnto the people that was found, Josias gaue .xxx. M. of sheepe, lambes, kyddes, & goates, & .iii. M. oxen. These the kyng (of his kingly liberalitie) gaue vnto the people, accordyng as he had promised: & to the Priestes for the Paaseouer, he gaue .ii. M. sheepe, and an hundred oxen. Moreouer Jechonias, and Semeias, & Nathanael, his brethren, & Nabdias, Jehel, and Jozabad gaue them to the Paaseouer. v. M. sheepe, and .v. C. bullockes.

1. Esd. xxv. a
ii. Par. xxxv. c

Exod. xii. d.

9. And when these thynges were brought to passe, the Priestes & the Leuites stode goodly in their order, and had the vnleuened bread throwen out the tribes. And after the ordring of the principall men in the tribes, they offered vnto the Lorde in the sight of the people accordyng as it is written in the booke of Moses, & they roosted the Easter lambe as accordyng was. As for the thanke offerynges and the other, they dighte them in kettelles and pottes, & set them before the people with good will, and afterwarde before them selues & the Priestes. For the Priestes offered the fat vntil the tyme was expyred, but the Leuites prepared for them selues, & for their brethren the children of Aaron. The holy syngers also, the children of Asaph stode in their order accordyng as Dauid ordeyned. So did Asaph, Zachary and Iduthum, whiche were appointed by the Kyng. Moreouer the por-

Deut. xvi. d.

that diligently, to that none went out of his standyng and seruice to their brethren (the Leuites) prepared for them. Thus were all thynges performed, that belonged to the offeryng of the Lord. In that day they helde the Paaseouer and offred thanke offerynges beside the sacrifice of the Lorde accordyng to the commaundement of kyng Josias. So the children of Israell, whiche were then present helde an honourable Paaseouer, and the feast of swete breade seuen dayes long. Yea, suche a Paaseouer was not kepte in Israell from the tyme of the Prophet Samuel. And al the Kynges of Israel, helde not suche an Easter as this, whiche kyng Josias helde, & the Priestes, the Leuites, the Jewes, and al Israel, of al them that were at Jerusalem. And in the eightene yeare of the raigne of Josias was this Paaseouer kept. And with a perfect harte did kyng Josias order al his workes before the Lord, & the thynges that were written of hym in tymes paste, concernyng those that synned and were vngodly against the Lorde before all people: and that sought not the worde of the Lorde vpon Israel. * After al these actes of kyng Josias, Pharao the Kyng of Egypte went vp, and came toward Carmis by Euphrates, & Josias went to mete hym. Then sent the Kyng of Egypt to Josias, saying: What have I to do with the, O Kyng of Juda? I am not sent of the Lord to fight against the, for my warre is vpō Euphrates, go then thy way home againe in al the hast. And Josias would not turne againe vpon his charet, but vndertoke to fight against hym, and herkened not vnto the worde of the Prophete, whiche he tolde hym out of the mouthe of God, but pitched battaile against hym in the felde of Mageddy. And the princes preased to kyng Josias. Then saide the Kyng vnto his seruauntes: Cary me away out of the battaile, for I am sore wounded. And immediatly his seruauntes tooke hym away out of the fronte of the battaile. Then sat he vp vpon the seconde charet, came to Jerusalem, died, & was buried in his fathers sepulchre. And in all Jury they mourned for Josias, yea the rulers also with their wiues made lamentacion for hym vnto this day. And this was doen euer til in Israel. These thynges are written in the booke of the stories of the Kinges of Juda, namely al the actes & workes of kyng Josias, his kingly power & maiestie, his vnderstādyng in the lawe of God, & what he did: yea, thynges whiche are not written in the booke of the kynges of Israel & Juda. * And the people toke Jechonias the sonne of Josias, and made hym Kyng in stede of Josias his father, when he was .xxiii. yeare olde. And he raigned ouer Israel .iii. monethes. And the kyng of Egypt put hym down, that he should

ii. Par. xxxv. c
ii. Par. xxxv. d
ii. Par. xxxvi. a
ii. Par. xxxvi. c

C. uot raigne in Jerusalē, & vaised vp a taxe of the people namely an hundred talentes of siluer, & one talent of golde. The Kyng of Egypt also made Joachym his brother Kyng of Juda, and Jerusalem. As for theim of the Kynges councell with the Kyng hym selfe and Zaracles his brother, he toke them and caried them away prisoners into Egipte. Fyue and twenty yeare olde was Joachym when he was made Kyng in the land of Juda and Jerusalem, and he did euill before the Lorde. After this * Nabuchodonozor the Kyng of Babilon came vp, and bounde hym with bandes of yron, & caried hym vnto Babilon. Nabuchodonozor also toke al the vesselles that wer halowed in the temple of the Lord, & al the iewels, & caried thē vnto Babilon, & brought them into his owne temple at Babilon. Of his vnclennes and vngodlines, it is written in the booke of the actes of the Kynges. And Joachym his sonne raigned in his stead. He was made Kyng, beyng xviii. yere olde, & raigned but iii. monethes & x. daies in Jerusalem, and did euill before the Lorde. So after a yere Nabuchodonozor sent & caused him to be brought vnto Babilon with the holy vessels of the Lorde, and made Sedechias his brother Kyng of Juda & Jerusalem, when he was. xxi. yeare olde, & he raigned xi yere. And he did euil also in the sight of the Lorde, & cared not for the wordes that ware spoken vnto hym * by the Prophete Jeremy at the mouthe of the Lorde. And where he had made an othe vnto Kyng Nabuchodonozor, he forswore hymselfe, & fell from hym hauyng a stif necke and harte, & transgressed al the statutes & ordinaunces of the Lorde God of Israell. The rulers also & the heades of the people of the Lord did muche euil, & became vngodly, more then the Heathen, beyng defyled in all maner of abhominations: Yea, and defiled the holy temple of the Lorde at Jerusalem. And the God of their fathers sent his messengers vnto them, to turne them backe: & to cal them againe from their synnes: for he would faine haue spared them for his holy Tabernacles sake. Neuertheles, thei had his messengers in derision, & loke what God spake vnto thē by his Prophetes, thei made but a sporte of it. This dreme dured so long til the Lord was wroth with his people for their vngodlines, til he caused the Kynges of the Chaldees to come vp, whiche slewe their younge men with the swerde yea, euen in the compasse of their holy Temple, & spared nobody neither young nor olde, neither maiden nor young mā but thei ware all deliuered into the powre of the Kynges of the Chaldees, & al the holy vessels of the Lorde, & the Kynges treasures toke thei & caried them vnto Babilon. As for the houses of the Lorde thei went into it, & brake it, & brake downe the walles of Jerusalem, set fyre vpon her towers, destroied al her noble buildynges, and brought them to naught, and the people that ware not slain with the swerd, thei caried vnto Babill. Thus became thei prisoners and bondmē of the Kyng of Babilon, til thei ware deliuered and raigned for themselues, * when the wordes of the Lorde ware fulfilled, whiche he promised them by the mouthe of the Prophet Jeremy, and til the lande had her rest: namely all the tyme that it laye waste, had it rest and quietnes. lxxvii. yeres.

4. Reg. xxiiij. a.

Jer. xxvi. a.

Jer. xxix. b.

2. Par. xxxvi. b.

Jere. xxv. c. and. xxix. c.

¶ The. i. Chapiter.

NOwe * when Kyng Cyrus raigned ouer the Persians, & when the Lorde would performe the worde that he had promised by the mouth of the Prophet Jeremy: the Lord raised vp the spirite of Cyrus, the Kyng of the Persians: so that he caused this writyng to be proclaimed throughout his wholerealm saying: Thus saith the Kyng of Persians: The Lord of Israel the hye lorde hath made me Kyng of the lande, and commaunded me to builde hym an house at Jerusalem in Jewry. Ye there be any now of your people: the lorde be with hym, & go vp with hym to Jerusalē. And al thei that dwel round about that place shal helpe thē, whether it be with gold, with siluer, with gittes, with horses, & necessarie cattel, al other thynges that are brought with a frewil to the house of the Lord at Jerusalem. Then the principal men out of the tribes & villages of Juda, & Ben Jamyn toke vp: so did the Prieastes also and the Leuites (whome the Lord had moued) to go vp, and to build the house of the Lord at Jerusalē. And thei that wer about them helped them with al maner of golde, & siluer, & catel also, & with many liberall gittes, and this did many one, whose mynde was stirred vp therto. * Kyng Cyrus also brought forth the vessels, & ornamentes, that wer halowed vnto the Lorde whiche Nabuchodonozor the Kyng of Babilon had caried away from Jerusalem, and consecrated them to his Idol, & ymage (and deliuered them to Methridatus, his treasurer & by hym thei ware deliuered to Salmanasar the debitie in Jewry. And this was the nōbre of them. ii. M. & iiii. C. siluer bowles. xxx. siluer bacens. xxx. bacens of gold. ii. M. & iiii. C. vessels of siluer, & a. M. beside. All the vessels of gold & siluer wer. v. M. lxix. C. & ix. These wer nōbred vnto Salmanasar, & to them that wer come againe with hym to Jerusalem out of the captiuitie of Babylon. Nowe in the tyme of Kyng Arthaxerxes the Kyng of Persia, these mē: Balemus, Mithridatus, Sabellius, Rathimus, Balthemus, Semeling the Scribe, & other that dwelt in Samaria & in other places vnder the dominiō

2. Par. xxxvi. b.

1. Esdr. i. c.

1. Esdr. iiii. b.

whiche they complayned vnto the kynge of them in Iewry & Ierusalem. The letter was made after this maner. Vnto thy seruauntes Rathimus the story writer, Sabellius the scribe, and other iudges of the courte in Celosiria, and Phenices. Be it knowen and manifest to our lorde the kyng, that the Iewes whiche are come vp frō you vnto vs, into the rebellious & wicked citie, begynne to buylde it agayne, and the walles about it, and to set vp the temple a newe. Nowe if this citie & the walles therof be set vp agayne: they shal not only refuse to geue tributes and taxes, but also rebell vtterly against the kyng And for so muche as they take this in hande nowe about the temple, we thought it reason, to thincke no leasse of it but to shew it vnto our Lorde the kyng, and to certifie hym therof, to the intent that if it please the kyng, he may cause it to be sought in the bookes of olde, & thou shalt fynde suche warnyng written, and shalt vnderstande that this citie hath alwaye bene rebellious and disobedient, that it hath subdued kynges & rulers and that the Iewes whiche dwell therin, haue euer bene a rebellious, obstinate, vnfaythfull, and fyghtynge people, for the whiche cause this citie is wasted. Wherfore nowe we certifie our lorde the kyng, that if this citie be buylded and occupied agayne, and the walles therof set vp a newe, thou canst haue no passage into Celosiria and Phenices. Then wrote the kyng to Rathimus, the story writer, to Balthemus, to Sabellius the scribe, and to the other officers and dwellers in Siria, & Phenices, after this maner: I haue red the epistle whiche thou sentest vnto me, and haue cōmaunded to make diligent searche, and haue founde, that the citie hath euer resisted kynges, that the same people are disobedient, and haue caused muche warre, and that myghty kynges haue reygned in Ierusalem, whiche also haue raysed vp taxes of Siria, & Phenices. Wherfore I haue commaunded those people, that they shall not buylde the citie, that they make no more in it, and that they proceade no further with the buyldyng, for so muche as it myght be the cause of warre and displeasure vnto kynges. Nowe when Rathimus and Sabellius the scribe and the rulers in the lande had red the writyng of kyng Artharerses, they gat them togeather, and came in all the haste to Ierusalem with an hoaste of horsemen, and with muche people of fote, and forbade them to buylde. And so they lefte of from buyldyng of the temple, vnto the seconde yeare of kyng Darius.

¶ The. iij. Chapiter.

1. KYng Darius made a great feaste vnto his seruauntes, vnto all his courte, and to all the officers of Medea and Persia, yea, to all from India vnto Ethiopia, an hundred and xxvii. countreis. So when they had eaten & dronken beyng satisfyed, & were gone home agayne Darius the kyng went into hys chābre, layde hym downe to slepe, and so awaked. Then the thre yonge men, that kept the kynges persone, and watched his body, commoned among them selues, and spake one to another: let euery one of vs say some thynge and loke whose sentences wyser and more excellent then the other, vnto hym shall Kynge Darius geue great gyftes, and clothe hym with purple, he shal geue him bedsteds of golde to dryncke in, clothes of golde and coueryngers, he shall make hym a costly charet & a bridle of gold, he shall geue hym a bonet of white sylke, and a chayne of gold about his necke: yea, he shalbe the seconde and paynycpall nexte vnto kynge Darius, and that because of his wisdome, and shalbe called the kynges kynsman. So euery one wrote his meanyng, sealed it and layde it vnder the kynges pillowe, and sayde: when the kyng ariseth, we will geue hym our writynges, and loke whose worde the kyng and his lordes iudge to be the moste wysely spoken, the same shall haue the victory. One wrote: Wyne is a strōg thyng. The second wrote: The kyng is stronger. The thirde wrote: Women haue yet more strength, but aboue all thynges the truthe beareth away the victory. Now when the kyng was ryssen vp, they toke their writynges and deliuered them vnto hym, and so he red them. Then sent he furth to cal all his chefe lordes and all the deputes and rulers of the countreis of Media & Persia. And when they were set downe in the counsail, the writynges was red before them. And he cōmaunded to call for the yonge men that they might declare their meanynges themselues by mouth. So when they were sent for, & came in, the kyng sayde vnto them: Shewe vs and make vs vnderstand what the thynges are that ye haue written. Then began the first (which had spoken of the strength of wyne) and sayde: O ye men* wyne is maruelous strong, and ouer commeth them that drynke it: it deceyueth the mynde and bryngeth both the poore man and the kyng to dotage & vanitie. Thus doth it also with the bond man and with the free, with the poore & ryche: it taketh away their vnderstandyng, and maketh them careles & merry, so that none of them remembreth any heynesse, debte, or dute. It causeth a man to thyncke also that the thyng that he doth is honest and good: and remembreth not that he is a kyng, nor that he is in authorite, and that he ought not to do suche thynges. Moreouer when men are drunckyng, they forget all frendshyp, all brotherly faithfulnes and loue, but as sone as they are dronken, they drawe out the swerde and fyght: & when

B.

C.

D.

Prou. xxx. a.

they are layde downe from the wyne, and so eyther vp agayne, they can not tell what they bid: iudge ye nowe, is not wyne the strongest? For who would els take in hand to do such thynges? And when he had spoken this, he helde his tongue. ¶ The iiij. Chap.

II. Then the seconde (whiche had sayde: that the kyng was strongest) began to speake saying: O ye men, are not they the strongest and moste excellent, that conquere the lande and the sea, and all that is in the sea, and in the yearth? Nowe is the kyng Lorde of all these thynges and hath dominion of them all and loke what he commaundeth, it is done. If he sende his men furth a warfare, they go and breake downe hille, walles, and towers. They are slayne, and (lyke other men) them selues, and ouerpasse not the kynges worde. If they get the victory, they bryng the kyng all the spoyle. Likewise the other that medle not with warres & fyghtyng, but tille the grounde, when they reape they bryng tribute vnto the kyng. And if the kyng alone do but commaunde to kyll, they kyll: If he cõmaunde to forgeue, they forgeue. If he commaunde to smyte, they smyte: yf he bydde bynde away, they bynde away. If he commãde to buylde, they buylde. If he commaunde to breake downe, they breake downe. If he commaunde to plant, they plante. The commen people and the rulers are obedient vnto hym. And the kyng in the meane season eateth hym downe, eateth and drynketh and taketh his reste, then kepe they watche round about the kyng, and not one of them dare get hym out of the waye, to do his owne busynes but muste be obediente vnto the kynge at a worde. Iudge ye nowe, O ye menne howe should not he go farre aboue vnto whom men are thus obedyent? And when he had spoken thus, he helde his tongue. Then thyrde whose name was Zorobabel, which had spoken of women, and of truthe began to saye after this maner. O ye men it is not the greate kynge, it is not the multitude of men, neyther is it wyne that excelleth: who is it then that hath the Lordshyppe ouer them? Haue not women borne them, and brought them vp, that plante the vynes, wherout the wyne commeth? They make garmentes for all men, they geue honoure vnto all men, and without women can not men lyue. If they gather gold and syluer, and all precious thynges, & se a wel fauored woman, they loue al to gether and turne their eyes only vnto the woman, & gape vpon her, and haue more desire vnto her, then vnto the syluer and golde, or any maner of precious thyng. A man leaueth his father that brought hym vp, leaueth his owne natural countrey, and cleaueth vnto the woman, yea he iopardeth his lyfe with the woman, and remembreth neyther father nor mother, nor countrey. By this then ye muste nedes knowe that women haue dominion ouer you. Doth it not greue you? A man taketh his swearde, and goeth his waye to seeke, to kyll, to murther, to sayle vpon the sea, and seeth a Lion and goeth in the darckenesse, and when he hathe stolen, discerned and robbed, he bryngeth it vnto his loue. Agayn, a man loueth his wife better then father or mother: yea, many one there be, that reuse out of their wittes, and become bond men for their wyues sakes, many one also hath perished haue done sayne, and haue sinned because of women. And now D. beleue me I knowe a kyng, whiche is great in his power, and all landes stande in awe of hym, and no man dare laye hande vpon hym: yet dyd Ice, that Apamea, (the doughter of the great kyng Bartacus) the kynges concubyne, sat beside the kynge vpon the ryghte hand, and toke of his croune from his head, and sette it vpon her owne heade and smote the kyng with her lefte hande. Moreouer, the kyng loked vpon her with open mouthe if she laughed vpon hym, he laughed also, but if she toke any displeasure with hym: the kyng was fayne to flatter her, and geue her good wordes, tyll he had gotten her fauoure agayne. O ye men are not women then stronger? Great is the yearth, and hye is the heauen. Who doth these thynges? The the kyng and the gyrles loked one vpon another. So he began to speake of the truthe: O ye men, are not women stronger? Great is the earth, hye is the heauen, swifte is the course of the sonne, * he compasseth the heauen rounde a- Eccle.i.a. boute, and fetcheth his course agayne to his owne place in one daye. Is he not excellent that doth this? Yea, greate is the truthe, and stronger then all thynges. All the yearth calleth vpon the truthe, the heauen prayseth it, all workes quake and tremble at it, and with it is no vnryghteous thyng. Wyne is vnryghteous, the kyng is vnryghteous, women are vnryghteous, al the children of men are vnryghteous: yea, all their workes are vnryghteous, and there is no truthe in them, in their vnryghteousnesse also shall they be destroied and perysshe. As for the truthe it endureth, & is alway strong, it liueth and cõquereth for Esa.xl.a. euermore: worlde without ende. The truthe 2.Esd.cxvii.a. accepteth no persones, it putteth no dif- C. rence betwyxte ryche or poore, betwyxte myghtie or symple, but doth ryghte vnto euery man, whether they be euell or good, and all menne are louingly dealt withall in the workes of it. In the iudgement of it, there is no vnryghteous thyng but it hath kingdome and power and maiestie for euermore. Blessed be the God of truthe. And with that he helde his tongue, and all the people cryed and sayde: Great is the truthe, and above al.

* The kyng & all the people that rule those thynges, haue not Women borne.

C. Gen.iii.c. Mat.xi.y.a. 1.Cor.vi.d.

lyke, more then is appointed in the writyng, and I shall geue it the, for thou arte founde wyser then thy companions, thou shalt sytte next me, and be my kynesman. Then sayde he vnto the kyng: remember thy promise & vowe which thou hast vowed and promised (in the daye when thou camest to the kyngdome) to buylde vp Jerusalem, and to sende agayne all the vessels, and Jewels that were taken away out of Jerusalem, whiche Cyrus separated, when he offred in Babilon, & would sende them agayne. And thy vowde was to buylde vp the temple, whiche the Edomites brent when Jerusalem was destroyed by the Chaldees. This only (O kyng) is the thyng that I require, this is the maiestie which I desire and aske of the, that thou performe the vowe whiche thou with thyne owne mouthe hast made vnto the kyng of heauē. Then Darius the kyng rose vp, and kyssed hym, * and wrote a letter vnto al the deputes and Shreues, to all the lordes and nobles, that they should conuey hym forth, & all the that wold go vp with hym. He wrote a letter also vnto all the Shreues that were in Celosyria, and Phenices, & vnto Lydanus, that they should driue Cedre trees from Lydanus vnto Jerusalem, to buylde the cytie withal. Moreouer, he wrote vnto all the Jewes that were gone out of his realme into Jewry because of the fredome, that no officer nor ruler, nor Shreue, should come to their dores, and that all their lande whiche they had conquered, should be fre and not tributary: And that the Edomites should geue ouer the cities & vyllages of the Jewes, whiche they had taken in, yea, and that they should yearly geue twenty talentes to the buylding of the temple, vntyll the tyme that it were finished, and to the dayly halowyng of the brent offerynges (as this cōmaunded) ten talentes yearly also. And that all they whiche came from Babylon to buylde the cytie, should haue fre libertie, they and their chyldren, and all the priestes. He wrote the greatnes also and cōmaunded that the holy garment should be geuen them wherin they ministred, and wrote that commaundementes should be geuen to the Leuites, vntil the day, that the house were finished, and Jerusalem buylded vp, & cōmaunded that al they that watched the cytie should haue their porcions and wages. He gaue ouer also all the vessels that Cirus had separated frō Babylō and al that Cirus had geuen in commaundement, the same charged he also that it should be done, and sent vnto Jerusalem. Now when this yong man was gone forth, he turned his face toward Jerusalem, and prayed the kyng of heauen, and sayde: * Of the commeth the victory, of the commeth wisdome and clearenes, and I am thy seruaunt. Blessed art thou O lord thou God of our fathers. And so he toke the letters, and went vnto Babylō. And when he came there, he tolde this vnto al his brethren that were at Babylō, & they praysed the God of their fathers, that he had geuen thē tetremias & libertie to go vp & to buylde Jerusalem & the temple (wherin the name of the lord is called vpon) & they resorted with instrumentes & gladnes seuen daies long.

The. v. Chapiter.

AFter this were the principall men of all the villages chosen in the tribes & kyndredes, that they should go with their wyues and chyldren, with their seruauntes and maydens, with all their cattel and substaūce. And Darius the kyng sent with them a thousand horsemen, to conuey them safely vnto Jerusalem, and their brethren were glad, playyng vpon instrumentes, and syngyng. And these are the names of the men, whiche went vp out of the villages, according to the tribes. Of the priestes, the sonne of Phinehes, the sonne of Aaron, Jesus the sonne of Josedec, Joachim the sonne of * Zorobabel, the sonne of Salathiell, (of the kynred of David, out of the kynred of Pharez of the tribe of Juda) whiche spake wonderfull thynges vnder Darius the kyng of Persia in the seconde yeare of his reygne in the first moneth of Nysan. These also were of Jewry, whyche came vp, and turned agayne vnto Jerusalem out of the captiuite that Nabuchodonosor the kyng of Babylon had brought vnto Babylon. And euery man sought his porcion agayne in Jewry his cytie, they that came with Zorobabel: with Jesus, Nehemias, Saraias, Raelaias, Elemeus, Emmanius, Mardocheus, Beelserus, Beelsarus, Rehum, Baana. The nombre of them according to their kinredes and rulers were. The chyldren of Pharez, two thousand, an hundred & lxxii. The chyldren of Ares. iii. M. an. C. and lvi. The chyldren of Jemo. an. C. and xlii. The sonnes of Jesus, and Joades, a thousand thre hundred and two. The sonnes of Benin, two thousand foure hundred and thre score and ten. The sonnes of Chorba, two hundred and. The sonnes of Baurea, an hundred. lx. and vi. The sonnes of Adebey, four hundred & thre. The sonnes of Archad. iiii C. & xxvii. The sonnes of Cham. xxxvii. The sonnes of Jorom, two thousande and. lxvii. The sonnes of Adinu, seuen hundred, and thre score & one. The sonnes of Ararenus, an. C. & viii. The sonnes of Cheto, and Gelai an. C. & viii. The sonnes of Azoret. iiii. C. and xxxix. The sonnes of Jedrabone, an. C. and xxxvi. The sonnes of Rannins, an. C. & xxx. The sonnes of Rami. xc. the sonnes of Bortos iiii C. & xxii. The sonnes of Sabarus. xcv. The

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Nepopas .lv. the sonnes of Nephanatus, an C. and lviii The sonnes of Jehathanus, an C. and two and thirty. The sonnes of Creatpatros, (whiche is called also Enphadies,) Hodias) iiii C. and xxiii. Of them of Gramos and Gabea, an C. and xxi. Of them of Hesselon, and Teage. lxv. Of them of Wasterus, an hundred and xxii. Of them of Wechenobes. lv. Of the sonnes of liptis, there wer an hundred and .lv. Of the sonnes of Labonnus, thre hundred and seuen and fiftie. Of the sonnes of Sychem thre C. and. lxx. Of the sonnes of Sundon, & Phimon. iii. hundred & lxxviii. Of the sonnes of Ericus. ii. M. and C. and. xlv. The sonnes of Anaas. iii. C. and lxx. The priestes: The sonnes of Jeddus. C. The sonnes of Euthur: the sonnes of Eliasib. iii. C. and lxxii. The sonnes of Emerus two. C. and. lii. The sonnes of Fasurus. iii C. and. lvii. The sonnes of Carea. ii. C. and seuen and twenty. The Leuites: The sonnes of Jesus in Cadmihell, and Banus, and Serebias, and Edeas lxxiiii. The whole nomber of these from. xii. yeres was. iii. M. iiii. hundred, and. lxii. Of the sonnes, doughters and wyues, the whole somme was. iiii. M. ii. hundred and. xlii. The sonnes of the priestes that praised God in the temple: The sonnes of Asaph, of whom there were an hundred & xxviii. But the doorekepers were: The chyldren of Emenus. The chyldre of Ater. The chyldren of Amon. The chyldren of Acuba, Topa. The chyldren of Toby, an hundred & xxxix. in all. The priestes that serued in the temple. The sonnes of Sel, the sonnes of Sapha, the sonnes of Toblothe, the sonnes of Caria, the sonnes of Sud, the sonnes of Helu, the sonnes of Sabana, the sonnes of Armacha, the sonnes of Acub, the sonnes of Utha, the sonnes of Cetha, the sonnes of Aggad, the sonnes of Obaye, the sonnes of Anany, the sonnes of Canna, the sonnes of Geddu, the sonnes of Aune, the sonnes of Madin, the sonnes of Mesanon, the sonnes of Nechoda the sonnes of Caseba, the sonnes of Goza, the sonnes of Ozull, the sonnes of Synona the sonnes of Atra, the sonnes of Nasir, the the sonnes of Aseana, the sonnes of Maney the sonnes of Nasseph, The sonnes of Acuia, the sonnes of Agita, the sonnes of Apur, the sonnes of Fauon, the sonnes of Phalaton, the sonnes of Meeda, the sonnes of Sucha the sonnes of Cared, the sonnes of Barcus, the sonnes of Sarea, the sonnes of Coeti, the sonnes of Nasit, the sonnes of Agita, the sonnes of Pedon: Salomon his sonnes, the sonnes of Asaphot, the sonnes of Phazida, the sonnes of Celi, the sonnes of Medon, the sonnes of Gaddahell, the sonnes of Saphens, the sonnes of Aggia, the sonnes of Sacharet, the sonnes of Sabathem, the sonnes of Tarsonth, the sonnes of Masit, the sonnes of Nasa, the sonnes of Addus, the sonnes of Suba, the sonnes of Sura, the sonnes of Mabotis, the sonnes of Phaspha, the sonnes of Sarsur. All these ministred in the sanctuary, and were seruauntes of Salomon, euen foure. C. lxxxii. These folowyng are they, that went vp frō Thelmell at Thelarsa (whose princes were Carmelam and Careth) and cold not shewe furth their cyties and kyndredes, howe they were of Israel: the sonnes of Dalaeus, the sonnes of Tuben, the sonnes of Nechodaeus. D. Of the priestes that executed the office of the priesthode, and were not founde: The sonnes of Obia, the sonnes of Achicos the sonnes of Adin, which maried one of the doughters of Phargelī, and were named after hym. The mayntayning of the same kyndred was sought in the regester of their generacion, but it was not founde: and therfore wer they forbidden to execute the office of the priesthod. Vnto them sayde Nehemias, and Atharas, that they should haue no porcion in the Sanctuary, til there rose vp an hie priest that were wel instructed in the playne clerenesse and truthe. Of all Israell (beside seruauntes and maidens) there were. xlii. M. iii C. and. xl. Emong these were there of seruauntes and maydens. vii. M. iii. C. and. xxvi. Of syngyng men and syngyng women ther were two hundred and. lxv. foure hundred & xxxv Camels. Seuen thousande, and. xxxvi. horses. Two hundred. M. xlv Mules. Fyue. M. and. xxv. asses. Their heades also & the rulers in the trybes, when they came to Jerusalem and would builde and set vp the temple of God agayne in his place, they gaue after their habilite) vnto the tēple, to the treasure, & to the seruice of the sanctuary. xii. M. poūdes of golde, fyue thousand of syluer, and an hundred priestes garmētes. And so dwelt the priestes and the Leuites and the people that went out to Jerusalē, & in the countrey there about, the syngers also and the porters, euery one of Israell in his owne lande. E. So i. Esd. iii. a. when the seuenth moneth came: and when the chyldren of Israell were euery man at his busynesse, they came all with one assent into the courte whiche was before the Eastdoore. And there stode Jesua the sonne of Josedec, and his brethrē the priestes, and Zorobabel, the sonne of Salathyel, & his brethren, settyng vp an aultar, to offre burnt sacrifices vpon it, as it is writtē in the lawe of Moses. There came people also of other countries, and the Heythen out of all landes, to sette vp the aultar in his place, and offred sacrifices and burt offerynges vnto the Lorde in the morning. And so they helde the feaste of tabernacles, * as it is commaunded in the law. Leui xxiii. c. And daily offred they as accordyng was, & Num. xxix. b.

also of the Sabothes, & of the newe moones,
1.Esd.iii.b. and all holy feastes. * And all they that vowed offeringes vnto the Lorde, began at the newe moone of the seuenthe moneth to offre vnto God, for the temple of the Lorde was not yet buylded. And they gaue vnto the masons and carpenters, money, meate, and dryncke with cheresulnesse. Vnto them of Sidō, also and Tire, they gaue carres, that they should cary Cedre trees, from Lybanus to be toyftes, and beames, and that they should make hyppes in the hauen of Joppe, accordyng as it was appoynted and ordey-
F. ned by Cyrus kyng of the Persyans. And in the seconde yeare, they came into the temple
Esr.xxix.b.c. of God, at Jerusalem. * In the seconde moneth began Zorobabel the sonne of Salathiel and Jesua the sonne of Josedeck, and theyr brethren the priestes and Leuites: & all they that wer come vnto Jerusalem out of the captiuite of Babylon, and layde the foundacion of the temple, in the newe moone of the seconde moneth in the seconde yeare, that they were come into Jewry and Jerusalem. And they appoynted the Leuites (that were aboue twenty yere old) vnto the seruice of the lorde to Jesua and his sonnes, and his brethren, al the Leuites, stode to guether, and perfourmed the lawe and ordynaunce in the house of the Lorde. And the priestes stode, & had their garmentes and trompettes, and the Leuites the sonnes of Asaph, had cymbales, geuyng thankes and prayses vnto the Lorde, accor-
1.Par.xv.b. dyng * as Dauid the kyng of Israell had ordeyned. And the songe that they dyd synge vn-
Psa.cxxxv.a. to the Lorde, was after this maner. * O synge
Esa.xii.b. vnto the Lorde, for he is gracious, and his goodnesse vpon Israell endureth for euer.
And all the people blewe out with trompettes, and song with loude voyce prayesyng the
W. Lorde to guether, in the reparynge vp of the
1.Esd.iii.d. house of the Lorde. * There came also from among the priestes and Leuites, the rulers and elders, accordyng to the trybes & kynredes (suche as had sene the house afore) to the buyldyng of this temple with great cry and great mournyng, many also with trompettes and great ioye: In so muche, that the trompettes myght not well be heard for the weepyng and mournyng. For the cōmune people blew goodly vpon the trōpettes. * Then
1.Esd.iiii.a. came the enemies of the trybes of Juda and Ben Jamin, to knowe what that trompettyng and noyse of shawmes myght be. And they perceyued that it was they which were come again out of captiuitie, and would buylde the temple vp a newe vnto the lord God of Israell. So they went to Zorobabel, and Jesua, and to the rulers of the yllages, & said vnto them. What we buylde with you also? For we likewyse haue heard your Lorde, and we
Azbazareth the kyng of Assiria, which brought vs hyther. Then Zorobabell and Jesua, and the rulers of the yllages of Israell, said vnto them: It is not mete, that ye should buylde the temple of our GOD with vs, we our selues alone wil buylde vnto the Lord,
lyke * as Cirus the kyng of the Persians, i.Esd.i.a.
hath commaūded vs. But the Heathen in the lande layde them selues against those that were in Jewry, helde vp the buildyng from them, layde wayte vpon them priuely, stopped suche as brought any thyng to them, forbad them to buylde, and hyred those that made them passage, that the buyldyng should not be kynyshed: and this contynued so long as kyng Cyrus lyued, & so they put of the buyldyng, for the space of two yeares, vntill the reigne of kyng Darius.

¶ The.iii. Chapiter.

NOt withstandyng, in the seconde yere of
the reigne of Darius. * Aggeus and Za- i.Esd.v.c.
charie the sonne of Addo, prophecied vpon them in Jewry, and Jerusalem, in the name of the God of Israel: * Then Zorobabel, the Agge.i.c.
sonne of Salathiel, & Jesua the sonne of Josedeck stode vp and began to buylde the house of the lorde at Jerusalem, when the prophetes of the lorde helped them. At the same tyme came Sisennes the vnder Shireue in Siria, and Phenices, with the landlordes & his companions, and sayde vnto them: Who hath bidden and cōmaunded you to buylde the house, to make the roofe and al other thynges agayn? And who are the workemē, that buylde them? Neuertheles, the elders of the Jewes had such grace of the lord, that they would not be let (though thei were prouoked therto (but buylded on styll, vntill the tyme that kyng Darius wer certified therof, and an aunswere receiued from him. The letter that these men sente vnto kyng Darius was after this maner. Sisennes the vnder Shireue in Siria, and Phenice, and the landlordes with their companions, which are vnderrulers in Siria, and Phenices, sende their salutacion vnto Darius the kyng. We certifie the lorde the kyng, that we came into the lande of Jewry and went to Jerusalem, where we V.
found them buyldyng the great house of God and the temple, with great costly stone, & with goodly tymbre for the walles: yea, they make great haste with the worke, and helpe one another, and it goeth forth prosperously in their hādes, and with great diligence and worshyppe is it made. Then asked we the elders who had commaunded them to make vp the house and the buyldyng? and this we dyd to the entent that we myght certifie the perfourmely, and wryte vnto the, the names of those that were the rulers of the worke. So they gaue vs this aunswere: we are the seruaun-

and as for this house, * it hath ben buylded and set vp afore tyme by the great and myghty kyng of Israell. But when our fathers prouoked God vnto wrathe, and synned agaynst the God of Israell, * he gaue them ouer into the power of Nabuchodonozor kyng of Babylon, the kyng of the Chaldeis, whiche brake downe the house and brent it, and carred away the people prysoners vnto Babylon. * Neuertheles, in the first yeare that kyng Cyrus reygned at Babylon, Cyrus the kyng wrote and cõmaunded to builde vp this house agayne and all the ornamentes that Nabuchodonozor caried away from Jerusalem vnto Babilon, and appropriated vnto his owne temple, these brought Cyrus forth agayne, and deliuered them to Zorobabell and to Salmanasar, the vnder tirene, cõmaundyng them, that they should bryng those same ornamentes agayne to Jerusalem, into the temple, and begynne from that time forth to buylde the temple agayne in his owne place. Then Salmanasar layde the foundacion of the Lordes house at Jerusalē, & euer sens they haue buylded, & yet it is not ended. And therfore, O kyng, if thou thinke it good, let it be sought in the Lybraries and rolles of kyng Cirus. Jf it be founde then, that it is done with the counsayll and consent of kyng Cyrus, and if our Lorde the kyng be so mynded, let hym write vnto vs therof. * Then cõmaunded kyng Darius to seke in the Lybraries, and so at Ebathanis in a lytle Cytie in Medea, there was found suche a writyng. In the first yeare of the reygne of Cyrus the same kyng Cyrus commaunded that the house of the Lorde at Jerusalem should be buylded agayne, and ordoures there to be made continually vnto the Lord) whose heyght shalbe ten cubites, and the breedth thre score cubites, and foure square, with thre bewen stones, with a lofte of tymbre of the same countrey, with a newe lofte, and the expences therof to be geuen of the house of the kyng Cirus, and the ornamentes of golde and syluer that Nabuchodonozor toke out of the house of the Lorde at Jerusalem, shalbe set agayne in the temple at Jerusalem, where they were afore. Sisennes also the vnderstreue in Syria, and Phenices, the prynces & their companiõs, and the other that be head rulers in Syria and Phenices, shal not medle nor haue any thyng to do with that place. Cirus haue cõmaunded also, that they shal buylde the house of the Lorde hole vp, and haue ordeined the to helpe those that become out of captiuite, till the house of the lorde be finyshed, and out of the tribute and tayenge that is yerely rayed ouer in Syria and Phenices, diligently to geue the a certain summe for the offeryng of the Lord, and the same to be deliuered vnto Zorobabel the officer, that

1.Esd.vi.a.

1.Esd.vi.b.

1.Esd.iiii.c.

A.

B.

C.

D.

1.Esd.vi.d.

1.Esd

De

whether with all may ordeyne oxen, rambes, lambes, and corne, salte, wyne, and oyle, and that continually euery yeare: after the prouerbes * whiche the priestes that be at Jerusalem, shewe to be made dayly, this shalbe geuen vnto the without delay, that thei may offer sacrifices dailye to the hyghest God, for the kyng and for his seruantes, and to praye for their lyues. Let it be proclaimed also on euery side that whosoeuer breaketh or despiseth this cõmaundement of the kyng, shalbe hanged vpon a galowes (made of his owne goodes) and all his goodes shalbe seyzed vnto the Kynge. The lord therfore (whose name is there called vpon) rote out, & destroy al the kynges, & people that vndertake by violence to hynder the same, or to deale vncurtously with the house of the lord at Jerusalē. J Darius the kyng haue ordeined that these thinges shalbe done with all diligence.

The.iij. Chapiter.

Then Sisennes the vnderstreuer in Celosiria, & Phenices, & the other landlordes with their companions, obeyed the thynges, that kyng Darius had ordeined, & were diligent in the holy workes, and were felowe helpers with the olde rulers of the Jewes. And so the worke of the sanctuary went forth and prospered, when Aggeus, and Zacharye prophecied. And thei performed al thynges throwe the commaundemẽt of the lord God of Israell, and after the deuyce of Cyrus, Darius, and Artharzerses kynges of Persia. And thus was our house fynyshed vnto the. xxiij. day of the moneth Adder in the. vj. yeare of kyng Darius. And the children of Israell, the priestes and Leuites, and the other that were come out of captiuitie, & such as were ioyned vnto them, dyd accordyng as it is written in the booke of Moses. And in the dedication of the temple, they offered an hundred oxen, two hundred rambes, foure hundred lambes, and twelue goates, for the synnes of all the people of Jsraell, after the nõbre of the tribes of Jsrael. The priestes also and the Leuites stode arayed in their priestly garmentes after the tribes, ouer all the workes of the Lorde God of Israel, accordyng to the booke of Moses, and the porters by all the dores. And the children of Jsraell (with those that were come out of captiuitie) helde the passeouer the fourteenth day of the firste mouth, when the priestes & the Leuites were sanctyfied. They that came out of captiuitie were not all sanctyfied together But the Leuites were sanctified together, and to all they that came out of captiuitie, kylled the Easter lambe for them selues, for the priestes and for themselues. And the children of Jsrael, that came out of captiuitie and escaped from all the abhomina-

kept the feaste of the vnleuened bread seuen dayes long, eatyng and drynckyng, and were merry before the lord, that the Lord had turned the deuice of the kyng of Assiria, and cō fyrmed their handes to the workes of the lord God of Israel. ¶ The. viij. Chap.

AND after hym when Artharxerses the kyng of the Persians reigned, then went vnto hym Esdras the sonne of Sarayas, the sonne of Azarias, the sonne of Helchiach, the sonne of Sallum, the sonne of Sadduch, the sonne of Achitob, the sonne of Amarias, the sonne of Azarias, the sonne of Boccus, the sonne of Abiu, the sonne of Phineas, the sonne of Eleazar, the sonne of Aaron, the cheif priest. This Esdras went vp frō Babylon (for he had good vnderstandyng in the lawe of Moses, that was geuen of the Lorde God of Israell, to be taught and done in dede.) And the kyng honoured hym, and dyd him great worshyp and honoure, after al his desyres. There went vp with hym also certayne of the chyldren of Israel, of the priestes, of the Leuites, of the syngers, porters, and mynisters of the temple at Jerusalem.

In the seuenth yeare of the reygne of kyng Artharxerses, in the eyghth moneth, that is in the seuenth yeare of the reigne, they wente from Babylon in the newe moone of the. v. moneth, and came the hyghe waye to Jerusalem after his commaundement, lykeas the Lorde had prospered their iourney. For in these Esdras gat great instruction, that he shulde leaue none of the thynges behynd, whiche are in the lawe and commaundementes of God. And he taughte hole Israell all ryghteousnesse and iudgements. Then came the Secretaries of kyng Artharxerses, and deliuered the wrytynges (that were come from Artharxerses the kyng) to Esdras the priest and reader of the lawe of the lord. And this is the copie of the letter. Kyng Artharxerses sendeth his greetyng vnto Esdras the Priest and Reader of the lawe of the Lorde. Of trendshyppe and good will I haue ordeyned and charged, yf there be any of the Iewes, of the priestes and Leuites in my Realme, whiche desyre and is content to go with the vnto Jerusalem, that he maye do it. Therefore, yf any be myuded to beare the company, let them come togyether, and go with the (lyke as I am contente and my seuen frendes, my councellers) to se what they doe at Jerusalem and in Jewry, and kepe the thynges accordyng as thou haste in the lawe of the Lorde, and to bryngе the gyftes vnto God the Lorde of Israell, that I and my frendes haue promysed to Jerusalem, and all the syluer and golde that is in the countrey of Babylon, vnto the Lorde to Jerusalem with the thyng that is geuen for the

1. Esd. viij.

yea that the same syluer and golde may be gathered, and oxen, rambes, Wepe, and goates, and other that belonge to their thynges, and that they maye offre Sacrifices vnto the Lorde vppon the aultar of the Lorde whiche is at Jerusalem. And whatsoeuer thou and thy brethren wyll doo with the syluer and golde, that doo after thy mynde, accordyng to the commaundement of the Lorde thy GOD, and lykewyse with the holy vessels that are geuē the, for the seruice of the house of the Lorde thy God, and other thynges whatsoeuer is necessary for the woorke of the temple that shalbe geuen the of the kinges treasure, and looke what thou with thy brethren wilt do with the golde and syluer, that do after the wyll of the Lorde. And I kynge Artharxerses haue commaunded the keepers of the treasures in Syria & Phenices, that whatsoeuer Esdras the priest and reader of the lawe of the lord doth write, it shalbe geuen hym, vyll an. C. talentes of syluer, and of golde in like maner. Of corne also an. C. measures and till an. C. vessels of wyne, and other pleteous thynges without nōbre. Let all thynges be done after the lawe of the hyghest God, that the wrath of God arise not in the realme of the kyng and of his sonnes. I commaūde also that ye require no taxe nor tribute of the priestes, Leuites, syngers, and ministers of the temple, nor of the writers, & that no mā haue autorite to medle any thing agayne the. And for the (O Esdras) ches thou iudges and arbiterers in the hole land of Syria and Phenices, after the wisdome of God and learne all suche as are ignorannte in the lawe of God thy Lorde, and let all them that offende against the lawe, be punyshed, whether it be with death, with payne, to be condempned in money, or to be banyshed. Then sayd Esdras the writer: Blessed be the god of our fathers, that hathe geuen so good a mynde and wyll into the harte of the kyng to magnifie his house that is at Jerusalem, and hath made me to be accepted in the syght of the kyng, of his counsayll, of his frendes, & of his nobles. And so I was bolde in my mynde, accordyng as the Lord my God helped me, and chose men out of Israell to go with me. And these are the heades (after their kyndredes and houses of their fathers) that wente vp with me from Babylon out of the kyngdome of Artharxerses. Of the sonnes of Phares, Gersomius. Of the sonnes of Thamuth, Amenus. Of the sonnes of Maund, Accus, the sonne of Cecilia. Of the sonnes of Phares, Zacharye, and with hym there turned again an. C. and l. men. Of the sonnes of the captayne of Moabylon, Zarael, & with hym lij. C. lxxx. men. Of the sonnes of Zacheus Jechonias, Jechell, and with him. lij. C. and

1. Esd. viij. b.

1. Esd. viij. c.

Gotholie a.lxx. with hym. Of the sonnes of Iaphacia, Zacias, Wyhelie, and with hym
sonne scoze. Of the sonnes of Ioh, Abdias,
Iehely, and with hym two hūdred and twelue
men. Of the sonnes of Banuia, Balymoth,
the sonnes of Iosaphia, and with hym an hū
dred and thze scoze meane. Of the sonnes of
Beer, Zacharie, Bebei, and with hym two hū
dred and eyght men. Of the sonnes of Eglad
Iohannes, Ezeryam, and with hym an hun-
dred and ten men. Of the sonnes of Adonica,
thoſe that were the laſte, and theſe are their
names Eliphalam, the sonne of Gebel, a Se
meias, and with hym.lxx. men. All theſe cal-
led I together by the water Thia, where we
pitched our tente thze daies, and there I mu-
stred thē. * As for the sonnes of the prieſtes
and Leuites, I founde none there. Then sent
I vnto Eleazar, and Ezrelom, and Asmam
and Baldam, and Eananthan, and Samea,
and Ioryb mathan, Eunagam, Zachary, Mo
solamun (theſe were the leders and men of ex
perience) and I sente them worde, that they
should come vnto Loddeus, whiche was by
the place of the treasury, and cōmaunded thē
that they should speake vnto Loddeus and to
his brethren, and to thoſe that were in the
treasurye, to sende vs suche men, as myght
execute the prieſtes office in the house of the
Lorde our God. And with the myghty hande
of our Lorde God, they brought vnto vs mē
of good experience, from among the sonnes
of Moolius, the sonne of Leui, the sonne of
Israell, Sebebeiam, and the sonnes and bre
thren Asbin, and Anin, of whom there were
xviii. From among the chyldren of the sonnes
of Chananeus, and their sonnes were. xx.
men. And of them that serued in the temple,
whom Dauid had ordeyned, and the principa
ll men that ministred for the woorke vnto
the Leuites in the temple, two. C. and. xx. mē
whose names are all tokened vp in wryting.

* Then commaunded I a fastyng vnto the
yong men before the Lorde, that I myght de-
sire of hym a prosperous iourney, & a good
way for vs: yea, for vs, for our chyldren and
for the cattell, because of the layengers a-
wayte. And I durste not require of the kyng
men of warre and on foote, to conuey vs safe-
ly agaynst our enemyes, for we had sayd vn-
to the kyng, that the power of the Lorde our
God should be with them that seke him with
their whole hart. And therfore, we besought
God our Lorde earnestly because of these
thynges, and he was mercifull vnto vs, and
hearde our prayer. And I separated from a-
mong the rulers of the people, and from the
prieſtes of the temple. xii. men, in Sebeia and
Asania, & ten men of their brethren with them.
And I wayed them the golde and the syluer,
and all the prieſtly ornamentes of the house
of our God, which the kyng, his counsayle, his lordes, and all Israell had geuen. And when I had weyed it, I gaue thē
an C. & l. talentes in syluer, & an. C. tables
of syluer vessell an. C talentes of golde, & of
golden vessell seuen tymes. xx. & vessels of o-
ther metall (yea, of good metall xii. glitte-
ryng as the golde, & said vnto thē: ye are holy
vnto the Lord, and the vessels are holy, & the
gold and the syluer is promised vnto the lord
God of our fathers. Be diligent nowe, and
kepe it, vntyl the time that ye deliuer it to the
rulers of the people, to the prieſtes, to the
Leuites, and to the principall men of the cy-
ties of Israel in Ierusalem, and in the cham
ber of the house of our God. So the prie- i. Esd. viii. d.
stes and the Leuites whiche receyued of me
the golde, the syluer, and the vessell, brought
it vnto Ierusalē into the temple of the lord.
And from the riuer of Thia, we brake vp the
twelueth day of the first moneth, tyl we came
to Ierusalem. And when the third daye was
past, the weyed golde and syluer was deliu-
ered in the house of the Lorde the fourthe
daye, vnto Marimoth the sonne of Iosr the
prieſte, and with him was Eleazar the sonne
of Phineas, and with them were Iosabdus,
the sonnes of Iasnet, Merias, and the sonne
of Banus, and certayne of the Leuites, to
the nombre and to the weight, and the weight
of them was wrytten vp the same tyme. All
for those that were come out of captiuitie,
they offred sacrifice vnto the Lord the God
of Israell: euen twelue oxen for all Israell.
lxxxvi. rambes. lxxii. Wepe. xii. goates for
synne: twelue kyne for a thanke offeryng all
to the sacrifyce of the Lorde. And the kyn-
ges commission deliuered they vnto the ste-
wardes and deputies of the kyng, and to the
vnderwrytenes in Celosyria, and Phenices.
Now, when these thynges were done the i. Esd. ix. a.
rulers came vnto me, and sayd: The genera-
cion of Israel, the princes, the prieſte, & Le-
uites, the straunge people and inhabiters of
the lande, haue not put away their vncleanes
from the Chananites Methites Pherezites,
from the Moabites, Egiptians, and Edo-
mites. For both they and their sonnes haue
mingled them selues with the doughters of
them, and the holye sede is myxte with the
outlandyd (heathen, and syns the beginnyng
of their reigne haue the rulers & hedes bene
partakers of their wickednes. * As sone as F.
I had herde these thinges, immediatly I rent i. Esd. ix. a.
my holy garmentes, and pulled of the here of
my head & my beard & sate me downe sorow
full and heup. So all they that were moued
thorow the worde of the god of Israel, came
vnto me, & I sat still, full of heuines vntil the
euenyng sacrifice. Then stode I vp from fa-
styng, hauyng rente clothes & the holy gar-
ment, kneled down vpō my knes, held out my

I am confounded and ashamed before thy face for oure synnes are become many vpon oure heddes: and our wickednesse are exalted vnto the heauen: for synce the time of our fathers, we are in great synne vnto this daie. And for the sinnes of vs and our fathers, we with our brethren and with our priestes, haue been deliuered vnto the kynges of the yerth: into the sweard and into captiuitie: & became a spoyle with confusion and shame vnto this daie. And now O lorde God: how greate is the mercie that we haue gotte of thee? In that thou hast left vs a name and a roote, in the place of thy Sanctuarie, to discouer our light in the house of the lorde our God, and hast geuen vs meate of all tymes of our ministracion. And whē we were in captiuitie, we were not forsaken of the lorde our god: but he made the kynges of Persia gracious and fauourable vnto vs, so that thei gaue vs victualles and meate: yea, & leaue to buylde vp the Temple of our Lorde God again, to repaire the wasted places of Sion: and to dwell in Iurie and Ierusalē. And now O lorde what shall we saie: hauyng all these thynges in memorie? For we haue broken thy commaundementes, whiche thou gauest vnto vs, by the handes of thy seruauntes the prophetes, saiyng: the land that ye go vnto, & that is geuen you for an heritage to haue in possessiō, is defiled with the vncleannesse of the peoples, and with their abhominacion haue thei polluted it altogether. Therefore, shall ye not ioyne youre daughters vnto their sōnes, nor mary your sonnes vnto their daughters. Moreouer, ye shal not seke to make peace with them, that ye maie encrease & eate the best in the land, and that ye may deuide the enheritaunce of the lande, vnto your children for euermore. As for the thing that now happeneth vnto vs, it commeth al for our wicked workes and greate synnes, yet hast thou geuen vs such a roote, that we are come again into our lande, and we are so wicked, that wee haue broken thy statutes and commaundmentes again: and mingled our selues with the vncleannesse of the outlandishe Heathen, o lorde, art thou angrie with vs? Wilt thou roote vs cleane out, that our roote and name remain no more? O lorde God of Israell thou art true: for our roote endureth yet vnto this present daie. And beholde, now are we before thee in our synnes, now can we not stand before thee

Esdras. 9.a in them. And* when Esdras with his prayer, had knowleged the sinne, weepyng & lying flat vpon the ground before the temple, there gathered vnto him from Ierusalem, a great multitude of men and women, of yong men, & maidens: for there was a very great weepyng, and mournyng in the congregatiō. So when Iechonias the sonne of Iehely, one of the children of Israell cried, he spred vnto Esdras: we haue synned against the lorde because we haue maried outlandish women of the Heathē Now art thou euer al Israel. We will sweare an othe therefore vnto the lorde, that we shall put awaie all our wiues, whiche we haue taken of the Heathen, with their children: like as it is appoynted thee by our fore elders. Stand vp then, open thou it, & declare it plainly vnto vs, according vnto the lawe of the lord: for the matter belongeth vnto thee, and wee will helpe thee, quite thy self manfully. So Esdras arose, and toke an othe of the rulers, of the priestes, and of the Leuites, and of Israel, to do after these thynges: & thei sware.

The .x. Chapiter.

Then Esdras rose vp from the courte of the temple without, & went into the chamber of Ionathas the sonne of Nasabus, and remained there, & did eate no meat, nor dronke drinke: for the multitude of the wickednesse of the people. And there was made a proclamacion in all Iurie, & at Ierusalem, for al suche as were gathered at Ierusalem out of captiuitie, that whosoeuer came not to Ierusalem, within .5. or .10. daies (according vnto the iudgment of the olde Lordes of the counsaill) his goodes should be taken from him, and he excluded frō the congregatiō of the captiuitie. And in .10. daies were al thei of the tribe of Iuda and Beniamin, gathered together at Ierusalem, the .xx. day of the .ix. moneth. And the whole multitude satte quaykyng in the courte of the temple, for it was winter. So Esdras rose vp, and said vnto them: ye haue done vnrighteously, in that ye haue taken outlandishe wiues to mariage, and so to encrease the synne of Israell. And now knowlege the same, and geue praise vnto the lorde God of our fathers, and performe his will, departyng from the Heathen of the land, and from the outlandishe wiues. Then cried the whole multitude with loude voyce, and said: like as thou hast spoken, so will we do, but for so muche as the people are many, and the winter here, we may not stand without the house: again, this worke is not a thing that can be finished in a day or two, for we be many, that haue synned in these thynges. Ordain therfore, that the rulers of the multitude, and thei that dwel with vs, and as many as haue outlandishe wiues, the priestes also & Iudges of euery place, maie stand in the tyme appoynted, till thei swage the wrathe of the Lorde in this businesse. Then Ionathas the sōne of Ezely, and Ozias and Thecam receiued the charge of this matter, & Mosollamus, and Leuis, and Sabatheus helpeth them therto. After this, all thei of the whole multitude that were come out of captiuitie. And Esdras the priestle, chose vnto him the principall men from among the fathers, according to their names, and in the newe Moone of the .x. moneth thei sat together, to examine this matter And so the matter was

B.

C.

D.

nyng the men that had outlandishe wiues) vn-
C. tyll the newe Moone of the firste moneth. And
of the prestes that had mixt themselues with
Esdras.x.c outlandishe wiues there were founde. Of the
sonnes of Iesu the sonne of Iosedec, & his
brethren, Maazeas, Eleazar, Joribus, and Jo-
adenus, whiche offred themselues to put away
their wiues, and to offer a rambe for their i-
gnorannce. And of the sonnes of Semmety,
Hattus, & Elles, and Jechech, Azarias. Of
the sonnes of Jolers, Limotias, Nalmaen, Ma-
thanea, Jasilio, Jeddus, Talcas. And of the
Leuites: Jozabdus, Semeis, & Colnis, Ca-
letas, Faceas, Colnas, and Elionas. Of the
syngers of the Sanctuarie: Eliasib, Jacka-
rus. Of the porters, Sallumus and Tolba-
nes. And of Israel: of the children of Foro,
Oli and Remias, and Geldias, and Melchias,
Richelus, Eleazarus, Jemmedias, and Bon-
nas. And the children of Jolaman. Thamias,
Zachary, Jezrelus, Joddus, Jezimoth, & E-
dias. And of the sones of Joathoim, Eliadas,
Liasamus, and Jochias, Lazimoth, Sabdis,
D. and Thebedias. And of the sonnes of Zebee,
Johannes, Amanies, Zabdias, & Emmeus. And
of the sonnes of Baanus, Olamus, Malu-
chus, Jeddus, Jasub, Asabus, and Jerimoth.
And of the sonnes of Adim, Saatus, & Noa-
dias, and Caleus, and Banaas, Mealius, Na-
thathias, Besel, Bannus, and Manasses. And
of the sonnes of Nanc: Nones, Ateas, Mel-
chias, Sameas, Simon, Beniamin, Malchus,
and Barras. And of the sonnes of Asom: Ma-
tianeus, Mathathias, Bannus, Eliphalach,
Manasses, Semei. Of the sonnes of Bannus
Jeremy, Modias, Abiamas, Johel, Baneas,
Peliad, Jona, Barimoth, Eliasib, Mathane-
us, Eliatis, Ozias, Melus, Semerius, Sam-
bris, and Joseph. Of the sonnes of Nabeus,
Idelus, Mathathias, Sabadus, Zebeda, Zerc-
mi, Jelleus, and Baneas. All these had taken
outlandish women to mariage, and thei put the
awaie with their children. The priestes and
E. Leuites, and al thei that were of Israel, dwelt
at Jerusalem, and throughout all the lande, in
the newe Moone of the.vij. moneth, & the chil-
dren of Israell were in their dwellynges. And
the whole multitude came together, vpon the
flooze at the Eastside of the holy porte of the
temple. And thei spake vnto Esdras the high
priest, and reder, that he would bryng the law
of Moses, whiche was geuen of the lord god
of Israell. So Esdras the highe priestе
h.Esd.ix.d. brought the law vnto the whole multitude, to
man, and woman, to all the priestes, that thei
might heare the lawe, in the newe Moone of
the.vij. monethe. And he red in the flooze that
is before the holy porte of the temple, frō the
morynyng early vnto the euenyng, before men
and women. And thei applied their mynde all
vnto the Lawe. And Esdras the priestе, and

wood, whiche was made therefore, and vpon F.
his right hand there stode by hym Mathathi-
as, Samus, Ananias, Azarias, Urias, Ezec-
chias, and Balsamus. Vpon his left hand stode
Faltеus, Misael, Malachias, Asubchas, Za-
burs, Nabadias, and Zacharye. Then toke Es-
dras the boke, before the whole multitude, for
he was the principall, and had in moste hono
of them all. And when he had red out the law
then stode all straight vpon their fete. So Es-
dras praised the Lorde, the moste high God,
the almightie God of hostes. And al the peo-
ple answered, Amen: and held vp their handes
fell downe flat vpon the yerth, and praised the
lorde. And Jesus, Beneas, Sarebias, Jaddi-
mus, Accubus, Sabbathеus, Calithes, Aza-
rias, Jozadus, Ananias, and Philias, the Le-
uites lifte their handes vpwarde, and bowed
their faces to the ground, & praised the lorde.
G. Those were thei whiche taught the lawe of
the lorde, and red the lawe of the lorde, in the
congregacion: and euery man set them before
that vnderstode the lawe. Then spake Atha-
rates vnto Esdras the high priest, and reder
and to the Leuites that taught the multitude,
saying: this daie is holy vnto the Lorde, and
all thei that had heard the Lawe, wepte. So
h.Esd.viij.a Esdras said: depart* your waie then, and eate
the best, and drynke the sweetest, & send giftes
vnto them that haue nothyng: for this daie is
holy vnto the lorde, and be ye not sory, for the
lorde wil bryng you to honor. Then went thei
their waie euerichone, and did eate and drinke
and wer merry, & sent rewardes vnto them that
had nothyng, that thei also might eate with
gladnesse, for thei were exceedyng reioyced,
throughe the wordes that were red vnto them
in the law. And so thei wer al gathered toge-
ther at Jerusalē to holy the feast, accordyng
to the couenaunt of the lorde god of Israel.

¶ Thende of the.iij. boke of Esdras.

¶ The.iiij.boke of Esdras.

¶ The first Chapitter.

THE seconde boke of the Prophete
Esdras the sonne of Saarias,
the sonne of Azarias, the sonne of
Melchia, the sonne of Sallum, the
sonne of Sadoc, the sonne of Achitob, the
sonne of Achia, the sonne of Phinees, the sone
of Heli, Amarias, the sonne of Azarias, the
sonne of Marimoth, the sonne of Sarnias,
the sonne of Uzi, the sonne of Boccus, the
sonne of Abisu, the sonne of Phinees, the sone
of Eleazar, the sonne of Aaron (of the Tribe
of Leui) whiche was prisoner in the lande of
Medes, in the reigne of Arthaxerxes kyng of
Persia. And the wordes of the lorde came vnto
me, saying: go thy waie, and shewe my people
their sinfull dedes, and their children their
wickednesse, whiche thei haue doen against

therame, for the synnes of their fathers are
encreased in them. And why? They have for-
gotten me, and have offred vnto straunge god-
des. Am not I euen he that brought them out
of the land of Egipt, from the house of bon-
dage? But they have prouoked me vnto wrath,
and despised my counsailes. Put thou out then
the here of thy hed, and cast al euill ouer them
for they have not been obedient vnto my law.
It is a people without learnyng and nought.
How long shall I forbeare them, vnto
whom I have doen so muche good? Many
kynges have I destroyed for their sakes.
Pharao with his seruauntes, and al his pow-
er have I smitten doune and slain: all the
nacions have I destroyed, and rooted out be-
fore them, and in the East have I brought
two landes and people to naught, euen Tire
and Sidon, and have slain all their enemies.
Speake thou therfore vnto them, saying: thus
saith the Lorde: I led you through the sea,
and have geuen you sure stretes, sence the be-
ginnyng. I gaue you Moses to be your capi-
tain, and Aaron to be your Priest: I gaue
you light in a piller of fire, and great won-
ders have I doen emong you: yet have ye
forgotten me, saieth the Lorde. Thus saieth
the almightie lorde: I gaue you Quailes to
eate, and tentes for your sure rest. Neuer-
thelesse ye murmured, and ascribed not the vic-
tory of your enemies vnto my name: yea, the same
day do ye yet murmure. Where are the benefi-
tes, that I have doen for you? When ye were
hongerie in the wildernesse, did ye not crye
vnto me. Why hast thou brought vs into this
wildernesse to kill vs? It had been better for
vs to have serued the Egipcians, then to dye
in this wildernes. Then had I pitie vpō your
mourninges. And gaue you māna to eate. Ye
did eate angelles foode. When ye were thir-
stie, did not I hewe the hard stone, and sau-
sed water to flowe thereout? For the peace, I
couered you with the leaues of the Trees. A
good pleasaunt fatte lande gaue I you: I cast
out the Cananites, the Pherezites, and Phi-
listines before you. What shal I do more for
you saith the lorde? Thus saith the almigh-
tie Lorde, when ye were in the wildernesse, in
the water of the Amonites, bering a thirst, and
blaspheming my name, I gaue you not fire
for your blasphemies, but cast a tree into the
water, & made the riuer swete. What shal I do
vnto thee, O Jacob? Thou Juda wouldest not
obey me. I will turne me to another people, &
vnto those will I geue my name, that they may
repe my Eatmes: seyng ye have forsaken me,
I will forsake you also. When ye desire me to
be gracious vnto you, I shall have mercie vpō
you. When ye call vpon me, I will not heare
you. For ye have defiled youre handes with
bloud, and your fete are swift to commit man-
slaughter. Ye have not forsaken me (in a ma-
ner) but your awne selues, saieth the Lorde.
Thus saieth the almighty Lorde: have I not
passed you, as a father his sonnes, as a mo-
ther her daughters, and as a nurse her yong
babes, that ye would be my people, & I would
be your god: that ye would be my children, and
I would be your awne father? I gathred you
together, as an Henne gathereth her chekens
vnder her wynges. But now what shall I do
vnto you? I shall cast you out from my face?
When you offer vnto me, I shal turne my face
from you: for your solempne feastdaies, youre
newe Moones, and your Circumcisions have
I forsaken. I set vnto you my seruauntes the
Prophetes, whō ye have taken and slain, and
torne their bodies in peces, whose bloude I
will requyre of your handes saieth the lorde.
Thus saieth the almightie lorde: your house
shalbe desolate. I will cast you out as the
wind doth the Strawe, your children shall not
be fruitful, for they have despised my cōmaun-
dement, and doen the thyng that is euil before
me. Your houses will I geue vnto a people
that shall come, and* they that neuer heard me
shall beleue in me: and they vnto whō I neuer
shewed token, shall do the thyng that I com-
maund thē. They have seen no prophetes, yet
shall they call their synnes to remembraunce,
and knowlege thē. I repent me vnto the grace
that I will do for the people, whiche is come
whose children reioyce in gladnes: & though
they have not seen me with bodily eyes, yet in
spirite they beleue the thyng that I say. And
now brother, behold: what greate worshippe,
and se the people that commeth from the east,
vnto whom I wil geue the Dukedome of A-
braham, Isaac, and Jacob, of Ozeas, Amos,
and Micheas, of Joel, Abdi, Jonas, Nahum,
and Habacuc, of Sophony, Aggeus, Zacharye,
and Malachi, whiche is called also an angel
for messenger of the lorde.

¶ The. 4. Chapiter.

Thus saith the lorde: I brought this peo-
ple out of bondage, I gaue them my com
maundementes, by my seruauntes the Pro-
phetes, whiche they would not heare, but de-
spised my counsailes. The mother that bare
them, saith vnto thē: go your waie ye children
for I am a widdowe and forsaken: I brought
you vp with gladnes, but with sorowe & he-
uinesse have I lost you: for ye have synned be-
fore the lorde your God, and doen the thyng
that is euill before hym. But what shal I now
do vnto you? I am a widdowe & forsaken: go
your waie, O my children, and aske mercie of
the lorde. As for me, O father, I cal vpō thee
for a witnes, ouer the mother of these childre
which would not kepe my couenant, that thou
bring them to confusiō, and their mother to a
cyple, that she beare no more. Let their names
be scatred abrode emong the Heathen. Let thē
be put out of the yearth, for they have thought

Num. xxi. d.
Jer. xij. f. xij.
Psal. xiij. g
Psal. xiij. e.
Psal. xij. b.
Num. xvij. a
Psal. xij. d.
Psal. xvij. a.
Psal. xxv. b
Psal. xxxv. b
Psal. i. b.
Esay. lxv. a.
Roma. x. c.
Esay. xli. d.
Luke xij. c.
Math. xij. a.
Math. xxiij. a.
Esay. lxvi. d.

thought to come of my couenaunt. Wo be vnto
thee Assur, thou that plaiest thy vnrighteousnes
by thee. Thou wicked people remembre
what I did vnto Sodome, & Gomorre, whose
lande is turned to pitche and ashes. Euen so
will I do vnto all the, that beare me not, saith
the almightie lorde. Thus saith the lorde vn-
to Ezechias: Tell my people, that I will geue
them the kyngdome of Jerusalem, whiche I
would haue geuen vnto Israell. Their glorie
also will I take vnto me, and geue them the e-
uerlastyng tabernacles, whiche I had prepa-
red for those. The tree of life shalbe vnto the
a swete smellyng oyntment: thei shall neither
labour nor be wery. Go ye your waie, and ye
shall receiue it. Praie for your selues a fewe
daies, that thei maie dwel therin. Now is the
kyngdome prepared for you, therfore watch.
Take heauen & yearth to witnes, for I haue
broken the euil in peces, and created the good
for I liue saieth the lorde. Mother, embrace
thy children, and bryng them vp with glad-
nes: make their fete as fast as a pillar, for I
haue chosen thee saieth the lorde. And those
that be ded will I raise vp again from their
places, and bryng the out of the graues, for
I haue knowen myne name in Israell. Feare
not thou mother of the children, for I haue
chosen thee, saith the lorde. And for thy help
I shall send thee my seruauntes, Esay, & Je-
remie, after whose counsaill I haue sanctified
and prepared for the. xij. Trees with diuerse
frutes, and as many welles, flowyng with
milke and hony, and .vij. mountaines, whereupō
there growe roses and lilies, wherein I will
fill my children with ioye. Execute Justice
for the widowe, be Judge for the fatherles:
geue to the poore, defende the comfortlesse,
clothe the naked, heale the wounded and sicke
laugh not a lame manne to scorne, defende the
crepell, and let the blynde come into the light
of my clerenes: whē so euer thou findest the
ded, take them and bury them, and I shall geue
thee, the first place in my resurrection. Wolde
God (O my people) and take thy rest, for thy
quietnes is come. Fede thy children, O thou
good nurse, stablishe their fete. As for the ser-
uauntes whom I haue geuen thee, there shall
not one of them perishe, for I will take them
from thy nomber, beyre not thy self. For whē
the daie of trouble & heinues commeth, other
shall wepe and be sorowfull, but thou shalt be
mery and plenteous. The Heathen shalbe ge-
lous, but thei shalbe able to do nothyng aga-
inst thee, saith the lorde. My handes shall co-
uer thee, so that thy children shall not se the
fire euerlastyng. Bee ioyefull O thou mother
with thy childre, for I will deliuer thee saith
the Lorde. Remembre thy ded children, for I
shall bryng them out of the yearth, and shewe
mercy vnto them, for I am merciefull, saith the
lorde almightie. Embrace thy children, vntil
I come and shew mercy vnto thy, for my wel-
les run ouer, & my greace shall not faile. Je- 104
remy receiued a charge of the lorde vpon the
mount Oreb, that I should go vnto Israel. But
whē I came vnto Israel, thei set me at naught
and despised the commaundement of the lorde.
And therefore I saie vnto you, O ye Heathen
that heare & vnderstande. Loke for your shep-
herd, he shall geue you euerlastyng rest, for he
is nigh at hande, that shall come in thende of
the worlde redy to the reward of the kyng-
dome, for the euerlastyng light shal shine vpō
you for euermore. Flie the shadowe of this
worlde, receiue the ioyefulnes of your glorie,
I testifie my saiyng openly: O receiue the gift
that is geuen you, and be glad, geuyng thank-
es vnto him, that hath called you to the hea-
uenly kyngdome. Arise vp, and stande & be- W.
hold, the nombre of those that be sealed in the
ark of the lorde, whiche are departed frō the
shadowe of the worlde, and haue receiued glo-
rious garmentes of the lorde. Take thy nom-
bre, O Sion, and shut vp the purified, which
haue fulfilled the law of the lorde. The nom-
bre of thy children, whom thou longest for, is
fulfilled, beseche the powre of the lorde, that
the people, whiche haue been called from the
beginnyng, maie be hallowed. I Esdras saw Apoca.vij.c.
vpon the mount Sion a greate people, whom
I could not nombre, and thei all praised the
lord, with songes and thankes geuyng. And in
the middest of them, there was a yong man of
an high stature, more excellent then all thei,
and vpon euery one of their heddes, he sette a
croune, and was euer higher & higher, which
I marueiled at greatly. So I asked the angel
and said: sir, what are these? He answered and
said vnto me: these bee thei, that haue put of
the mortall clothyng, and put on the immortal
and haue testified and knowleged the name of
God. Now are thei crowned, and receiue the
reward. Then said I vnto the Angell: what
yong persone is it, that crowneth the, and gi-
eueth them the Palmes in their handes? So he
answered, and said vnto me: it is the sonne of
God, whō thei haue knowleged in the world.
Then began I greatly to commende the, that
stode so stiffe for the name of the lorde. And
to the angell said I vnto me: go thy waie, & tell
my people, what maner of thynges: and how
greate wonders of the Lorde thy God, thou
hast seen.

¶ The.xj. Chapiter.

IN the .xxx. yere of the fall of the citee, I A.
was at Babilon, and laie troubled vpō my
bed, and my thoughtes came vp ouer my hart:
for I saw the desolation of Syon, and the
plenteous wealthe of them that dwelt at Ba-
bilon, and my spirite was sore moued, so that
I began to speake fearful wordes to the moste
highest, and said: O Lorde, thou spakest at
the beginnyng, whē thou plantedst the yearth
(and that thy self alone) and gauest comaund-

UMI

ment vnto the people, and a body vnto Adam, which was a creature of thy handes, and hast breathed in him the breath of life: and so he lyued before thee, and thou leddest him into Paradise, whiche the garden of pleasure, thy righte hand had planted, ere euer the yearth was made and vnto hym thou gauest commaundement to loue thy way, whiche he transgressed, and immediatly thou appoyntedest death in hym, and in his generations. Of him came nacions, tribes, people, and kinredes, out of nomber. * And
Gene.vi.b. every people walked after their awne wil, and
B. did vice thynges before thee: and as for thy
Gene.vj.b. commaundementes thei despised them. But * in processe of tyme thou broughtest the water floud, vpon those that dwelt in the world, and destroyedest them. And like as the death was in Adam, so was the water floud also in these. Neuertheles, one of them thou lettest, namely Noe, with his housholde, of whō came al righteous men. And it happened, that when thei that dwelt vpō the yearth, began to multiply, and had gotten many children, and were a great people, thei began to bee more vngodly then the first. Now when thei allmed so wickedly before thee, thou * diddest chose thee a man from
Gene.xj.xv. emong them, whose name was Abraham. Hym thou louedest, and vnto him onely thou shewedest thy will, and madest an euerlastyng couenaunt with hym, promisyng hym that thou
Gene.xxi.a. wouldest neuer forsake his sede. And * vnto him
*Gene.xxvc. thou gauest Isaac, vnto * Isaac also thou ga-
not uest Jacob, and Esau. As for Jacob, thou did-
Gen.xxxv.e. dest chose hym, and put backe Esau. * And so
C. Jacob became a great multitude. And it happened, that when thou leddest his seede out of
Exod.xix.a. Egipt, thou * broughtest thē vp to the mount
Deut.iij.b. Syon, bowyng downe the heauens, settyng fast the yearth, mouyng the grounde, makyng the depthes to shake, & troublyng the worlde. And thy glory went through foure gates of fire, and yearth quakes, and wyndes, and cold: that thou mightest geue the law vnto the sede of Jacob, and diligence vnto the generation of Israell. And yet tookest thou not away frō them that wicked harte, that thy lawe might bryng furthe fruit in theim. For the first Adam bare a wicked hart, trāsgressed: and was ouercome, and so be all thei that are borne of
Rom.v.a. hym. * Thus remained weakenesse with the law: in the hartes of the people, with the wickednesse of the rote: so that the good departed away, and the euill abode still. So the times passed away, and the yeres were brought
i.Reg.xvi.c. to an ende. Then * diddest thou raise thee vp a
ij.Reg.v.a. seruaunt called Dauid, whom * thou commaundedde to buylde a citee vnto thy name: and to offer vp Encense and Sacrifice vnto thee therein. This was dooen nowe many yeres. Then the enhabiters of the citee forsoke thee and in all thynges did euen as Adam, and all his generations had done: for thei also had a wicked harte. And so thou gauest thy citee o-
D. uer into the handes of thyne enemies. Are thei of Babilon then better and more righteous, then thy people, that thei shall therefore haue the dominiō of Sion? For when I came there and saw their vngodlinesse, and so great wickednesse, that it could not bee nombred: yea, when my soule sawe so many euill doers (in the xxx. yere) my harte failed me, for I sawe, how thou sufferedest theim in suche vngodlynesse, & sparedest the wicked doers: but thine awne people hast thou rooted out, and preserued thyne enemies, and this hast thou not shewed me. I cannot perceiue how this happeneth. Do thei of Babilō then better, then thei of Sion? Or is there any other people, that knoweth thee, saueng the people of Israell? Or what generation hath so beleued thy couenauntes, as Jacob? And yet their rewarde appereth not, and their labour path no fruite. For I haue goen heare and there through the Heathen, and I se that thei be riche and welthy, and thynke not vpon thy commaundementes. Weigh thou therefore oure wickednesse now in the balance, and theirs also that dwell in the world, and so shal thy name be no where founde but in Israell. Or where is there a people vpon yearth, that hath not synned before thee? Or what people hath so kepte thy commaundementes? Thou shalt find that Israel by name, hath kept thy preceptes, but not the other people and Heathen.

¶ The.iiij. Chapiter.

Then the Angell that was sent vnto me, E. (whose name was Uriell) gaue me an answere, and said: thy harte hath taken to muche vponit in this world, and thou thinkest to cōprehende the waie of the highest. Then said I: yea, my lorde. And he answered me, and said I am sent to shewe thee three waies, and to set furthe thre similitudes, before thee: whereof if thou canst declare me one, I will shew thee also the waie, that thou desirest to see: and I shall shewe thee from whence the wicked hart commeth. And I said: tell on my lorde. Then said he vnto me: Go thy waie, weigh me the weight of the fire, or measure me the blaste of the wynde, or call me again the daie that is paste. Then answered I and said: what man borne, is able to do that? Why requirest thou suche of me? And he said vnto me: if I would aske thee how depe dwellynges are in the sea? Or how greate watersprynges are vpon the firmament? Or howe greate watersprynges are in the beginnyng of the depe? Or whithe are the out goynges of Paradise? Paraduenture thou wouldest saie vnto me: I neuer yet doune yet into the depe, or hell, neither did I euer climbe vp to heauen. Neuertheles, now haue I asked thee but onely of fire, and wynd and of the daie, where through thou hast trauailed, and from the whiche thou canst not be

separated, and yet canst thou geue me none answere of theim. He saied moze ouer vnto me: thyne awne thynges, and suche as are growē vp with thee, canst thou not know: how should thy vessell then bee able to comprehende the waie of the highest, and now outwardly in the corrupt world, to vnderstande the corruption that is euident in my sight. Then said I vnto him: it were better that we were not at al, then that we should liue in wickednes, and to suffer, and not to knowe wherefore. He answered
D. me and saied: I went in a wood, and the trees
Iudi.ix.b. toke suche a deuice, and saied: come let vs go,
.2par.xxv.c. and fight against the sea, that it maie departe awaie before vs, & that we maie make vs yet moze woodes. The floudes of the sea also in like maner toke this deuice, and saied: Come let vs go vp, and fight against the Trees of the wood that we maie make our land the wider. The thought and deuice of the wood was but vain and nothyng worth, for the fire came and consumed the woode: the thought of the floudes of the sea, came likewise to naughte also, for the sande stode vp and stopped them. If thou wert iudge now betwixt these twoo, whom wouldest thou iustifie, or who wouldest thou condempne? I answered and saied: verely it is a foolishe thoughte, that thei bothe haue deuised. For the grounde is geuen vnto the wood, and the sea also hath his place to beare his floudes. Then answered he me, and saied: thou hast geuen a right Iudgement, why iudgest thou not thy self also? For like as the
Ecclay.xlv.c. grounde is geuen vnto the wood, and the sea to
Ihon.iij.c. his floodes, euen so, thei * that dwell vpon
1.Cori.j.b. yearthe, maie vnderstande nothyng, but that, whiche is vpon yearth: and he that dwelleth aboue the heauens, maie onely vnderstand the thinges that are aboue the heauens. Then answered I, and saied: I beseche thee, O Lorde let me haue vnderstandyng: for it was not my mynd, to be curious of thy high thynges, but of suche as we daiely medle withall, namely, wherefore that Israell is blaspheined of the Heathen, and for what cause the people (who thou hast euer loued) is geuen ouer, to be punished of vngodly nations: and why the law of our fathers is brought to naught, & the written couenantes come to none effect, & we passe awaie out of the worlde, as the grashoppers, and our life is a very fearce, & we are not worthy to obtain mercie. What will he dooe then vnto his name, whiche is called vpō ouer vs? of these thynges I haue asked questiō. Then
C. answered he me, and saied: the moze thou searchest, the moze thou shalt marueill, for the world hasteth fast to passe awaie, and cannot comprehende the thynges, that are promised for the righteous in tyme to come, for * this worlde is full of vnrighteousnesse and wickednes. But as concernyng the thinges wherof thou askest me, I will tell thee. The euill is comen, but the destruccion thereof is not yet come. If the euill that is now comen, be not turned vpside downe, and if the place where the euill is comen, passe not awaie, then cannot the thyng come, that is comen with good. For the corne of euill sede, hath been comen in the harte of man from the beginnyng, and how muche vngodlinesse hath be brought vp vnto this tyme? And howe muche shall he yet bring further, vntill he come into the barne. Wonder nowe by thy self, when the corne of euill sede is cutte downe, how greate a barne shall it fill? I answered and saied: howe and whe shall these thinges come to passe? wherfore are our yeres fewe and euill? And he answered me, saiyng: haste not thou to muche vpon the highest, for thy hastines to be above hym, is but vain, thou makest to muche a doo. Did not the soules also of the righteous aske question of these thynges in their holinesse, saiyng: how * long shall I hope of this fashion? when commeth the fruite of my barne, and my reward? And vpon this Jeremiell the Archangell gaue theim answere, and saied: euen when the nomber of the seedes is fulfilled in you, for he hath weighed the worlde in the balance: in measure and nomber hath he measured the tyme, & moueth it not vntill the same measure be fulfilled. Then answered I, & said:
Epca.bi.b.
O Lorde, lorde, now are we all full of synne & for our sake, parauenture it is not, that the barne of the righteous shall not be fulfilled, because of the synne of the that dwell vpon yearth. So he answered me and said: go thy way to a woman with child, and aske of her, when she hath fulfilled her ix. monethes, if her childeed may kepe the birthe any longer within her. Then
D. said I: no lorde, that can she not. And he saied vnto me: in hel the secret places of soules, are like the priuy chamber of a woman. For like as a woman that trauaileth, maketh haste when the time and necessitie of the birth is at hand euen so doth the hast to deliuer it, that is committed vnto her. Loke what thou desirest to se, it shalbe shewed thee fro the beginnyng. Then answered I, and said: if I haue found grace in thy sight, and if it be possible, and if I be mete therfore, shew me then whether there be moze to come, then is past, or moze past then is for to come. What is passe, I knowe, but what is for to come, I know not. And he said vnto me: stand vp vpon the right side, & I shall expound the similitude vnto thee. So I rose, & beheld an hotte burnyng Ouen went ouer before me and it happened, that when the flambe was goen by, the smoke had the vpper hande. After this there went ouer before me a watry cloud and sent downe muche raine with a tempest: and when the tempest raine was passe, the droppes remained still. Then said he vnto me: like as the Raine is moze then the droppes, and as the fire exceedeth the smoke: Euen so the

measure of the thinges that are past, haue the vpper hande. Then went the droppes and the smoke aboue: and I praied and saied, maie I liue? thinkest thou, vntill that tyme? Or what shall happen in those daies? He answered me and said: as for the tokens whereof thou askest me, I may tell thee of them in part, but as touchyng thy life I maie not shew thee, for I am not set therfore.

The. v. Chapiter.

8. Nowe therefore, as concernyng the tokens marke this: behold, the daies shall come, that they whiche dwell vpon yearthe, shalbee taken in a greate nomber, and the waie of the truthe shalbe hid, and the lande shalbe barren from faith: but iniquitie shall haue the vpper hand, like as thou hast seen now, and as thou hast heard long ago. And the lande that thou seest now to haue rule, shalte thou shortly see wast. But if god graunt thee to liue, thou shalte after the third trompet, that the sonne shall sodainly shine again in the night, & the Mone iij. tymes in the daie, and blood shall drop out of woodde, and the stone shall geue his voyce and the people shalbe vnquiet: and euen he that rule, whether hope not, that dwell vpon yearth and the soules shall sit, and the Sodomitishe sea shall cast out his fishe, and make a noyce in the nighte, whiche many shall not knowe, but they shal all heare the voyce therof. There shalbe a cõfusion also in many places, and the fire shalbe oft set again, and the wild beastes shal go their waie, & menstruous women shal beare monstres, and salt waters shalbe found in the swete: one frende shall fight against another. Then shal al wit & vnderstãdyng be hid and put aside in their secrete places, & shalbe sought of many, and yet not be found: then shal vnrighteousnes and voluptuousnes haue the vpper hande vpon yearth. One land also shall aske another, and saie: is righteousnes goen through thee? And it shall saie: no, at the same tyme shall men hope, but nothyng obtain: they shall labor, but their waies shall not prosper. To shewe thee suche tokens I haue lent, and if thou wilt praie again, and wepe as now, & fast seuen daies, thou shalt heare yet greater thynges. Then I awoke, and a fearfulnesse went through all my body, and my mynde was
10. feble and carefull, so that I almoste swouned withall. So thangell that was come to talke with me, held me, comforted me, and set me vpon my fete. And in the second night it happened, that Salathiel the capitain of the people came vnto me, saiyng: Where hast thou been? And why is thy countinaunce so heuie? Knowest thou not that Israell is committed vnto thee, in the lande of their captiuitie? Vp then and eate, and forsake vs not, as the shepherd that leaueth his flocke, in the handes of wicked wolues. Then saied I vnto him: Go thy waies from me, and come not nighe me; and he heard it, and as I saied: so went he his waie fro me. And I fasted .vij. daies, mourning and wepyng, like as Uriell the Angell commaunded me. And after seuen daies it happened that the thoughtes of my harte were very greuous vnto me again, and my soule receiued the spirite of vnderstandyng, and I began to talke with the moste high again, and saied: O lorde, lorde, of euery woode of the yearth and of all the trees thereof, thou hast chosen thee one onely Vineyarde: and of all landes of the whole worlde, thou hast chosen thee one pitte: and of all floures of the grounde, thou hast chosen thee one lilye: and of al the depthes of the sea, thou hast filled thee one riuer: and of all buylded cities, thou hast hallowed vpon vnto thy self: and of all the soules that are created, thou hast named thee one Doue: and of al the cattell that are made, thou hast promised thee one Shepe: and emong all the multitude of folkes, thou hast gotten thee one people: and vnto this people whom thou louedest, thou gauest a Lawe, that is proued of all. And now, O Lorde, why hast thou geuen this one people ouer vnto many? and vpon the one roote, thou hast prepared other, and why hast thou scattered the one onely people emong many, whiche treade theim doune, yea, whiche haue euer withstand thy promises, & neuer beleued thy couenauntes. And thoughe thou wart enemie vnto thy people, yet wouldest thou punishe them with thyne awne handes? Now when I had spoken these wordes the Angell that came to me the nighte afore, was sent vnto me, and saied vnto me: heare me and harken to the thyng that I saie, and I shall tell thee more. And I saied: Speake on my lorde. Then said he vnto me: thou art sore vexed and troubled for Israels sake. Louest thou that people better then hym that made them? And I saied: no lorde, but of very griefe and compassion haue I spoken. For my reines paine me euery houre, because I would haue experience of the waie of the moste high and to seke out part of his iudgement. And he said vnto me: that thou maiest not. And I said wherefore Lorde? Where vnto was I borne then? Or why was not my mothers childebedde then my graue? So had I not seen the misery and trouble of Iacob, and the tramaile of my people of Israell. And he saied vnto me nomber the thinges that are not yet come: gather me together the droppes, that are scatted abrode, make me the floures grene again that are withered, open me the thyng that is closed: and bring me further the wyndes, that are shut vp, shew me the Image of a voyce, & then shal I declare thee the thyng, that thou labourest to knowe. And I saied: O lorde, lorde who maie knowe these thynges, but he that hath not his dwellyng with menne. If so be me, I am vnwise: howe maie I then speake of these thynges, wherein thou askest me.

Then saied he vnto me: like as thou canst do none of these thynges that I haue spoken of: euē so canst thou not find out my iudgement or
in thende, the loue that I haue promised vnto my people. And I said: behold, O lorde, yet art thou nighe vnto them that haue so ende: and what shall thei do, that haue been before me, or we that be now, or thei that shall come after vs? And he saied vnto me: I will liken my
Iudgement vnto a ryng. Like as there is no tarkenes of the last, euen so is there no swiftnesse of the firste. So I answered and saied:
10. couldest thou not make those (that haue been made, and bee now, and that are for to come) in one, that thou mightest shewe thy iudgement the sooner? Then answered he me, and said: the creature maie not haste aboue the maker, neither maie the worlde hold theim at once, that shalbe created. And I said: how hast thou said then vnto thy seruaunt, that thou liuyng maker, hast made the creature liuyng at once, and the creature bare it? Euen so might it nowe also beare them that be present, at once. And he saied vnto me: Aske the childred of a woman, and saie vnto her: thou bryngest furth children, why broughtest thou it not together, but one after another? Praie her therefore to bryng furthe ten children at once. And I said she cannot, but must doo it one after another. Then saied he vnto me: euen so haue I geuen a childbed vnto the yearth: for those that be sowen vpō it by processe of tyme. For like as a young child maie not bryng furth the thynges, that belong to the aged: euen so haue I ordeined the worlde, whiche I made. And I asked and saied: seyng thou haste now geuen me awaie, I will speake before thee, for our mother, of whom thou haste told me, is yet young, and nowe she draweth nigh vnto age. He answered me and saied: aske a woman that beareth children, and she shall tell thee. Saie vnto her: wherefore are not thei (whom thou hast now brought furthe) like those that were before thee, but lesse of stature? And she shall answere thee: thei that be borne in the youth of strengthe, are of one fashion, and thei that are borne in the tyme of age, (when the childbed faileth) are otherwise. Cōsider now thy self, howe that ye are lesse of nature, then those that were before you, & so are thei that come after you, lesse then ye: as the creatures, whiche now begin to bee olde, and haue passed ouer the strength of youth. Then said I: lord I beseche thee, if I haue found fauor in thy sight, shewe thy seruaunt, by whō doest thou visite thy creatures?

The.v. Chapitter.

11. AND he saied vnto me: in the beginnyng, when the grounde was made, before the worlde couered ouer the wyders, dieweshefore it thondered, and lightened, for euer the foundacions of paradise were laied before the fastē
stones were setted, ouer the mouable places were stablished, before the innumerable multitude of angels were gathered together, for euer the highnesse of the aire were lifted vp, before the measures of the firmament were named, for euer the chimnays of Syon were pitched, and the perfect yeres were sought out, and for euer the inuencions of them that now synne, were put aside, before thei were sealed, that now gather faithe for a treasure: then did I consider and ponder all these thynges, and all thei were made throughe me, and throughe none other: by me also thei be ended, & by none other. Then answered I and said: whiche shalbe the partyng asonder of the tymes? or whē shalbe the ende of the firste, and the beginnyng of it that foloweth? And he said vnto me: from Abraham vnto Isaac, whē Iacob and Esau, were borne of hym, Iacobs hande held firste the hele of Esaus for Esau is the ende of the worlde, and Iacob is the beginnyng of it that foloweth. The hande of man, betwixte the hele and the hand. Other question (Esdras) aske thou not. I answered then and said: O lorde, lorde, if I haue founde fauour in thy sight, I beseche thee shewe thy seruaunt thende of thy tokens wherof thou shewedest me part the last nyght. So he answered and said vnto me: stande vp vpon thy fete, and heare the perfect voyce and sound. There shall come a greate motion, but the place wherethou standest, shal not be moued. And therefore, whē thou hearest the wordes, be not afraied, for of them shal the worde and foundacion of the yearth be vnderstande. And why? The worde thereof trembleth and quaketh, for it knoweth, that it must be chaūged at the ende. And it happened, that when I heard it, I stode vp vpon my fete: and harkened, and behold, there was a voyce, that spake and the sound of it, was like the sound of many waters, and it said: behold, the daies come that I will begin to drawe nigh, and to visite theim that dwell vpon yearth, and will begin to make enquisicō of them, what thei be that haue burnt equitie with vnrighteousnes, and when the lowe estate of Syon shalbe fulfilled and when the world, that shall vanishe awaie shalbe ouersealed, then will I do these tokēs. The bookes shalbe opened before the firmament, and thei shal se altogether, and the children of a yere old shal speake with their voyces: the women with child, shall bryng furthe vntimely children, of iij. or iiij. monethes old, and thei shall liue, and bee raised vp and sodainly shall the sowen places appere, as the vnsowen, the ful store houses shal sodainly be found emptie, and the tropet shall geue a sound whiche when euery man heareth, thei shalbee hastily afraied/at that tyme shall frendes fight one against another like enemies, & the yerth shall stande in feare with theim. The springes of the welles shall stand still, and in three

not

Wich. bf. n. Wath. f. c.

yeares they shal not rene. Wherefore remaineth yͤ all these thynges that I haue tolde the, shal escape, & se my salnacio, & the ende of your worlde. And the men that haue receyued shal se it, they that haue not tasted death from their birthe: the hart of the inowellers shalbe changed, & turned into another mening, for euel shalbe put out, & discrete shalbe quenched. As for layth, it shal florish, corrupcio shalbe ouer comen: the truth, which hath bene so lōg without frute, shalbe declared, and it happened whē he talked with me, that I loked demurely vpon him before whō I stode, & these wordes sayde he vnto me: I am come to shewe the, the tyme of the night for to come. Yf thou wylte praye yet more, & fast seuen dayes agayne, I shall tel the more thinges, & greater them before: for thy voice is heard before the Highest for why? the mightie hath sene thy righteous dealing, he hath sene also thy chastitie, which thou hast had euer sence thy youth, & therfore hath he sente me to shewe the al these thinges & to say vnto the. Be of good cōforte, & feare not, & hast not with the tymes that are past to thincke vaine thinges, & make not hast of the latter tymes. And yt happened after this, that I wepte agayn, & fasted seuendates in like maner, that I might fulfil the three weekes: whiche he told me. In the viii. night was my hart vexed with in me agayn. And I began to speke before the Hyeste: for my spirite was greatly set on fire, & my soule was in distresse, and I sayd: O Lord, thou spakest vnto thy creature frō the beginning (euē the first daye) & saidst: * Let heauen & earth be made, and thy worde was a perfect worcke. And then was there the spirite, & the darcknesse was yet on euery syde, and stilnesse, there was no mans voice as yet from the. Thē commaundedst thou a fayre light to come forth out of thy treasures, that thy worcke might appeare and be seen. Vpon the second day thou madest the spirite of the firmament, & commaundest it to part a sunder, and to make a diuision betwyxt the waters, that the one parte might remayne aboue, & the other parte vpon the. iii. day thou broughtest to passe, that the waters were gathered in the. vii. part of the earthe, vi. partes hast thou dried vp and kepte thē, to thyntente that men might sow & occupy husbādry therin. As sone as thy word went forth, the worcke was made. For immediatly there was great innumerable frute and many diuerse pleasures and desires of temptacion, flowres of chaungeable colowre and smell, and thys was done the. iii. daye. Vpon the. iiii. daye thou commaundest that the sunne shulde geue hys shyne, and the moone her lyght: the starres dyddest thou set in order, and gauest them a charge, to do seruice euen vnto man that was for to be made. Vpon the. v. daye thou sayedst vnto the. v. parte (where that waters were gathered) that they shulde bring forth diuers beastes, foules and fishes. And so it came to passe, that the wylde waters: and without soule brought forth liuyng beastes, at the commaundemente of God: that all people might prayse thy wonderous worckes. Thē diddest thou preserue two soules, the one thou caldest Enoch: & the other Leuiathan, and didst separate the one frō the other for the vi. parte (namelye where the water was gathered together) might not hold them both. Vnto Enoch thou gauest one part, which was dried vp the. xi. daye, that he shuld dwel in the same parte, wherin are a. M. yles. But vnto Leuiathan thou gauest the. vi. parte, namely the moyst and hast kepte hym to deuour what thou wilt & whē & vpō the. vi. day thou gauest cōmaundemēt vnto the earth, that before the, it shuld bring forth beastes, cattel and all that crepe, and (beside thys) ādā also, whome thou madest lord of all thy creatures. Of him come we al, & the people also, whome thou hast chosen specially vnto thy selfe. All this haue I sayd nowe and spoken before the, that I might shewe howe that the worlde is made for our sakes. As for the other people which also come of Adam thou hast sayd that they are nothing, but be lyke a spytle, & hast lykened the abūdance of thē vnto a drop (that falleth) frō the roote of the houte. And now, o Lorde: the Heathen which haue euer bene reputed as nothinge, haue begon to be Lordes ouer vs, and to deuoure vs: but we thy people (whome thou hast called the first borne, thy onely begotten, & thy seruent louer) are geuen into theyr handes and power. Yf the worlde now be made for our sakes, why haue we not the inheritaunce in possessiō with the worlde. Howe longe shall thys endure?

The. vi. Chapitre.

AND it happened after that I had spoken these wordes there was sente vnto me an Aungell, whiche had bene by me also the nyghtes afore and he sayde vnto me: Vp Esdras, and heare the wordes that I am come to tel the. And I sayd speake o my Lorde God. Then sayde he vnto me. The see is set in a wide place that it might be deape and greate but the entraunce is narowe and small lyke a ryuer. For who wolde go into the see, to looke vpon it, and to rule it? Yf he went not thorowe the narowe, howe might he come into the brode? Ite an other: A citie is builded and set vpon a brode felde, and is ful of all goodes: the entraunce is narrowe and sodayne, like a fyre there ware a fyre at the right hande and a depe water at the lefte, and al it ware onely one strayt pathe betwixte them both so smalle that there could but one man go there. Yf thys citie nowe ware geuen vnto an heyre and he neuer wēte thorow the perilous ware, howe wolde he receyue hys inheritaunce? And I sayde: I wil so. Then sayde he

Gene. i. a.

Gene. i. b.

Deut. iiii. c.

Gene. i. c.

Gene.

Quen to his Israel also a portion. And why? for they haue taken haue I made the worlde, and when Adā transgressed my statutes, the was the thyng Judged that was done. The ware the entraunces of the worlde made narowe, full of sorowe & trauaile. They are but fewe and euell, full of perelles and labour. For the entraunces of the forē worlde ware wyde and sure, and brought immortall fruite. Yf they nowe whiche are entred into this woꝛld, waye not comprehend these straye and vayne thynges, muche lesse may they cōprehend and vnderstande the secrete thynges: Why disquieteth thou thy selfe then seyng thou arte but a corruptible man? And what wouldest thou knowe wher as thou art but mortal, & why past thou not receyued into thine harte the thyng that is for to come, but that is present. The sayd Jeremy: O Lorde Lorde, * thou haste ordeined in thy lawe, that the righteous shoulde inherite these thynges, but that the vnfaythfull & vngodly shuld perishe. Neuertheles, the righteous shall suffer straye thynges, and hope for wyde for they that haue lyued vngodly & suffered straye thynges, shal not se the wide. And he said vnto me: There is no iudge aboue God, and none that hath vnderstanding aboue the Myghest. For there be many that perishe, because they dispise the lawe of God that is set before them. For God hath geuen strayt commaundement to suche as come, that they know what they do, and howe they shulde lyue: and if they kepte thys, they shulde not be punyshed. Neuertheles, they ware not obedyent vnto hym, but spake agaynste hym: ymagined vayne thynges, and purposed to synne, & sayd moreouer, that there was no God, and that God regarded it not. Hys wayes haue they knowne, hys lawe haue they dispised, and denyed hys promises in hys statutes and ordynaunces haue they not bene faythfull & stedfast, and haue not performed hys workes. And therefore Esdras: vnto the full: plenty and to the empty, emptynesse. Beholde, the tyme shall come, that these tokens whyche I haue tolde the, shal come to passe, and the bride shal apere and the earthe that nowe passeth away, shall be shewed: and whosoeuer is deliuered from the euels, shal se my wonders. For my sonne Jesus shalbe openly declared, with those that be with him and they that remaine: shalbe merye fourre hundred yeares. After these same yeares shall my sonne Christ dye, and all men that haue lyfe, and the worlde shalbe tuened into the olde silence seuen dayes, lyke as in the forē Judgementes: so that noman shal remaine. And after seuen dayes, the worlde that yet awaken not, shalbe rayled vp, and shal dye corrupte. And the earthe shall restoore those that haue slepte in her: and so shall the dust those that dwell in silence, and the secret places shal deliuer those that be committed vnto them. And the moste Myghest shalbe openly declared vpon the seate of Judgemente, and all misserie shall vanyth awaye and longe sufferyng shalbe gathered togethere. Yf the Judgemente shall continue, the truth shall remaine, and fayth shall waxe strong, the worcke shall folowe, and the rewarde shalbe shewed, the ryghteousnes shall watche, and the vnrighteousnes shall beare no rule. Then sayde I: Abraham prayed fyrste for the Sodomites, and Moses for the fathers that synned in the wylderneste, and he that came after hym for Israel, in the tyme of Achas, and Samuell, and * Dauid for the destruccion * and Salomon for them that came into the sanctuary, and Helias for those that receyued rayne, * and for the dead that he might lyue, & Ezechias, for the people in the tyme of Sennacherib, and diuerse other in like maner, whiche haue prayed for many. Euen so nowe, seing the corrupti is growen vp, and wickednes increased, and the righteous haue prayed for the vngodlye, wherfore shall it not be so nowe also? He answered me, and sayd: This present worlde is not the ende, there remayneth muche honoure in it, therefore haue they prayed for the weake. But the daye of dome shall be the ende of thys tyme, and the begynnyng of the immortalyte for to come, wherin al corrupcion is vanished al bolupteousnes is lowsed all mischeue taken away righteousnes growen, and the verite sprong vp. Then shall no man be able to saue hym that is destroyed, nor oppresse him that hath gotte the victory. I aunswered then, and sayde: This is my fyrst and last sayeng: that it had bene better, not to haue geuen the earthe vnto Adam: or els when it was geuen hym to kepe hym that he shulde not synne. For what profite is it for men nowe in thys presente tyme to lyue in heynesse, and after deathe to loke for punishemente? O thou Adam, what haste thou done? For though it was thou that synned, thou art not fallen alone but we all that come of the. For what profit is it vnto vs, yf there be promised vs an immortal time, where as we meddle with deadly worckes? And that there is promised vs an euerlastynge hope, where as our selues are euell & vayne & that there are layde vp for vs dwellinges of helthe and freedome, where as we haue lyued euel, & that the worshippe of the Myghest is kepte to defende the which haue led a pacyfyte life, where as we haue walcked in the moste wicked wayes of all? And that there shalbe shewed a paradise, whose fruite indureth for euer, wherin is freedome & medicine, where as we shall not go in? for we haue walcked in vnpleasaunte places: And that the faces of them whiche haue abstayned, shall shyne aboue the starres, where as our faces shall be blacke & darcker. For while we lyued & dyd vnrighteously, we

Deu. vij. a.

xiiij

Gene. xviij. b. Exo. xxxij. b.

ij. Regum. xiij. b.

ij. Para. b. c.

ij. Regum. xviij. a.

Jaco. b. c.

C.

counsoyed not, that we should suffre therefore after deathe? Then answered he me, & sayde:

D. This is the consideracion and thoughte of the batayle, whiche man hathe vpon earthe: that ye he be ouercome, he shall suffre as thou hast sayde. But ye he get the victorie, he shall receyue the thynge that I saye. For thys is the lyfe, whereof Moses spake vnto the people, while he lyued, sayenge: * Chuse the lyfe that thou maiest liue: Neuertheles, they beleued hym not, neither the Prophetes after him. Also, nor me which haue spoken vnto the, that heuinesse shoulde not reache vnto the, to theyr destruction, lyke as coye is for to come ouer those that haue suffered them selues to be informed in calumnion? I answered then & sayde: I knowe Lorde, that the Highest is mercifull, in that he hath mercie vpon them, whiche are not yet in the worlde, and vpon those also that walke in hys lawe: and that * he is paciente and longe suffryenge towarde those that haue sinned in theyr workes, and that he is ledeuall to gene where as it requireth, and that he is of greate merry, for he multiplyde hys louynge kyndnesse towarde those that are presente, and that are paste, & to the whiche are for to come. For ye he multipli not hys mercies, the worlde shall not be made lyuynge, with those that dwell therin. He geueth also, for ye he gaue not of hys goodnes that they whiche haue done euell, might be eased, fro theyr wyckednes, the ten thousand part of men shoulde not be made lyuing. And ye the, iudge for gaue not those that he healed with his word, & ye he wold destroy the multitude that striueth, there should be very fewe left in an vnnumerable multitude.

The. viij. Chapitre.

Then answered me, & sayde: The moost Highest made thys worlde for many, but the worlde to come for fewe. I wyll tell the a similitude, Esdras: As when thou askeste the earth, it shal saye vnto the, that it geueth moche moulde whereof earthen vesselles are made, but lytle of it that golde commeth of. Euen so is it with the worke of this worlde * There be many created, but fewe shalbe preserued. Then answered I and sayde: Then swalow vp the wyttes thou soule, and deuoure the vnderstandynge, for thou arte agreed to herken and to gene eare, and willyng to prophecy: for thou hast no longer space geuen the, but onely to lyue. O Lorde, wyll thou not gene thy seruaunte leaue, that he may praye before the, and that thou maiest gene seed vnto our harte, and huylde our vnderstandyng that there may come fruyte of it: and that euerye one whiche is corrupte, and beareth the face and place of a man, may lyue? For thou art alone, and we all are one worke wrought of thy handes, lyke as thou hast sayde, and for as the body is fashioned nowe in the mothers wombe, & thou geuest the members & thy creature is preserued in eyre and water: and nyne monethes dothe thy worcke suffer thy creature whiche is fashioned in her: but the thynge that preserueth, and it that is preserued shall bothe be kepte together, and when tyme is, the wombe deliuereth the thyng that is kepte and growen in her. For thou hast commaunded the brestes to gene milke vnto the frute. that the thyng whiche is created and fashioned, maye be norysshed for a tyme, and then thou dispossest and ordrest it wyth thy mercie. Thy wayest it vp with thy righteousnesse: nurturest it in thy lawe, and reformest it with thy vnderstandyng, mortifiest it as thy creature, and makest it lyuyng as thy worke. Seyng then that thou destroyest hym: whiche with so great labours is created and fashioned thorowe thy commaundement, thou couldest lyghtly ordeine also, that the thyng whiche is made might be preserued. And this I speake nowe of al men in generall, as thou knowest: but of thy people, for whose sake I am sory: and of thyne inheritaunce for whose cause I mourne, and of Israell, for whome I am woful, and for Jacob: for whose sake I am greued therefore begyn I to praye before the, for my selfe & for the, for I se the fall of vs: euen of vs, that dwell vpon erth. But I haue herd the swiftnes of the iudge whiche is to come: therfore heare my voice, & vnderstande my wordes: & I shal speake before the. This is the beginning of the wordes of Esdras, before he was receyued: O Lorde thou that dwellest in euerlastynge lyfe, whose eyes are lyfte vp in the ayre whose throne is exceading hie, whose glorie & maiestie may not be cõpre hended, before whome the Hoostes of Heauen stode with trebling, whose keping is turned into wine & fyre, whose wordes is true whose talkynge is stedfast, whose cõmaundement is stronge, whose ordinaunce is fearfull, whose lookes drieth vp the depthes, whose wrath maketh the mountaines to melte away & whose truth beareth witnesse: O heare the prayer of thy seruaunt, & marcke with thyne eares the peticion of thy creature. For whyle I lyue I wyll speake, and so long as I haue vnderstandynge, I will answere. O looke not vpon the sinnes of thy people which serue the in truth haue no respect vnto the wycked studyes of the Heathen, but to the desire of those that kepe thy testimonies with sorowes. Thincke not vpon those that haue walked exactlie before the, but vpon them whiche with will haue knowen thy feare. Let it not be thy will to destroy them, whiche haue had beastly maners, but to looke vpon them that haue clenly taught thy law. Take thou no indignacion at them, whiche are worse then beastes, but loue them, that alway put theyr trust in thy righteousnes, and glorifye we and ours fathers

not

Deu. xxx. b.

Esa. j. b.

not

not

Esth. xx. b. and xxi. b.

* where we worke of god in man

fathers haue all the same sickenes & disease, but because of our sinnes thou shalt be called
C merciful. For if thou hast mercy vpō vs, thou shalt be called mercyfull, where as we haue no workes of righteousnes: for the righteous whiche haue layde vp many good workes together, shall out of theyr deedes receyue reward. For what is man, that thou shuldest take displeasure at him? Or what is the corruptyble mortal generation, that thou shuldest be so rough toward him? For of a truth not
.par vl.c. there is no man among the that be borne, but
Iohn. i.b. he hath deale wyckedly, and among the faithfull there is none which hath not done amysse. For in thys (O Lorde) thy rightcousnesse and thy goodnesse shalbe praysed and declared, yf thou be mercyfull vnto them, whiche are not riche in good workes. Then aunswered he me, and sayd: Some thinges hast thou spoken a right, and accordinge vnto thy wordes it shalbe. For I wyll not wisely consyder the workes of them, whiche haue sinned before death, before the iudgemente, before destruction: but I wyl reioyce ouer the worcke and
Gen.xiii.a. thought of the righteous. I will remembre also the pilgremage, the holy makyng & the reward. Lyke as I haue spoken now, so shall it come to passe. For as the husbande man soweth much seed vpon the ground, and planteth many trees, & yet al waye the thynge that is sowen or planted is not al kept safe, neyther doth it al take roote: Euen so is it of the that are sowen in the world, they shal not all be preserued. I answered then and sayde: Yf I haue founde grace, then let me speake: Like as the husbande mans seede perisheth, yf it receyue not rayne in due season, or yf there come to much rayne vpon it: Euen so perisheth mā also which is created with thy handes, and is lyke vnto thyne owne Image, and to thy selfe, for whose sake thou hast made al thynges and lykened hym vnto the husbandmans seede. Be not wroth at vs, O Lorde: but spare thy people & haue mercy vpon thyne owne inheritaunce. O be mercyfull vnto thy
D creature. Then aunswered he me, and sayde: Thynges present are for the present, & thinges to come for such as be to come. For thou lackest yet moche seing thou mayest loue my creature above me. I haue oftimes drawen my wrath fro the, but neuer to the vnrighteous. In this also thou art marueilous before the most in that thou haste humbled thy selfe, as it be commeth the, & haste not regarded thine owne selfe, that thou arte had in suche honoure
not amonge the righteous. Therefore shall greate wretchednesse & miserie come vpon the that in the latter tyme shall dwell in the world, because they haue walked in greate pryde. But vnderstande thou for thy selfe, & seke out glory for such as be lyke the: for vnto you is paradise opened: the tree of lyfe is planted, the time
to come is prepared, plenteousnesse made redy, a citie is builded for you, and rest is prepared: yea, perfecte goodnesse and wysedome.
(The vyce of euel is marched fro you, the wickednesse is shut in fro you, & infirmitie hath runne in to forgetfulnesse. Moreouer are banished away: and in the ende is shewed the treasure of immortalite. Aske therefore after thou noldest question concerninge the multitude of the that perish. For they haue taken not
libertie, despised the hyest, thought scorne of his lawe, and forsaken his wayes. Moreouer they haue troden downe hys righteous, and psal. xiiii.a.
sayde in their hart, that there is no God: yea, and that wittingly: for they shal know after the thyng that I haue spoken of, is made ready for you: Euen so is thirste & paine prepared for the. For it was not his wyl that man not
should come to naughte: but they whiche he created, haue defiled the name of him that made the, & are vnthankefull vnto him, which prepared lyfe for them. And therefore is my iudgemente nowe at hande. These thynges haue I not shewed vnto al men, but vnto few, namely vnto the, & such as be lyke the. Then aunswered I, & sayde: Behold, O Lord nowe hast thou shewed me the multitude of the tokens, whiche thou wylt begyn to do at the last: but at what tyme and when thou hast not shewed me.

The.v.Chapitre.

HE aunswered me then, and sayde: Measure II.
thou the tyme diligently in it selfe, when thou seest that one parte of the tokens come to passe, whiche I haue tolde the before, so shalt thou vnderstande, that it is the very same tyme wherin the hyest wyll begynne to visit the world, whiche he made. And when there not
shalbe sene an erthquake & vprore of the people in the worlde, then shalt thou wel vnderstande that the most Myest spake of those thinges, fro the dayes that were before the, euen from the beginninge. For lyke as all that is made in the worlde hath a beginning & ende, and the ende is manifeste: Euen so the tymes also of the Myest haue playne beginninges in wonders, and signes, & the ende in worckyng and in tokens. And euery one that shalbe saued, and shalbe able to escape by his workes & by faith wherin ye haue beleued, shalbe preserued fro the sayde perils and shall se my saluacion in my lande, and within my borders. For I haue halowed me fro the worlde. Then shall they be in carefulnesse, which haue abused my wayes, and they that haue caste them out despitefullie, shall dwell in payne. For not
suche as in theyr lyfe haue receyued benefites, and haue not knowne me, & they that haue abhorred my lawe, whyle they had yet free dome, and when they had yet opē leysure of amendement and conuersion, and vnderstode not but despised it: the same muste knowe it after death in payne. And therefore be thou nomore

the vngodly shalbe punished, and how the righteous shalbe saued, & whose the world is: and for whome and wherein it is. Then answered I & said. I haue talked before & now: I speake, & wil speake also hereafter, that there be many mo of them which perish then shalbe saued, like as the flouddes, is greatter then drops. And he answered me saieng: like as the feelde is, so is al the seede, as the floures be, so are the colloures also, such as the workeman is such is also the worke, & as the husbandma is hym selfe, so is hys husbandry also, for it was the tyme of the worlde. And when I prepared for the that art now, or euer the world was made, wherin they shoulde dwel, then was there no man that wythstode me. Now when euery one was, & the maker also in the world which is now prepared, and the moneth that ceaseth not, and the lawe whiche is vnsearchable, theire manners ware corrupte. So I considered the whole worlde, and beholde, ther was perille, because of the thoughtes, that ware come into it. And I saw, and spared them greatly, and haue kepte me a vyneberry of grapes & a plante from among many generations. Let the multitude perysshe then, whiche are growe vp in vaine, & let my grape vyneberry be kept euen my plant for with greate laboure haue I made it vp. If euerthelesse, if thou wilte take vpon the yet seuen daies mo, but thou shalt not eat in the, go thy wai the into the feld of floures, where no hous is builded, & eats only of the floures of the feld, eat no flesh, drynk no wine, but ete floures only. Pray vnto the hiest continually, so wyl I come, and talk with the. So I went my way, and came into the fielde whiche is called Ardath, like as he commanded mee. And there I sate among the floures and did eate of the herbes of the feld, and the meate of the same satisfied me. After seuen daies I sate vpon the grasse, and my harte was vexed within me lyke as before, and I opened my mouthe and began to talke before the hyest, and saide. O lord, thou that shewedst thy selfe vnto vs, thou hast declared and opened thyselfe vnto our fathers, in the wildrenesse, in a place where no manne dwelleth, in a barbain place, whe they came out of egipt, & thou spakest saieng: Heare mee O Israel, & marke my wordes thou sede of Jacob. Behold I sow my law in you, and it shal bryng fruite in you, and ye shalbe honoured in it for euer. For our fathers which receaued the lawe kept it not: & obserued not thy ordinances and statutes, and the fruite of thi law was not declared: for it myght not: for why? it was thyne. For they that receaued it, perished because they kept not the thyng that was sowen in them. Jt is a custome when the grounde receaueth seede, or the sea a shippe, or a vessel meate & drynke that when it perisheth, or is broken, wherein a thing is sowen, or wherein any thing is putte the thynges also perishe, and are broken, whiche are sowen, or put therin. But vnto vs hath it not happened so. For we see that haue receiued the lawe perysshe in vyne, and our part which also receaued the lawe: notwithstanding, the lawe perisheth not, but remaineth in his labour. And when I considered these thynges in my harte after thys maner I loked about me with myne eyes, and vpon the ryght syde. And saiwe a woman, which mourned sore, made greate lamentacion, & wept with loude voice: her clothes ware rent in peces, and she had ashes vpon her heade. Then let I my thoughtes go that I was in, and turned me vnto her & said. Wherfore wepest thou? Why art thou sory, & disconforted: And she saide vnto me: Syr, lette me bewaile my selfe, and take yet more sorow for I am sore vexed in my mynde, and brought very low. And I said vnto her. What cuilleth the? Or who hath done any thyng to the? tell me: She saide: I haue bene barrayne and baren, and haue had an husbande thirty yeres. And these thirty yeres do I nothyng els daye and nyght: and al houres: but make my praier to the highest. After xxx. yeares God heard me thy handemaiden, and loked vpon my misery, considered my trouble, and gaue me a sone and I was gladde of hym, and so was my husbande also, and al my neighbours, and we gaue great honour vnto the myghty. And I nourysshed hym with greate trauaile. So when he grewe vp and came to the tyme, that he should haue a wyfe, I made a feaste.

The. x. Chapitre.

AND it happened, that when my Soonne went into hys chambre, he fell downe and died, then ouerthrewe we all the lyghtes, and al my neighbours rose vp to comfort me, then toke I my reste vntill the second day at night, & when they had al rested, that they might comfort me, I rested & also rose vp by night and fled, & am come hether into thys feld as thou seest & am purposed not to come into the citie but to remaine here & nether to eate nor drinke, but continually to mourne and fast vntill I die. Then lette I my meditacions and thoughtes fall that I was in, and spake to her in dis pleasure. Thou folyshe woman: seest thou not our heuinesse and mourning, and what happened vnto vs: how Syon our mother is alle woful and sory? and howe she is cleane brought downe and in misery? seing we be al now in heauinesse, and make our mone for me is al sorowful. As for the heauinesse that thou takest: it is but for one sonne: demaund the scripture and she shal tell the that it is she which ought by reason to mourne, for the fall of so many, that growe vpon her. For sens the beginning al men are borne of her, and other shal come: & behold they walk almost al into destruccion, and many of them shalbe rooted out. Who shoulde then by reason make more mourning then she

that

Esay. xl. a. 2. Tim. 3. a.

Esay. x. b.

Esay. xxx. c.

Ecc. xix. c. Jsay. a. Deu. iij. b.

Deu. xxxii. c.

Esay. xl. a.

2. Esd. x. b.

iii. a.

UMI

hath loste so greate a multitude? and not thou which arte sory but for one. But if thou wolt not saye vnto me: My mournynge is not lyke the mourning of the earthe: for I haue loste the fruite of my bodie, which I bare with menacle: but the earth, in accordyng to the maner of the earthe, and the presente multitude goeth agayne into her as it is come to passe. The say I vnto the: like as thou haste borne, with trauaile so sorowe, euen so the earth also ꝛ̄ the beginning geueth her fruite vnto mā, for hym that made her. And therfore withholde thy sorowe & beauinesse by thy self, & take what happeneth vnto the, beare it stoutly. For if thou vnderstandest the matter & ende of God, to be righteous & good, & receyuest his counsaile in time, thou shalte be cō̄ended therein. Goo thy wayethen into the citie to thy husbande. And she sayde vnto me: that wil I not do: I wil not go into the citie: but here wil I dye. So I cōmuned more with her, & saide: do not so, but be counsayled, & folowe me, for how many euilles hath Sion? Be of good comforte because of the sorowe of Jerusalē. For thou seest that our Sanctuarie is layed waste, our aulter broken, our tēple destroyed, our playsinge of instrumētes, & singing is downe the thancke geuynge put to silēce, our myght is vanished away, the light of our cādelsticke is quenched, the Arcke of the couenaunte is taken frō vs, al our holy thinges are defiled, & the name that is called vpō ouer vs, is dishonoured, our children are put to shame our preistes are brente, our Leuites are caried away into captiuitie, our virgines are defiled, & our wyues rauished, our righteous men spoiled, & our children destroyed: our yonge men are broughte in bondage, & our stronge worthies are become weake, & Sion (whiche semeth is the greatest of all) is looked vp from her worshippe: for we are deliuered into the handes of them that hate vs. And therefore take of thy greate heauinesse and put awaye the multitude of sorowes: that the mightie maye be mercifull vnto the, and that the hyest maye geue the reste frō thy laboure & trauaile. And it happened, that when I was talkyng with her, her face byd shyne & glytter, so that I was afraied of her & mused what it might be. And immediatly she cast out a great voice, very fearfull, so that the earthe shoke at the noyse of the woman, and I loked, & beholde, the womā appered vnto me nomore, but there was a citie builded, & a place was shewed frō the grounde and foundacion. Then was I afraied, and cried, with loude voice, and sayde: Where is Uriell the Aungell* whiche came to me at the firste? For he hath caused me to come in many cōsideracions: my thoughtes & mine ende is turned into corruption, & my prayer to rebuke. And as I was speakyng these wordes, he came vnto me, and loked vpon me, & I laye as one that had bene dead, & myne vnderstandyng was altered, and he toke me by the righte hande, and comforted me, and set me vpon my fete, and sayde vnto me: What ayleth thee? and why is thyne vnderstandyng vexed? and the vnderstandyng of thy harte? and wherfore arte thou sorye? And I sayde: Because thou haste forsaken me, and I haue done* accordinge vnto thy wordes, I went into the felde, and there haue I sene thynges that I am not able to expresse. He sayde vnto me: Stande vp, & be manly, and I shal geue the exhortacion. Then sayde I speake vnto me my Lorde, forsake me not, lest I dye in vaine: for I haue sene that I knewe not, and heare the that I do not knowe. Or shall my vnderstandyng be deceyued, and my mynde? But now I beseche the, that thou wilte shewe thy seruaunte of this wonder. He answered me the, and sayd: heare me, and I shall enstourme the, and tell the wherfore thou arte afrayed, for the hyeste hathe opened many secret thynges vnto the. He hathe seene that thy wayes are righte, and that thou takeste sorowe continually for thy people: and makest greate lamentacion for Sion: & therefore vnderstande the vision, whiche thou sawest a litle while ago after thys maner. Thou sawest a woman mournyng, and thou haste comforted her. Neuertheles nowe seest thou the lykenesse of that woman nomore, but thou thoughtest there was a citie builded: & lyke as he tolde the of the fall of her sonne: so thys is the answere. The woman whome thou sawest is Sion: & where as he tolde the, that she hath bene thyrtie yeares vnfruitefull and barren: those are the thirtie yeares wherin there was no offeringe made in her. But after the thirtie yeares Salomon builded her and offred, and then bare the barren a sonne and where as he tolde the that she norysshed hym with labour that was the dwellynge of Jerusalem. But where as he tolde the that her cōsayed when she came into her chambre, that is the fal of Jerusalē. And thou sawest her lykenesse howe she mourned for her sonne: & what is happened vnto her, I haue shewed the. And nowe God seeth, that thou art sory in thy mynde, and suffrest from thy hart for her & so hathe he shewed the her clearenesse, & the fairenesse of her beauty, and therfore I bad the remayne in the felde where no house is builded. For I knewe that the hyeste wolde shewe this vnto the, therfore I cōmanded the to goo into the felde, where no foundacion nor buylding is: For in the place where the hyest wil shewe his citie, there shal be no mans buildynge. And therfore feare not, & let not thyne harte be afrayed, but goo thy waye in, and se the glorious faire buyldyng and howe greate it is and howe greate thou thynckest it, after the measure of thyne eyes, and thē shalte thou

Esd. F. ii. b.

C

Esd. C. xiii. a.

not

iiii. Esa. xl. i

not

heare as muche as thyne eares may comprehend. For thou arte blessed aboue many other and art called with the hyeste as the fewe. But to morowe at nyghte thou shalt remayne here: and so shall the highest shewe the visions of highe thynges, whiche he wyll do vnto them that dwell vpon the earthe, in the laste dayes. So I slept the same nyght, lyke as he commaunded me.

The. xi. Chapitre.

1 THen sawe I a dreame: and beholde there came vp from the sea an Aegle, whiche had twelue wynges, and thre heades: And I sawe and behold, he spreed hys wynges ouer all the earthe, and all the windes of the aye blewe in them, and so they were put together agayn. And I beheld, and out of his fethers, there grewe out other lytle contrarie fethers, the heades rested, the heade in the myddest was greater the other, yet rested it with the residue. Moreouer I saw, that the Aegle flewe wyth hys wynges, and raygned vpon earthe and ouer all them that dwelte vpon the earth. And I sawe that all thynges vnder heauen were subiecte vnto hym, and no man spake agaynst hym: no not one creature vpon earth. I sawe also that the Aegle stode vp vpō his clawes, & gaue a sounde wyth hys fethers, and a voice, sayenge after this maner: watche not al to geather, slepe euery mā in his owne place, and watche for a tyme, but let the heades be preserued at the laste. Neuertheless, I sawe, that the voyce went not out of hys heades, but from the myddeste of his bodye. And I nombred hys contrarye fethers, and beholde, there were viij of them. And I looked and beholde vpon the right syde there arose one fether: and raygned ouer all the earthe, And it happened, that when it raigned, the end of it came, & the place therof appered nomore. So the nexte folowynge stode vp, & raygned and had a greate tyme: and it happened, that
2 when it raygned, the ende of it came also lyke as the fyrste, so that it appered nomore. Then there came a voyce vnto it, & saide Heare thou that haste kepte in the earthe so long, thys I saye vnto the: before thou begynneste, to appeare nomore: There shall none after the attayne vnto thy tyme. Then arose the thyrde & raygned as the other afore, and appeared nomore also. So wente it wyth all the residue one after another, so that euerye one raygned, and then appeted nomore. Then I loked, and beholde in processe of tyme the fethers that folowed were set vp vpō the right syde, that they myghte rule also: and some of them ruled, but wythin a whyle they appered nomore, for some of them were set vp, but ruled not. After thys I loked and beholde, the twelue fethers appered nomore & the two wynges, and there was nomore vpon the Aegles bo-

Then sawe I also that the thre fethers were parted in two, and remayned vnder the heade, that was vpon the right syde for the foure contynued in their place. So I loked, and beholde, they that were vnder the wynges, thoughte to set vp thē selues, and to haue the rule. Then was there one set vp, but shortly it appered nomore, & the seconde was sooner a waye then the fyrst. And I beheld, and loo, the two thoughte also vpō them selues to raygne, & whē they so thoughte, beholde, there awaked one of the heades that were at rest: namely, it that was in the middest, for that was the greater of the two heades. And thē I saw, that the two heades were killed with him, & the heade was turned with thē, that was vp him & did eat vp the two vnder wynges that wold haue raigned. But thys heade put the hole earthe in
C fear & bare rule in it, ouer al those that dwelt vpon earth with muche labour, and he had the gouernaunce of the world, ouer all the fowles that haue bene. After this I loked, and beheld the head that was in the middest, sodainely appered nomore, lyke as the wynges: then came the two heades, whiche ruled vpon earth, and ouer those that dwelte therin. And I beheld, & lo, the head vpō the right side mounted it that was vpon the lefte syde. And I heard a voice whiche sayde vnto me: Loke before the, & consyder the thing that thou seeste. Then I sawe & beheld, as it were a Lion that roareth, rennynge hastely out of the wood, and he sente out a mans voice vnto the Aegle, and sayde: Heare thou: I wil talke with the, and the hyest shal saye vnto the: Is it not thou that hast the victory of the foure beastes, whō I made to raigne vpon earth & in my worlde, and that the ende of their tymes might come thorowe thē? And the fourth came, & ouer ranne all the beastes that were past, & had power ouer the worlde wyth great fearfulnesse, and ouer the whole cōpasse of the earth wyth the moste wycked labour, and so longe tyme dwelte he vpon the earthe with disceyte, and the earthe
hast thou iudged not wyth truth. For thou not hast troubled the meke: thou hast hurte the peaceable and quiet: thou hast louedlietes, and destroied the dwellinges of thē that brought forth fruite, & hast cast downe the walles of suche as dyd the no harme. Therefore is thy wrongful dealyng & blasphemie come vp vnto the hyeste: and thy pryde vnto the mightie. The hiest also hath loked vpon the proude times: and behold they are ended & their abhominations are fulfilled. And therfore appere nomore thou Aegle, and thy horrible wynges, and thy wicked fethers, and thy vngracious heades, and thy sinful clawes, & all thy wayne body: that the earthe may be refreshed, & come not
agayn to her selfe: when she is delyuered frō thy violence: and that she maye hope for the iudgemente and mercie of hym that made her.

The xii. Chapitre.

11. And it happened when the Lyon spake these wordes vnto the Aegle, I sawe, & beholde, the heade that afore had the vpper hande, appered nomore: neither had the foure wynges appeare, any more, that came to hym and were set vp to raygne: & their kyngdome was smal
1464 and full of vproure/And. I sawe and beholde they appered nomore, and the whole bodye of the Aegle was brente, and the earthe was in greate feare. Thē I awaked out of the traunce of my mynde, and from greate feare, & saide vnto my spirite: Loo, thys hast thou geuen me in that thou searchest oute the wayes of the hyest: loo, yet am I wery in my mynde, and verie weake in my spirite, and lytle strēgth is there in me, for the greate feare that I vercened thys nyght. Therfore nowe I will beseche the hyest, that he wyl comforte me vnto the ende: and I sayde Lorde Lorde, yf I haue founde grace before thy syghte, and yf I am iustified with the before manye other, and yf my prayer be come vp before thy face, comforte me thē, and shewe me thy seruaunte the interpretation and playne differēce of thys horrible syghte, that thou maiest perfectly comforte my soule: for thou hast iudged me worthy, to shewe me the last of tymes. And he sayde vnto me thys is the interpretacion of thys syghte. The Aegle whome thou sawest
Daniel. vij, c. 15 come vp from the sea, is the kyngdome* whiche was seene in the vision of thy brother. Daniel, but it was not expounded vnto hym, for nowe I declare it vnto the. Beholde, the dayes come, that there shall ryse vp a kyngedome vppon earth, and it shalbe feared above al kingdomes that were before it. In the same kyngedome shall twelue kynges raygne one after another. For the seconde shall begynne to raygne and shall haue more tyme then the other twelue: and thys is the twelue wynges signifie, which thou sawest. As for the voyce that spake, and that thou sawest goo oute frō the heades, but not from the body: it betokeneth, that after the tyme of the kyngedome there shall aryse greate tryumphes, and it shall stande in perill of fallynge. Neuertheles, it shal not yet fall, but shalbe setvnto his beginning. And the eyghte vnder winges whi che thou sawest hange vnto the wynges of hym, betoken, that in hym there shall aryse eyghte kynges, whose tyme shalbe but smal, & their yeares swyft, and two of thē shal beare. But when the myddest tyme commeth, there shalbe founde kepte in the tyme, when hys tyme begynneth to come, that it maye be ended, but two shalbe kepte vnto the ende. And where as thou sawest thre heades restynge: thys is the interpretacion. In hys last shall the hyest rayse vp thre kyngdomes, & call many kynges into them, and they shall haue the dominion of the earth, with mocke labours above all those that were before them. Therfore are they called the heades of the Aegle: for it is they that shall bringe forthe his wyckednesse agayne, and that shal persecute and finishe hys last. And where as thou sawest, that the greate heade appered nomore, it signifieth, that one of them shall dye vpon hys bedd, and yet wyth payne, for the two that remayne shalbe slaine with the swerde. For the swerde of the one shall deuoure the other, but at the last shall he fall thorowe the swearde hym selfe. And where as thou sawest two vnder wynges vpon the heade that is on the right syde, it signifieth that it is they, whome the hyeste hath kepte vnto their ende: thys is a small kyngdome, & ful of trouble. The Lyon whome thou sawest ryse vp, oute of the woode, & roaringe and speakynge vnto the Aegle, and rebukynge hym for hys vnrighteousnesse, in the wordes whiche the hyghest hath kepte for thē and for their wyckednesse vnto the ende: he shall reproue them, and rende them al tosyde before them. For he shal set them ignoraūce before the Iudgemente, and shall rebuke them: for the residue of my people shall he delyuer 10
wyth trouble, those that be preserued ouer myne endes: and he shall make them ioyefull, vntill the commyng of the day of iudgement: wherof I haue spoken vnto the from the begynnynge. Thys is the dreame that thou sawest: and this is the interpretation. Thou onely hast bene mete to knowe the secret of the hyest. Therfore wryte all these thynges that thou hast sene in a booke, and hyde thē, and teache them the wyse in the people, whose harte thou knowest maye comprehende and kepe these secrettes. But wayte thou here thy selfe yet seuen dayes moe, that it maye be shewed the whatsoeuer yt pleaseth the hyghest to declare vnto the: and wyth that he wente hys waye. And when all the people perceyued, that the seuen dayes were past, and I not come agayne into the cytie, they gathered them altogether, from the least vnto the moste, and came vnto me, and sayde: what haue we offended the? and what euell haue we done agaynste the, that thou forsakest vs, and sittest here in thy place? For of all the people, thou onelye arte lefte vs, as a grape of the vyne, and as a candle in a darcke place, and as an haue and shippe preserued from the tempeste. Haue we not ellen aduersitie enough, but thou must forsake vs? Were it not better for vs, that we
wyth had bene brente with Sion? For we are not better then they that died there: & they wepte with loud voice. Then aunswered I thē, and sayde: Be of good comforte, O Israel, & be not hevy thou house of Iacob: for the highest hathe you in remembraunce, & the mightie hath

haue not forsaken you, neither am I departed from you, but am come into this place to pray because of the misery of Israel, that I might seke mercy for the lowe estate of your sanctuary. And nowe go your way home every man and after these dayes will I come vnto you. So the people went their waie into the cytie, like as I commaunded them: but I remayned still in the fielde seuen daies, as the Aungell had me, and dyd eate only of the flowres of the fielde, and had my meate of the herbes in those daies.

The.xiij. Chapiter.

1. AND it happened after the seuen dayes, that I dreamed a dreame by night. And behold, there arose a winde from the sea, that it moued all the floudes therof. And I loked & beholde, the man was strong, and encreased with the cloudes of heauen, and when he turned his countenaunce to cõsider, al the thinges trymbled that were seue vnder hym, and when the voice wēt out of his mouth, all they vnent that hearde hym, like as the earth whē it feleth the fire. After these I sawe, and beholde, there was gathered togeather a multitude of men out of nombre, from the foure wyndes of the heauen, to fyght agaynste the man that came out from the sea. And I loked and beholde, he graued hym selfe a great moũtayne, and flewe vpon it. But I would haue sene the border or place, wheroute the hyll was grauen, and I could not. I sawe after these, that all they whiche came to fyght against hym, were sore afrayed, and yet they durst fight. Neuertheles, when he sawe the fearcenesse and violence of the people he neither lift vp his hande nor helde a sweard nor any weapon: but only (as I sawe) he sent out of his mouth as it had bene a blaste of fyre, and out of his lippes the wynde of the flambe, and out of his tongue he cast out sparkes and stormes, & they were all mixt togeather, the blaste of fyre, the wynde of the flambes, and the great storme, & fell with a ruche vpõ the people, whiche was prepared to fyght, & brent them vp euery whone, so that of the innumerable multitude there was nothyng sene but only dust and smoke. When I sawe this, I was afrayed. Afterwarde I sawe I the same
10. man come down from the mountayne, and calling vnto hym another peaceable people, and there came much people vnto hym: some were glad some were sory, some of them were bõd, so that they were caried and brought furth. Then was I sycke for sorowe great feare, & I awaked, and sayde, thou hast shewed thy seruaunt all thy wonders, from the beginnyng & hast coũted me worthy, that thou mightest receiue my prayer, & to me now yet the interpretacion of this dreame. For thus I cõsyder in my vnderstandyng, wo vnto the that wo vnto them that are not lefte behynde, for they that were not left were in heuynes. Nowe vnderstande I the thynges that are layed vp in the latter dayes which shal happen vnto them, and to those that are not lefte behynde. Therfore are they come into great perelles and many necessities like as these dreames declare. Yet is it easyer, that he whiche suffereth hurte, come in these, then to passe away as a cloude out of the worlde, and nowe to se the thynges that shall happen in the laste. Then answered he me, and sayde: The interpretacion of the syght shall I shewe the, and I wyll open to the, the thyng that thou hast required. For thou hast spoken of them that are left behinde, and this is the interpretacion. He that taketh awaye the perell in that tyme, hath kepte hymselfe. They that be fallen into parme are suche as haue woorkes and faythe vnto the moofte myghtie. Knowe this therefore, that they whiche be lefte behynde, are more blessed then they that be dead. This is the meanyng of the vision. Where as thou sawest a man commyng vp from the depe of the sea, the same is he whome GOD the pyghest hathe kept a great season: whiche by his owne self shall delyuer his creature and he shall ordre them that are lefte behynde. And where as thou sawest, that out of his mouthe there came a blaste of wynde, fyre and storme, and howe that he lyft vp neyther sweard nor weapõ, but that the rushyng in of hym destroyed the whole multitude, that came to fyght against hym: it sygnifyeth that the dayes come when God wyll delyuer them that are vpon earth and in a traunce of mynde shal he come vpon them that dwel in the yearth. And
mat. xxiiij. one shall vndertake to fyght against another one cytie against another, one place against another, * one people against another, and one realme against another. When this cõmeth to passe, then shal the tokens come that I shewed the before, and then shall my sonne be declared, whom thou sawest clymbe vp as a man. And whē al the people heare his voice, euery man shall in their owne lande leaue the battayle that they haue, one against another, and an innumerable multitude shall be gathered togeather as they that be willyng to come, and to ouercome hym by fyghtyng. But he shall stand vpõ the toppe of the mõt Syon. And euerthelesse, Syon shall come, and shalbe shewed, beyng prepared and buylded for all men, like as thou sawest the hyl grauen furth without any handes. But my sonne shall rebuke the people, that are come for their wyckednesse, with the tempestes and for their euyll ymaginacions, and their paynes wherwith they shalbe punished, are likened vnto the flambe, and without any labour shal

compared vnto the tyre. And where as thou sawest, that he gathered another peaceable people vnto hym: those are the ten trybes whiche were caried away prysoners out of their owne lande, in the tyme of Oseas the kyng, whom Salmanazar the kyng of Assiria toke prysoner, and caried the ouer the water, and so came they into another lande.

But they gaue them this counsayll, that they should leaue the multitude of the heathen, and to go furth into a farther countrey, wher neuer man yonde dwelt, that they myght there kepe their statutes, whiche they neuer kept in their owne lande. And so they entred in at the narowe passages of the water of Euphrates, and GOD shewed tokens for them and helde styll the flonde tyll they were passed ouer, for thorowe the countrey, there was a great waye, namely of a yeare, and a halfe iourney for they came regionis called Asareth. Then dwelt they there vntyll the last tyme: and when they come furth agayne, the hyghest shall holde styll the sprynges of the streame agayne, that they maye go thorowe, therefore sawest thou the multitude with peace. And they that be left behynde of thy people, are those that be founde within my border. Nowe when he destroyeth the multitude that is gathered together, he shal defende his people that remayne, and then shal he shew the great wonders. Then sayd I O Lord Lord, shewe me this, wherfore haue I sene the man rysing vp from the deapth of the sea. And he sayde vnto me: Lyke as thou canst neyther se re out nor knowe those thinges that are in the depth of the Sea, euen so mayest thou not se my sonne, or those that be with hym, but in the tyme of the daye. This is the interpretation of the dreame whiche thou sawest, therfore thou only art lyghtened for thou hast forsaken thyne owne lawe, and applied thy diligence vnto myne, and sought it. Thy lyfe hathe thou ordred in wisdome, and hast called vnderstandyng thy mother, and therfore haue I shewed the, the treasure of the hyghest. After thre dayes, I wil shewe the more and talke with the more at large: yea, heuy and wonderous thynges will I declare vnto the. Then went I furthe vnto the fielde, geuing prayse and thankes greatly vnto God, because of his wonders whiche he did in tyme, and because he gouerneth the same, and suche as ryse in tyme, and there I sat thre dayes.

The. iiij. Chap.

Vpon the third day I sat vnder an oke tree then came there a voyce vnto me out of the bushe and sayde: Esdras Esdras. And I sayde here am I Lorde, and stode vp vpon my fete. Then spake he vnto me, and the bushe I herde vnto Moyses, and talked with hym when my people serued in Egipte. And and brought hym vpon the mounte Syon, where I helde hym by me a long season, and tolde hym my wonderous workes, and shewed him the secretes of the tymes and the ende, and comaunded him sayng. These wordes shalt thou declare, and not hyde them: And nowe I saye vnto the: that thou laye vp in thyne harte the dreames that thou hast sene, and the interpretacions whiche I haue shewed the, for thou shalt be receyued of all, thou shalt bee turned, and remayne with my counsayle, and with suche as be like the, vntyll the tymes be ended. For the worlde hath lost his youth, and the tymes begynne to waxe olde. For the tyme is deuyded into twelue partes, and ten partes of it are gone already, and halfe of the tenthe parte, yet remayneth there that whiche is after the halfe of the tenthe parte. Therfore, prepare and ordre thy house, and reforme thy people, comfort suche of them as be in trouble, and tell nowe of the destruction, lette go from the, mortall thoughtes, cast away the burthens of man, put of the weake nature, laye vp in some places the thoughtes that are most profytable vnto the, and hast the to flye from these tymes. For suche euell and wickednesse as thou hast sene nowe happen, shall they do much worse. For the weaker that the worlde and the tymes is, the more shal synne and wickednesse encrease in them that dwel vpon earth. For the truthe is fled farre awaye, and leasyng is harde at hande. For nowe hasteth the vysion to come, that thou hast sene. Then aunswered I before the, and sayde: Behelde Lorde, I will go as thou hast commanded me, and reforme the people whiche are present. But they that shall be borne afterwarde, who will exhorte or rebuke them? Thus the worlde is set in darckenes, & they that dwel therin are without lyghte, for thy lawe is kindled because no man knoweth the thynges that are done of the, or that shalbe done. If I haue founde grace before the, sende the holy ghoste into me and I shal write al that hath bene done in the worlde sence the beginnyng whiche was written in thy lawe, that menne may fynde the path, and that they which will lyue in the later daies, may lyue. And he aunswered me sayng: go thy way gather the people together, and say vnto them that they seke the not for fourty daies, but loke thou gather many bore trees, and take with the Sarep, Dadria, Selemia, Granus, and Ahell, these fiue, whiche are redyest to waxe kyttely, and come hether, and I shal light a candle of vnderstandyng in thine hart, whiche shal not be put out tyll the thinges be performed whiche thou shalt begin to write. And then shalt thou declare some thynges openly vnto the perfect, & some thynges shalt thou shewe se-

Esa. xxvii. a

Esa. xxvii. b

Esa. xvii. a

Esa. xvi. a

Esa. xvi. a

Esa. xvi. a

Mat. xxiiii. a. 1. Ihon. ii. c.

not

not

C. Wolde thou begin to write. Then I went forth (as he commaunded me) and gathered all the people together and sayd, heare the wordes O Israel: our fathers at the beginning were straungers in Egipt from whence they were
Deu. xi. d. delyuered, & receiued the lawe of life * which they kept not, whiche ye also haue transgressed after them. Then was this lande, and the land of Hyon parted amõg you by lot to possesse. But your fathers & ye your selues also haue done vnrighteousnesse, & haue not kept the wayes whiche the hyghest commaunded you. And for bicause as he is a righteous Judge, he toke from you in tyme the thynge that he had geuen you. And nowe are ye here and your brethrẽ among you. Therfore if so be that ye wyll subdue your owne vnderstandyng, and reforme your harte ye shalbe kept alyue, and after death shal ye optayne mercy. For after death shal the iudgemẽt come, whẽ we shall liue agayne: and then shal the names of the righteous be manifest, and the workes of the vngodly shalbe declared. Let no man therfore come now vnto me, nor aske any question of me these fourty dayes. So I toke
W. the fyue men (as he commaunded me) and we went into the fyeld, and remayned there. The
Exech. iii. a. next daie a voyce called me sayyng: Esdras,
Apoc. i. b. * open thy mouthe, and drincke that I gene the. Then opened I my mouthe, and beholde, he reached me a ful cuppe whiche was ful as it were with water, but the colloure of it was like fire. And I toke it and dranck. And whẽ I had dronckẽ it, my hart had vnderstanding and wisdome grewe in my brest: for my spirite was kept in remembraunce, & my mouth was opened and shut nomore. The hyghest gaue vnderstandyng vnto the fyue men, that they wrote the hyghe thynges of the nyght, whiche they vnderstode not. But in the night they did eate bread, as for me I spake in the daye and helde not my tongue by nyght. In fourty dayes, they wrote two hundred and foure bokes. And it happened whẽ the fourty dayes were fulfilled, that the hyghest spake sayyng: The first that thou hast writtẽ speke openly that the worthy and vnworthy maye reade it. But kepe the lxx. last, that thou mayest shewe thẽ only to such as be wyse amõg thy people. For in them is the spring of vnderstandyng the fountayne of wysdome, & the streame of knowledge. And I did so.

The xb. Chapiter.

8. Beholde, speake thou in the eares of my people the wordes of prophecie which I will put in thy mouthe, sayth the lord, & cause thẽ to be writtẽ in a letter, for it is the truth Feare not the ymaginacions against the. Let not the vnfaithfulnesse of them trouble the, that speke against the. For all the vnfaythfull shall dye in their vnfaythfulnesse. Beholde sayth the Lorde, I will bryng plagues vpon the worlde, the sweard, hunger, death, and destruction, for wickednesse hathe the vpperhand in all the earth, and their shameful workes are fulfylled. Therfore sayth the Lorde: I will holde my tongue nomore vnto their wickednesse, whiche they doe so vngodly, neyther wyll I suffre them in the thynges that they deale withall so wickedly. Beholde * the innocent bloud of the trou- not
Apoc. i. b. and. xi. b. bled crieth vnto me, & the soules of the ryghteous complayne continually, and therfore (sayeth the Lorde) I wyll surely auenge and receiue vnto me all the innocent blode from among them. * Beholde, my people is led as a
Psa. xliiii. b. Rom. viii. b. i. Cor. iiii. flocke of shepe to be slayne. I wyll not suffre them nowe to dwell in Egypte but wil bryng them out with a myghty hande and a stretched out arme, and smyte it with plagues as afore and wyll destroye all the lande of it. Egypte shall mourne and the foundacions of it shalbe smytten with the plague, and the punyshement that God shall bryng vpon it. They that tyll the grounde shall mourne, for their seedes shalbe destroyed thorowe the blastyng and hayle, and an horrible sterre. Wo
Wo worth the worlde and them that dwel therin, for the swearde and their destruction draweth nye, and one people shal stande vp to fyght a- not
gaynst another, and sweardes in their handes. For men shalbe vnstedfaste, & some shal do violence vnto other, they shal not regarde their Kyng and Princes, the wayes of their doynges and handlinges in their power. A man shal desire to go into the citie & shal not be able. For because of their pryde the cities shalbe brought in feare, the houses shal shake and men shalbe afrayd: a man shal haue no pitie vpon his neighbour, but one shal prouoke another vnto battayle, to spoile their goodes because of the hõger of bread, and because of the great trouble. Behold, I gather and call
W. togeither al the kynges of the earth, which are from the vprysyng, from the south, from the east, & Lybanus, to turne vnto them, & reforme the thynges that they haue geuen thẽ. Like as they do yet this daie vnto my chosẽ not
so will I doe also, and recompense them in their bosome. Thus sayeth the Lorde God: my right hande shal not spare the synners, & my sweard shal not cease ouer them that shed innocent bloud vpon earth. The fier is gone out from his wrathe, and hath consumed the foundacions of the earth, & the sinners like the strawe that is kyndled. Wo worth them that sinne, and kepe not my cõmaundementes sayth the lorde: I wil not spare thẽ. Go your way ye children from violence, defile not my sanctuary, for the lorde knoweth al them that synne against hym, and therfore deliuereth he them vnto death and destruction. For nowe are the plages come vpõ the worlde, & ye shal remaine in thẽ. For god shall not deliuer you

because ye haue synned against hym. Wherfore, an horrible vision commeth from the East, where generacions of Dragons shal come out, and the people of the Arabies with many chariottes, and the multitude of them shalbe as the wynde vpon the yearth that all they whiche heare them ragynge in their wrath, maye feare and be afrayed, and as the wylde Boares out of the woode, so shall they go out, and with great power shall they come, and stande fyghtyng with them, and shall waste the portion of the lande of the Assirians. And then shall the Dragons haue the vpper hande, and not remember their byrthe, and shall turne about swearyng together in great power to persecute them. But these shalbe afrayed, and kepe sylence at their power, and shall flye, and one out of the lande of the Assirians shall besege them, and consume one of them, and in their hoste shalbe feare and drede, and stryfe among their kynges.

F. Beholde, cloudes from the East, and from the North, vnto the South, and they are very horrible to loke vpon, full of wrath and stourme. They shall smyte one vpon another, and they shall smyte at the great starre vpon yearth and their starre, and the bloud shalbe from the sweard vnto the belly, and the smoke of man vnto the Camelles litter: And there shalbe great fearfulnesse and trembling vpō yearth, and they that se the wrath, shal be afrayed, and a trembling shall come vpon thē. And then there shall come great raynes from the South, and from the North, and parte from the Weste, and from the stormy wynde from the East, and shall smyte them vp again, and the cloude whiche he raiseth vp in wrath and the starre to cause feare toward the East and West wind shalbe destroied, and the great cloudes shalbe lift vp, and the mighty cloudes full of wrathe, and the starre that they may make all the yearth afrayde, and them that dwell therin, and that they may poure out ouer all places an horrible starre, fyer and hayle, and flyeng sweardes, and many waters, that all fieldes may be full, and all ryuers, and they shall breake downe the cyties and walles, mountaynes and hylles, all trees woode, and the grasse of the medowes, and all their frute. And they shall go stedfast vnto Babylon, and make her afrayde, they shall come to her and besege her, the starre and all
G. wrath shal they powre out vpon her. Then shall the duste and smoke go vp vnto the heauen, and al they that be about her, shal be way le her, and they that remaine vnder her shall do seruice vnto thē that haue put her in feare And thou Asia, that comfortest thy selfe also vpon the hope of Babilon, & art a worship of her person: Wo be vnto the thou wretche because thou hast made thi selfe like vnto her

dome, that they myght triumphe & reioyce thy louers, which haue alway desired to commit whoredom with the, thou hast followed the abhominable cyties in all per worckes and inuencions. Therfore sayeth God: I will sende plagues vpon the, wedowhod, powertie, hunger warres and pestilēce, to wast thy houses with destruccion and death, and the glory of thy power shalbe dried vp as a floure, when the heate ryseth that is sent ouer the. Thou shalt be sicke as a poore wyfe that is plaged and beaten of women, so that the myghty and louers shall not be able to receiue the. Would I so hate the sayth the lorde? If thou haddest not alway lain my chosen, sparing the stroke of thy handes, and sayde ouer their death, when thou wart dronckē, set furth the bewtie of thy countenaunce. The reward of thy whoredom shalbe recompenced the in thy bosome, therfore shalt thou receiue reward. Like as thou hast done vnto my chosen, (sayeth the lorde) euen so shall God do vnto the, and shall deliuer the into the e plague. Thy children shall die of hunger, & thou shalt fal thorowe the sweard. Thy cyties shalbe broken downe, and all thyng shall perysshe with the sweard in the field. Yea that be in the mountaines shall die of hunger, and eate their owne flesh, & drincke their owa bloud for very hunger of bread & thirste of water. Thou vnhappy shalt come thorowe the sea, & receiue plagues againe. In the passage they shall cast downe the rayne citie, and shal roote out one part of thy lande, and consume the porcion of thy glory. They shall treade the downe lyke stubble, and they shalbe thy fyre, and shall cōsume the, thy cyties and thy lande, thy woode & thy fruitfull trees: shal they burne vp with the fire. Thy children shall they cary awaye captiue, and looke what thou hast, they shall spoyle it, and marre the bewtie of thy face.

¶ The .xiv. Chapiter.

WO be vnto the Babylō and Asia, wo be vnto the Egypte and Syria, girde your selues with clothes of sacke and heare, and mourne your children, be sory, for your destruccion is at hande. A sweard is sent vpon you, and who will turne it backe? A fyre is kindled among you, and who wil quenche it? plagues are sent vnto you, & what is he that wil driue them away? May any man driue away an hunger Lyon in the wood. Or maye any man quenche the fyre in stubble when it hath begonne to burne. May one turne again the arrowe that is shot of a strong archer? The myghtie Lorde sendeth the plagues, and what is he that wyll driue them away? The fyre is kyndled and gone further in his wrath, and what is he that will quenche it? He shall cast lightenynges, and who shal not feare? He shall thonder, and who shall not be

II.

not beteely be beaten to poulder at his presence. The earth quaketh, & the foundacions therof, the sea argeth vp with wawes from the depe, and the fowles of it are vnquiet, & the fyshes therof also before the lord, & before the glory of his power. For strong is his right hand that holdeth the bowe, his arrowes that he shoteth are sharpe, & shall not misse, when they begyn to be shotte into the
B. endes of the worlde. Beholde, the plages are sent, and shall not turne agayn, till they come vpon earth. The fier is kyndled and shall not be put out, till it consume the foundacions of the earth. Like as an arrowe whiche is shot of a mighty archer, returneth not backward eue so the plagues that shalbe sent vpō earth shall not turne agayne. Wo is me, wo is me, who will deliuer me in those daies? The beginnyng of sorowes and great mournynge, the beginnyng of dearth and great death, the beginnyng of warres, and the powers shall stande in feare, the beginning of euils, & thei shall tremble euery one. What shall I do in these thynges, when the plagues comes? Beholde, hunger, and plague, trouble, & angwishe are sent, as scourges for amendemēt. But for all these thynges thei shal not turne frō their
C. wickednes, nor be alway mindful of the scourges. Behold victuales shalbe so good cheape vpon earth, that they shal thynke themselues to be in good case, & euen then shall mischefe growe vpon earth, warres, dearth, and great disquietnes. For many of them that dwell vpon yearth, shall perysshe of hunger, and the other that escape the hūger, shal the sweard destroye: and the dead shalbe cast out as dong and there shalbe no man to cōforte them. For the yearth shalbe wasted, and the cities shall be cast downe, there shalbe no man left to tyl the yearth and to sowe it. The trees shall geue fruite, and who shall plucke them of, and gather them? The grapes shalbe ripe, & who shall treade them? For all places shalbe desolate of men, so that one man shall desire to se another, or to heare his voyce. For of one whole citie there shalbe ten lefte, and two in the field, whiche shal hyde themselues in the thycke bushes, and in the cliffes of stones,
D. like as when ther remayne three or foure olyues vpon the olyue tree, or as when a vyneyarde is gathered, there are left some grapes of them that diligently sought thorowe the vyneyarde. Euen so in those dayes there shalbe three or foure left for thē that searche their houses with the sweard. And the earth shalbe left waste, and the fieldes therof shall waxe olde, and her wayes and all her pathes shall growe full of thornes, because no man shall trauayle there thorowe. The doughters shal mourne, hauyng no bridegromes: the wo men shall make lamentacions, hauyng no husbandes: their doughters shal mourne hauyng no helpe of their bridegrome. In the warres shall they be destroyed, and their husbandes shall perysshe of hunger: O ye seruauntes of the lord heare these thynges, and marke thē. Beholde, the worde of the Lorde & receiue it: behold the plagues drawe nye, and are not slacke in tarying. Like as a trauelyng woma which after the nine moneth bringeth earth a sonne, when the houre of the birth is come an houre two or three afore, the paynes come vpon her body, and when the chylde cometh to the byrth, they tary not the twynckelynge of an eye. Euen so shall not the plagues be slacke to come vpon yearth, and the worlde shall mourne and sorowes shall come vpon it on euery syde. O my people, heare my worde
E. and make you ready to the battayll, and in all euil be euen as pilgrimes vpon yearth. * He that i. Cor. vii. d.
selleth, let hym be as he that fleeth his ware and he that byeth as one that wyll lose. Who so ouercometh marchaundyce, as he that winneth not: and he that buildeth, as he that shal not dwel therein, he that soweth, as one that shal not reape, he that tri∫teth the vineyarde as he that shall not gather the grapes, they that marry, as they that shall gette no chyldre and they that mary not, as the wyddowes, & therfore * they that labour, labour in vayn Psa. cxxvii.
For straungers shall reape their frutes, and Prou. x. c.
spoyle their goodes, ouerthrowe their hou Eccle. xi. b.
ses, & take their chyldre captiue, for in captiuitie and hunger shall they get chyldren. And they that occupie their marchaundyse with robberie, howe long decke they their cyties, their houses, their possessions, and persones? the more wil I punishe them for their synnes, sayeth the Lorde. Like as an whore enuieth an honest woman, so shal ryghteousnes hate iniquitie, when she decketh her self, and shall accuse her to her face, when he cometh that defendeth, whiche shall make inquisicion for all synne vpon earth. And therfore be ye not lyke therunto, nor to the woorkes therof, for or euer it belong, iniquitie shalbe taken away out of the earth, and ryghteousnes shall reigne among you. Let not the synner saye, that he hath not sinned, for coles of fyre shall burne vpon his head whiche sayth before the lorde God and his glory: I have not synned. Beholde, the lord knoweth al the woorckes of men, their ymaginacions, their thoughtes, and their hartes. * For he spake Gene. i. a.
but the worde, let the earth be made, & it was made, let the heauē be made and it was made. In his woordes were the starres made and he knoweth the nōbre of them. He searcheth the grounde of the depe, & the treasures therof, he hath measured the sea, & what it conteineth. He hath shut the sea, in the middest of the waters, and with his worde hath he hanged the earth vpon the waters. He spreadeth out the heauen like a vaute, and the waters

hath he founded it. In the deserte and dry wildernesse hath he made springes of water, & pooles vpon the toppe of the mountaines, that the floudes might powre down from the stony rockes to water the earth. He made man, and put his harte in the myddest of the body and gaue hym breathe, lyfe, and vnderstandyng, and the spirite of the almyghty GOD which made all thynges, and hath serched the grounde of all the secretes of the earth. He knoweth your imaginations and inuencions, and what ye thynke when ye synne, and would hyde your selues. Therfore hath the Lorde serched and sought out all your workes, and he shall bewraye you all. And when your synnes are brought furthe, ye shalbe ashamed before menne and, your owne synnes shalbe your accusers in that daye.

What wyll ye do? for how will ye hyde your synnes before God, and his Aungels? Beholde, God hymselfe is the Judge, feare him leaue of from your synnes, and forget your vnryghteousnesses; and medle no more with them: so shall God leade you furth, and deliuer you from all trouble. For beholde, the hate of a greate multitude is kyndled ouer you and they shall take away certayne of you and fede the vyle with Idols, and they that consent vnto them, shalbe had in derysion, laughed to scorne, and troden vnder foote. For vnto the places there shalbe a place, and in the nexte Cyties a great insurrection, vpon those that feare the Lorde. They shalbe like mad men, they shall spoyle and waste suche as feare the Lorde, their goodes shall they take from them, and shut them out of their houses. Then shall it be knowen who are my chosen, and they shall be tried as the golde in the fyer. Heare, O ye my beloued, sayeth the Lorde, beholde the dayes of trouble are at hande, but I shall deliuer you from the same. Be not ye afrayed, dispayre not, for God is your Capitayne.

Who so kepeth my commaundementes and precepte (sayeth the Lorde God) lette not youre synnes haue you downe, and lette not your vnryghteousnesse be lyft vp. Woo be vnto them that are subdued vnto their synnes, and tangled in their wickednesse: lyke as a fielde is hedged in with bushes, and the path therof couered with thornes, that no man may trauayle thorowe, and lest he taken, and caught in the fyer and brent.

The ende of the fourth booke of Esdras.

The booke of Tobyas.

The first Chapiter.

TObias was of the tribe & cytie of Nepthali, which lieth in the high countrey of Galile aboue Naasson the cytie of Saephet vpon the lefte hande. Though he was taken prysoner in the daies of Salmanasar kynge of the Assirians, nauertheles he ceased not the waye of trueth: In so much that whatsoeuer he myght get, he parted it daily with his fellowe prysoners and brethren, that were of his kynsred. And though he were younger then all in the tribe of Nepthali, yet did not he behaue hym selfe childesshly in hys workes. And when all the other went to the golden calues, whiche Jeroboam the kynge of Israell had made, he hymselfe alone fled all their companies, and gat hym to Jerusalem vnto the temple of the Lorde, and there worshypped the Lorde God of Israell, carefully offrynge of all his first frutes and tythes, so that in the thirde yeare he mynistred al the tythes vnto the straungers and commers. There and suche like thynges dyd he obserue accordyng to the lawes of GOD, when he was yet but younge. But when he was a man, he toke out of his owne tribe a wyfe called Anna, of her he begat a sone, who he called after his owne name, and taught hym from his youth vp, to feare God, and to beware from all synne. Also when he with his wife, his sonne and with all his kinred was come in captiuite vnto the cyty of Ninine, what tyme as they all dyd eate of the meates of the Heathen, he kept his soule, and was neuer defyled in their meates. And for so much as he was myndefull of the Lorde in all his harte, God gaue hym fauour in the syghte of Salmanasar the kyng, whiche gaue hym power to go where he would, and so had he libertie to do whatsoeuer hym lyste. So went Tobyas vnto all them that were in prysion, & comforted them, and gaue them wholsome exhortations. And when he came to Rages, a cytie of the Medes, hauyng ten talentes of syluer (of the thinges wherwith the kyng had honoured hym) and saue among a great company of people of his kynsred, one Gabelus (whiche was of his owne tribe) beyng in necessitie, he gaue hym the hole weyghte of syluer vnder an hande wrytyng. After a long seasō when Salmanasar the kyng was dead, and Sennacherib his sonne reigned in his steade, whiche hated the children of Israell: Tobias went daily thorowout all his kynsred, and cōforted them, and gaue of his goodes to euery one of them, as muche as he myght, he fed the hungry, clothed the naked, and buried the deade and slayne, and that diligently. And when Sennacherib the kyng came agayne and fled out of Jewry (what time as God punished him for his blasphemy and in his wrath) many of the children of Israell. Tobias buried their bodies. But when it was told the kyng, he commaunded

Neuertheleſſe, Tobias with his ſonne and with his wyfe fled his way and was hyd in hed, for there were many that loued hym. But after tyme and fourty dayes the kyng was ſlayne of his owne ſonnes. Then came Tobias againe to his houſe, and all his goodes were reſtored vnto hym.

¶ The .x. Chapiter.

Outlong. A. AFter thoſe thynges vpon a ſolempne day of the Lorde, Tobias made a good feaſte in his houſe, and ſayde vnto his ſonne: Go thy way and bryng hether ſome of our tryde kynde as feare God, that they may make mery with vs. And when he was gone, he came a-gayne, and tolde his father, that one of the children of Iſrael lay ſlayne vpon the ſtrete And immediatly he lepte from his table lefte the feaſte, came fatyng to the dead coarſe, toke hym and bare hym priuily into his houſe, that when the ſunne was down, he myght ſafely bury hym. And when he had hyd the coarſe, he did eate his meate with mourning and feare, remembryng the woordes, that the Lorde ſayde by the Prophete Amos, your hygh feaſtes ſhalbe turned to ſorowe and he vyneſſe. But when the Sunne was downe, he went his way and buried hym. Then all his neyghbours reproued hym, ſayng: It is not long ſence it was commaunded to ſlea the, because of this matter, and haſte fearſe eſcaped the daunger of death, & buryeſt thou the dead agayne? Neuertheleſſe, Tobyas featyng God more then the kyng, toke the bodies of the ſlayn, and hyd them in his houſe and buried them at mydnyght. It happened vpon a daye, that he had buried the dead, and was mery, came home, & layde hym down by the wall and ſlepte. And whyle he was a ſlepe, there fell downe vpon his eyes warme dunge out of the ſwalowes nette, ſo that he was blynde. This temptacion dyd God ſuffer to happen vnto hym, that they which came after myght haue an example of his pacience lyke as of holy Job. For in ſo muche as he euer feared God from his youthe vp, and kept his commaundementes, he grudged not agaynſt God, that the plague of blyndneſſe chaunced vnto hym, but remayned ſtedfaſte in the feare of God, and thanked God all the dayes of his lyfe. For lyke as the C. bleſſed Job was had in deryſion of kynges, euen ſo was he laughed to ſcorne of his elders and kyndeſfolkes, whiche ſayde vnto hym: where is thy hope, for the which thou haſte done almes, and buried the dead? But Tobyas rebuked them, and ſpake: Saye not ſo, for we are the children of holy menne, and loke for the lyfe, whiche God ſhall geue vnto them that neuer turne their beleue from hym. And his wyfe went dayly to the mennes worke, and loke what liuyng ſhe could gette with the labours of her handes, & brought it. And it happened that ſhe toke a hyd and brought it home. And when her huſbande hearde it crye, he ſayde, loke that it be not ſtolen, reſtore it agayne to the owners, for it is not lawfull for vs to ete or ſo much as touche any thyng of theefte. Then was his wife angry and ſayde: Nowe is thy hope become vayne openly, and thy almeſſe deedes are manyfeſte. With theſe and ſuche lyke woordes dyd ſhe caſt hym in the tethe.

¶ The .xi. Chapiter.

THe .vi. daye A. Matins. TObias toke it heuily, and with teares, began to make his prayer, ſaying: O Lorde, thou arte ryghteous, and all thy iudgementes are true: yea, all thy wayes are mercy, faythfulneſſe and iudgement. And nowe O Lorde: be myndefull of me, and take no vengeaunce of my ſynnes, neyther remember my myſdeades, neyther the myſdeades of my elders. For we haue not bene obedient vnto thy commaundementes, therfore are we ſpoyled, brought into captyuitie, into death, into derycion, and ſhame vnto all nacions, among whome thou haſte ſcatered vs. And nowe O Lorde, thy iudgementes are greate, for we haue not done accordyng to thy commaundementes, neyther haue we walked innocently before the. And nowe O Lorde, deale with me accordyng to thy will and cõmaunde my ſpirite to be receyued in peace, for more expedient were it for me to dye, thē to lyue. At the ſame tyme it happened that Sara the doughte of Raguell at Rages a cytie of the Medes was ſclaundered of one of her fathers handmaydens: namely, that ſhe ſhould haue had ſeuen huſbands, whiche as ſone as they were gone in vnto her, were ſlayne of the deuell called Aſmodeus. Therfore when ſhe reproued the mayden for her faulte, ſhe anſwered her ſaiyng: God lette vs neuer ſe ſonne nor doughter of the more vpon earth, thou kyller of thy huſbandes. Wilt thou ſlea me alſo, as thou haſt ſlayne ſeuen men? At this worde went Sara into an hygh chamber of her houſe, and thre dayes and thre nyghtes ete neyther eate nor dranke, but continued in prayer and beſought God with teares that he would deliuer her from this reproche. Vpon the thyrde daye it chaunced, that when ſhe had made an ende of prayer, ſhe prayſed the Lorde ſaiyng: Bleſſed be thy name, O God of oure fathers, whiche when thou art wroth: ſheweſt mercy, and in tyme of trouble thou forgeueſt the ſynnes of them, that call vpon the. Vnto the O Lorde turne I my face, vnto the lyfte I vp myne eyes, I beſeche the O Lorde, loſe me oute of the bondes of this reproche, or els take me vtterly away from of the earth. Thou knoweſt lorde that I neuer had deſire vnto man, & that I haue kepte my ſoule cleane from all vncleanly luſt. I haue not kept cõpany with thoſe that make their time

in feare, neither haue I made my selfe partaker with them that walke in light behauour. Neuertheles an husbande haue I consented to take, not for my pleasure, but in thy feare. Howe peraduenture either haue I bene vnworthy of them, or els were they not mete for me, for thou happily hast kept me to an other husbande. For why? thy counsell is not in the power of man But whosoeuer loueth the and serueth the aryght, is sure of this, that if his life be tempted and proued, it standeth in the tryng, and if he endure in pacience, he shall haue a rewarde and be highly crowned and if he be in trouble, that God (no doubte) shall deliuer him and if his life be in thaketyng, that he shall haue leaue to come vnto thy mercy. For thou hast no pleasure in our dampnacion: and why? after a tempe thou makest the wether fayre and stylle, after weping & heuines thou geuest great ioye. Thy name O God of Israel be prayed for euer. At the same tyme were both their prayers heard in the syght of the maiestie of the hyghest god. And Raphael the holy Angell of the Lorde was sent to helpe them both, whose prayers came at one tyme togyether before God.

The.iii. Chapiter.

Eyclong A. SO when Tobias thought his prayer to be heard, that he myght dye, he called vnto hym his sonne Tobias, and sayde vnto hym: My sonne, heare the wordes of my mouthe, and laye them in thyne harte as a foundacio. When God taketh away my soule, bury thou my body and holde thy mother in honoure all the dayes of her lyfe. For thou oughtest to remembre what and howe great perels she suffred for the in her wombe. And when she hath also fulfylled the tyme of her lyfe, bury her beside me. Haue GOD in thy thought all the dayes of thy lyfe, and beware leest at any tyme thou consent vnto synne, & leest thou let slyppe the commaundementes of the Lorde our God. Geue almes of thy goodes, and turne neuer thy face from the poore, and so shall it come to passe that the face of the Lorde shall not be turned away from the. B. Be mercifull after thy power. If thou haue muche, geue plenteously: if thou haue lytle, do thy diligence, gladly to geue of that litle. For so gatherest thou thy selfe a good reward in the daye of necessite. For mercy deliuereth for all sinne & from death, and suffereth not the soule to come in darckenes. A great comforte is mercy before the hygh God vnto all them that doeue it. My sonne kepe thy selfe from all whoredome and (before thy wyfe) see that no faute be knowen of the. Lette neuer pryde haue rule in thy mynde nor in thy worde for in pride began all destruccio. Whosoeuer worketh any thyng for the, immediatly geue hym his hyre, & loke that thy hired seruauntes wages remayne not by the ouer nyght.

* Loke that thou neuer do vnto another man, the thyng that thou woldest not another man shuld do vnto the. Gyue thy bread with the hungry & poore, & couer the naked with thy clothes. Set thy bread & wine vpō the burial of the ryghteous, and do not thou eate & drinke therof with the synners. Aske euer counsail of the wyse. Be alway thanckeful vnto God, and beseche hym that he will order thy wayes, and that whatsoeuer thou deuisest or takest in hande, it may remayne in hym. I certifie the also my sonne, that (when thou wast yet but a babe) I delyuered ten talentes of syluer vnto Gabelus, at Rages a Cytie of the Medes, and his hande wryting haue I by me. And therfore seke some meanes, howe thou mayest come by hym, and receaue of him the sayde weyght of syluer, and geue hym his handewrityng agayne. My sonne be not afrayed: truthe it is, we leade heare a poore lyfe: but great good shall we haue, yf we feare God, and departe from all synne, and do wel.

Iho.bii.b.

C.

The.iv. Chapiter.

The.vii.day. A. Mattins

THen answered Tobias hys father, and sayde: father, all that thou hast commaunded me wyl I doo, and that dyligently. But howe I shall require this money I can not tell. Neyther doth he knowe me, nor I hym. What token shall I geue hym? And as for the waye thether, I neuer knewe it. Then hys father answered hym, and sayde: I haue his hande wryting by me, whyche when thou shewest hym immediatly he shall paye the. But go thy waye nowe, and get the some faythfull man to goo with the for an hyre, that thou mayest receyue the money, whyle I am yet lyuyng. Then went Tobias out, and vppon the strete he founde a fayre young man standyng, gyrded vp, and as if were one ready to take hys iourney. And he knewe not that it was an Aungell of God, but saluted hym and sayde: From whence arte thou, thou good young man. He answered: Of the chyldren of Israell. And Tobias sayde vnto hym: knowest thou the waye that leadeth vnto the Countrey of the Medes? He answered I knowe it well, and all those stretes haue I gone oft tymes, and haue lodged with our brother Gabelus, that B. dwelleth in Rages a Citie of the Medes, whiche lyeth vpon the mounte Ecbathanis: Tobyas sayde vnto hym: I praye the tary for me, til I haue tolde my father these thynges. Then went Tobias in & tolde his father al. At the which his father maruelled & prayed, that he would come in vnto hym. Nowe when the Aungell came in, he saluted hym, & sayd: Ioy be with the for euer more. And old Tobias sayde: what ioye can I haue that yet here in darckenes, & se not the light of heuē? The young man sayde vnto hym: Be of good chere, GOD shall helpe the shortly. And

C. Tobias sayde vnto hym: Canst thou bringe my sonne to Gabelus, vnto the citie of Rages in Medea: And when thou comest againe, I shal paye the thy hyre. And the Aungell said vnto hym: I shal lede thy sonne, and bringe hym to the againe. Then Tobias answered hym: tell me, I pray the, of what house of what tribe art thou? The Aungell Raphael said vnto him: Askest thou after the kynred of an hyrelyng, or seekest thou a guide for thy sonne for to goo with hym. But that I make the not careful, I am Azarias the sonne of great Ananias. And Tobias answered: thou art come of a great kynrede: but I pray the be not displeased, that I desyre to know thy kynred. The Aungell said vnto hym: thy sonne shal I lede furthe sauely, and bringe hym hole to the again. Then answered To-
W. bias and said: wel go on your way, and God be in your iourney, and his Aungel beare you company. So when they hadde prepared all thynges, that they woulde take with them in their iourney, Tobias bad his father & his mother farewel, and they went on their waye both together. Nowe when they ware gone, his mother beganne to wepe, and said: The staffe of our age hast thou taken away, & sent hym from vs. Wolde God that money had neuer bene, for the whiche thou hast sent hym away. Ye we had bene content with our pouertie, this had bene great ryches vnto vs, that we sawe our sonne here. Then said Tobias vnto her: wepe not, our sonne shal come to vs again saufe and sounde, and thyne yes shal se hym. For I trust, that the good Aungel of God shal beare hym company, and order wel al the thynges that he doeth: so that he shal come to vs againe with ioye. At these woordes his mother lefte of from wepyng, and helde her tongue.

¶ The. vi. Chapiter.

Euensong. M. SO Tobias went on his way, & a dogge followed him, & the first night they abode by the water of Tygris. Then went he out to washe his fete, & behold there came forth an horrible fisshe to deuoure hym. Of whome Tobias was afraid: & cried with a lowde voice saiyng: Lord, he cōmeth vpon me. And the Aungel said vnto hym: Take hym by the gil, and drawe hym to the. And he did so, & drewe hym vpon the lande. And the fisshe beganne to leape at his fete. Then said the Aungel vnto hym: Take out the bowels of this fisshe,
B. and as for the harte, the galle, and the lyuer, kepe them by the. For these thynges are necessarie and good for medicine. Tobias did so, and roosted the fish, and they toke hym with them in their iourney: the residue they salted, as muche as was sufficient for them, til they came to Rages a citie of the Medes. Then Tobias asked the Aungel, and said vnto hym [illegible] brother Azarias tel me wherto are these thynges good of the fish, that thou hast bidden me kepe. The Aungel answered hym and said: Yf thou laiest a piece of the harte vpon the coales, the smoke therof dryueth away al maner of euel spirites, whether it be from man, or from woman, so that fro thence forth the same shal come nomore vnto them. The galle is good to annoint, or to stryke the yes withal, where as there is any blemishe in them, so that they shalbe whole. And To- C.
bias said vnto hym, where wilt thou that we remaine? The Aungell answered and said: Here is a nye kynsman of thine, one Raguel by name, whiche hath a daughter called Sara, and hath neither sonne nor daughter, but her. Al this good belongeth vnto the, & thou must mary her, and therfore desire her of her father, and he shal geue her the to wife. The
W. aunswered Tobias, and said: As I vnderstand the hath bene maried vnto .vij. housbandes, & they al are dead: and I haue heard say, that the Deuil slewe them, I am afraid therfore, lest suche thynges happen vnto me also: whiche if it came to passe (seyng I am the onely sonne of my father, and my mother) I shoulde bring them in their age with sorowe to their graues. Then said the Aungell
W. Raphel vnto hym: Heare me, and I will tell the what they be, of whome the Deuill hath power. Namely, they that receiue mariage of suche a fashion, that they shutte God out from them, and from their harte & gene themselues to their owne lust, euen as it were an horse, and mule, whiche haue no vnderstanding: vpon suche hath the Deuill power. But when thou takest her, and art come into the chambre withholde thy selfe from her thre dayes, and gene thy diligence vnto nothyng, but vnto prayer with her. And in the first night, roste the lyuer of the fisshe, and the Deuill shalbe dryuen away. The seconde nyght shalt thou be receiued into the cōpany of the holy Patriarkes. The .iij. night shalt thou obtaine the blessyng of God, so that fortunate children shalbe borne of you. After the third night take the maiden in the feare of God: and more for the desire of children, then for any fleshly lust: that in the seed of Abraham thou maiest obtaine the blessyng in children.

¶ The. vij. Chapiter.

Then went they into Raguel, whiche re- The. vij. day
ceiued them ioyfully. And when Raguel S. Mattyas.
loked vpon Tobias he saide vnto Anna his wyfe. How lyke is this young man vnto my cosyns sonne. And when he had spoken this, he said, whence be ye good brethren? They saide. Of the tribe of Nephtaly, out of the captiuitie of Ninene. Then said Raguel vnto them: know ye my brother Tobias? They said: yea, we know hym wel. And when they had spoken muche good of hym, the Aungell said vnto Raguel: Tobias of whom thou ac-

ket is this younge mans father. Then Raguell hoved hym selfe downe: and wept, tokē hym about the neck, and kissed hym, and said: Gods blessyng haue thou my sonne, for thou art the sonne of a good vertuous manne. And Anna his wyfe, & Sara his daughter wepte also. Nowe when thei had talked together, Raguell had kyll a wether, & to make a feast: And when he prayed them to sitte downe to dinner. Tobias saide: I will neither eate nor drynke here this day, except thou first graūt me my peticion, & promise me to geue me thy daughter Sara. When Raguell herde this, he was astonied: for he knew what had happened vnto the other .vij. menne, that went in vnto her, and he began to feare, that it should chaunce vnto hym also in lyke maner. And while he stode to in doubte, & gaue the young man no aunswere, the Aungel said vnto hym: Feare not to geue him thy daughter, for vnto this man that feareth God, belongeth thy daughter to wyfe, therfore might none other haue her. Then said Raguel: I doubt not but God hath accepted my prayers, and teares in his sight: and I trust he caused you to come vnto me for the same entent, that this daughter of myne, might be maried in her owne kynded, accordyng to the Lawe of Moses. And now doubt thou not, but I will geue her vnto thee: So he toke the right hande of his daughter, and gaue her into the right hande of Tobyas, and said: The God of Abraham, the God of Isaac, and the God of Jacob, be with you, ioyne you together, and fulfill his blessyng in you. And thei toke a letter, & made a writyng of the mariage: And then made thei merry, and praised God. And Raguell called Anna his wyfe vnto hym, and bad her prepare an other chambre, and thether he brought Sara his daughter, & she wepte. Then said he vnto her: Be of good chere my daughter, the Lorde of Heauen geue the ioye, for thy heauinesse that thou hast suffred.

¶ The .viij. Chapiter.

Genelong.ij. AND SO, after that thei had supped, thei brought the young man into her. Then thought Tobyas vpon the woordes of the Aungel: and toke out of his bagge, a piece of the lyuer of the Fishe, and layed it vpon the hote coles. So the Aungell Raphaell toke holde of the Deuill, and sent hym away, and bound him in the wildernesse of the hyghest Egipt. Then spake Tobias vnto the wyfe and said: Up Sara, let vs make our prayer vnto God to day, to morow, and ouermorow: for these thre nightes wil we reconcile our selues with God, and when the thirde holy night is paste, we shall ioyne together in the duty of mariage. For we are the children of holy men, and we may not come together, as the Heathen, that know not God. Then rose thei vp both together, and beseeched GOD earnestly, that he would preserue them. And Tobias said: O Lorde God of our fathers, praised be thou of heauen, and yearth, of the Sea, welles, and floudes, and of all thy creatures that be therein. Thou madest Adam of the * moulde of the yearthe, and gauest hym Gen.ij.a. Eua for an helper. And nowe Lorde, thou knowest that it is not because of voluptuousnesse that I take this sister of myne to wife but onely for the loue of children, in whome thy name be blessed for euer. And Sara said, Haue mercie vpon vs (O Lorde) haue mercie vpon vs: and let vs both come hole & sounde together to a good age. And about the cocke crowyng it happened, that Raguell called his seruauntes, and thei went with hym to make a graue. For he saide, It is chaunced no lesse vnto hym peraduenture, as it did vnto the other seuen men, that went in vnto her. &c. Nowe when thei had made the graue, Raguel came againe to his wyfe, and said vnto her: Sende one of thy maidens, to loke if he be dead, that I may bury hym afore the light daie: So we sent a maiden to see, whiche when she came into the chambre, founde them hole and sounde, slepyng together. And so she came againe, and brought good tidynges. Then Raguell and Anna his wyfe praised the Lord, and said: Praised be thou, O Lord God of Israell, for it is not happened vnto vs, as we thought. For thou hast dealt mercifully with vs, and put away from vs the enemie that persecuted vs, and hast shewed mercie vnto vs. vnto yonder two beloued. O Lorde, Ps. cause them to magnifie the more perfectly, & to offer the sacrifice of thy praise, and of their health: that all people may knowe that thou onely art God in al the yearth. And immediatly Raguell commaunded his seruauntes to fil the graue that thei had made with yearth before it was light, and bad his wyfe prepare a feast, and to make ready al thynges that were necessarie for meate, to suche as went by the way. He caused two fat kyne also, and foure wethers to be slaine and meates to be prepared for all his neighbours and frēdes. And Raguel charged Tobias to remaine with hym twoo weekes. For for all the good that he had, he gaue Tobias the half of it, & made this writyng, that the half which remained, should fal vnto Tobias after their death.

¶ The .ix. Chapiter.

The.ix.day of Wittyng. THEN Tobias called vnto hym the Aungel whom he thought to haue bene a man and said vnto hym: Brother Azarias, I pray the herken vnto my woordes: Yf I shoulde geue my selfe to be thy seruaunt, I shall not deserue thy prouidence: Neuertheles, I beseche the that thou wilt take the beastes, and the seruauntes, and go vnto Gabelus in Rages the citie of Medes, and deliuer hym his

10. hande wayenge, and receiue the money of him and praie hym to come to my mariage. For thou knowest thy selfe, that my father doeth nombre the daies: and yf I tary one day to long, he wilbe sory in his mynde. Now seest thou howe earnestly Raguell hath required me, so that I cannot say hym nay. Then toke Raphael foure of Raguels seruauntes, and two camels, and went vnto Rages the citie of the Medes: and when he had founde Gabelus, he gaue hym his hande writyng, and receiued al the money. He tolde hym also of Tobias the sonne of Tobye, how al thynges had happened, and caused hym to come with hym to the mariage. Now whe he came into the house of Raguel, he founde Tobias sittyng at the table: and he leaped vp, and they kyssed one another, and Gabelus wepte, and praised God, and said: The blessyng of the GOD of Israel, haue thou, for thou art the sonne of a right vertuous and iuste man, and of one that feareth God, and geueth greate almes. And blessyng haue thy wyfe, and your elders, that ye may se your children, and your children children, vnto the thirde and fourth generation, and your seade be blessed of the GOD of Israell, whyche reigneth worlde without ende. And when they all had said Amen: they went to the feaste, but with the feare of the Lorde helde they the feaste of the mariage.

¶ The. 9. Chapiter.

Euenyng. 11. NOw while young Tobyas made longe tarieng by reason of the mariage, his father was full of care and heauinesse, and thought what moulde be the cause, that my sonne tarieth so longe? Or why moulde he be kepte so longe there? Paraduenture Gabelus is dead, & noman wil geue hym the money. Thus began he to be very sorowfull, he and Anna his wyfe with hym, and began to wepe bothe together, because their sonne was not come againe vnto them at the day appointed. As for his mother, she wept with discomfortable teares, and said: Wo is me my sonne: Oh what euilled vs to sende the away into a straunge countrie, thou light of our eyes, thou staffe of our age, thou comfort of our lyfe, thou hope of our generacion? Seyng all the thynges that we haue sent only in the, we moulde not haue sente the away from vs. Then Tobias comforted her, and said: Holde thy tongue, and be not discomforted, our sonne is hole and sounde: the man that we sent hym withall is faithfull enough. Neuertheles, she might in no wyse be comforted, but dayly went out, loked about and went about all the streetes, whereby she thought he moulde come again: that (yf it were possible) she might se hym commyng a farre off. Now Raguell said vnto his sonne in

ger vnto thy father Tobias to let hym wete thou art in good healthe. Tobias said vnto hym: I am sure, that my father, and my mother compt every date, and that their hartes are sory. So when Raguel prayed Tobias with many wordes, and moulde in no wyse heare hym, he deliuered Sara vnto hym, and the half parte of al his good, in seruauntes, and hande maidens, in siluer, in camels, and kyne, and muche money, and so sente hym away from hym with peace and ioy, and said: The holy Aungell of the Lorde be with you in your iourney, and bryng you further saufe, and sounde, that ye may fynde all thynges in good case with your elders, and that myne eyes may see your children afore I dye. So the elders embraced their daughter, kyssed her, and let her go, exhortyng her to honoure her father and mother in lawe, to loue her housbande, to rule wel her houshold, to kepe her house in good order, and to shewe her selfe sawleste.

¶ The. 10. Chapiter.

The. 5. day A. Wattynt.

SO they were nowe goyng home warde a-gaine, vpon the eleuenth day, they came to Charra, whiche lieth in the halfe way toward Ninine. And the Aungel said: Brother Tobias thou knowest how thou hast left thy father: therfore yf it please the, we two wil go before, and lette thy houshold with thy wyfe, and the cattel come softe and fayre after vs. And when Tobias was content that they moulde go before: Raphael said vnto hym: Take of the galle of the fishe with the, for it shalbe necessarie. So Tobias toke of the galle, and they went their way. But Anna the mother of Tobias sat dayely by the way side vpon the toppe of an hil, from whence she might se farre about her. And while she was waityng there, for his commyng, she loked a farre, & anone she perceyued her sonne commyng, and ranne and tolde her housbande, saiyng: Beholde thy sonne commeth. And Raphael said vnto Tobias: As soone as thou commeste into the house, immediately worshippe the Lord thy God, and geue thankes vnto hym: then goo to thy father, and kisse hym, and fraye his eyes ouer with the galle of the fish, that thou hast brought with the. For be sure that his eyes shall straight waies be opened, and thy father shall see the light of heauen, and shall reioyce at the sight of the. Then the dogge that had bene with them in their iourney, ranne before, and came as a messenger, and wagged his taile for gladnesse. So the blinde father arose, and began to ronne, and stombled with his feete, and gaue a seruaunt his hande, ranne to mete his sonne, receyued hym, and kyssed hym, he and his wyfe, and they began to wepe for ioye. Now when they had worshipped, and

thanked God, thei said owne. Then toke Tobias of the fishes gal, & anointed his fathers yes: and taried halfe an houre, & then began the blemishe to go out of his yes, lyke as it had bene the white skyn of an egge, whiche Tobias toke & drewe from his yes: & immediatly he receiued his sight. Then thei praised God, he & his wyfe, & al thei that knewe hym. And Tobias said: O Lord God of Israel, I geue the praise and thankes, for thou hast chastened me, and made me hole. And lo, now I do se my sonne Tobias. After seuen daies came Sara his sonnes wyfe also hole and sounde with al the household and cattel, with Camels and muche money of his wynes, and with the money that he had receiued of Gabelus, and he tolde his father and his mother al the benefites, whiche GOD had doen for hym, by the man that led hym. Achior also and Nabath, Tobias sisters sonnes came, and were glad, and reioyced with hym, by reason of al the good that God had shewed vnto hym. And so for the space of seuen daies thei made merry, and were right ioyful euerychone.

D.

The. xi. Chapiter.

Euensong. A. Then Tobias called his sonne vnto hym and saide: What may we geue this holy man that went with the? Tobias answered his father and saide: Father, what rewarde shal we geue him? Or what thing can deserue his benefites? He hath bene my guide, and brought me saufe again: he receiued the monie frō Gabelus, he caused me to get my wife he droue the euil spirite frō her, he hath ben an occasion of gladnesse to her father & mother: he deliuered me, that I was not deuoured of the fish, he hath made the to se the light of heauen. Yea, we all haue receiued greate good of hym. Howe shoulde we worthely deserue these thynges vnto hym? But I pray the my father, that thou wilt desyre hym, ye haply he wil vouchesafe, to take with him the halfe of al that we haue brought. So the father and the sonne called hym, toke hym aside, and began to pray hym, that he wouldbe content to take in good worth the halfe parte of al that thei had brought. Thē said he secretly vnto them: Praise ye the God of heauen, & geue thankes vnto hym before all men liuyng, for he hath shewed his mercy vnto vs. It is good to hyde the kynges secrete, but to shewe and praise the workes of God, it is an honourable thyng. Prayer is good with fastyng, & mercy is better then to hourde vp treasures of golde. For mercy deliuereth frō death, clenseth synne, and causeth to synde euerlastyng lyfe. But thei that do synne & vnrighteousnesse, are the enemies of their own soule. Wherfore I tel you the truthe, and wil hyde nothyng from you. When thou praiedst with teares, and buriedest the dead, and left thy dynner, & hiddest the dead in thy house vpon the day tyme, that thou mightest bury them in the night: I offred thy prayer before the Lorde. And because thou wast accepted & beloued of God, it was necessarie, that temptacion should trie the. And now hath the lord sent me to heale the, and to deliuer Sara thy sonnes wyfe from the euel spirite. For I am Raphael an Angel, one of the seuen that stād before God. When thei heard this, thei were sore afrayed, & trembled, and fel downe vpon their faces vnto the grounde. Then said the Angel. Peace be with you, feare not. Where as I haue bene with you, it is the will of God: geue praises & thankes vnto hym. You thought that I did eate & drynke with you, but I vse meate that is inuisible, and drynke that cannot be sene of men. Now therfore is the tyme that I must turne againe vnto hym, that sent me: but be ye thanckful vnto God, & tell out all his wonderous workes. And when he had spoken those wordes, he was taken away out of their sight, so that thei sawe hym nomore. Then fell thei downe flat vpon their faces, by the space of thre houres and praised God, when thei arose vp thei told al his wonderous workes.

B. C. D. Wen. xviij. a. Iud. xiij. c.

The. xii. Chapiter.

Then olde Tobias opened his mouth, and praised the Lorde, and said: Greate art thou O Lord for euermore, and thy kyngdom worlde without ende: for thou scourgest, and healest, thou leadest vnto hell, & bringest out again: & there is none that may escape thyne hand. O geue thankes vnto the lord, ye children of Israell, & praise hym in the sight of the Heathen. For among the Heathen which know him not hath he scattered you, to the intent that ye should shew furth his marueilous workes, & cause them for to know, that there is none other God Almighty but he. He hath chastened vs for our misdedes, & for his own mercie sake shal he saue vs. Consider then, how he hath dealt with you, and praise hym with feare and drede, and magnifie the euerlastyng kyng in your workes. I wil praise hym euen in the lande of my captiuitie, for he hath shewed his maiestie vnto a synfull people. Turne you therfore, O ye synners, and do righteousnesse before God, & be ye sure, that he will shewe his mercie vpon you. As for me, and my soule we wil reioyce in God. O praise the Lorde all ye his chosen, holde the dayes of gladnesse, and be thanckful vnto hym, O Jerusalem thou citie of God, the Lorde hath punished the for the workes of thyne owne handes. O praise the Lord in the good thynges, and geue thankes to the euerlastyng God, that he may builde vp his Tabernacle again in the, that he may cal again vnto the, al suche as be in captiuitie, and that thou mayest haue ioye for euermore. With a

The. xi. day A. Wattyns.

tapte light shalt thou shyne, and all the endes of the worlde shal honoure the. The people shal come vnto the from farre, thei shal bryng giftes, and worshippe the Lorde in the, and thy lande shall thei haue for a Sanctuarie, for thei shal cal vpon the great name in the.

C. Cursed shal thei be that despyse the, and all that blaspheme the shalbe condempned: but blessed shal thei be that builde the vp. As for the thou shalt reioyce in thy childre, for thei al shalbe blessed, and gathered together vnto the Lorde. Blessed are thei al that loue the & that be glad of thy peace. Praise thou the Lorde, O my soule, for the Lorde our God hath deliuered his citie Jerusalem from all her troubles. I wil compt my selfe happy, yf my seade remaine to see the clearnesse of Jerusalem. The gates of Jerusalē shalbe builded with Sapphyre, and Smaragde, and all the compasse of her walles with precious stones. All her streetes shalbe paued with white marble stone, and in al the stretes shall Alleluya be song. Praised be the Lorde, whiche hath exalted her, that his kyngdome may be vpon her for euermore, Amen. And so Tobias made an ende of his tal kyng.

¶ The. xiij. Chapiter.

Euentong. A. AND after that Tobias had gotten his sight again, he liued xlij. yeres, and saw his childers children. Now when he was c. and .x. yeare olde, he died: and was buried honourably in Niniue. For when he was. lvi. yeres of age, he lost the sight of his yes, & when he was. lx. yere olde, he gat his sighte again. The residue of his lyfe led he in ioye and encreased well in the feare of God, and

M. departed in peace. But in the houre of his death he called vnto hym his sonne Tobias, and. vij. young springalds his sonnes children, and said vnto them: The destruction of Niniue is at hand, for the worde of the lord cannot faile: and our brethren that are scatered out of the lande of Israell, shall come thether again. And the whole lande of it that hath bene wast, shalbe filled: and the house of God that was brent in it, shalbe builded againe: and al suche as feare God, shal returne

not thether: the Heathen also shal forsake their ydolles, & come to Jerusalem, & dwel there, and all the Kynges of the yerth shalbe glad of her, and worshippe the Lorde God of Israel.

C. And therfore my children, heare your father: serue the Lorde in the truth, take after his will, and do the thynge that pleaseth hym. Commaunde thy children that thei do right, geue almes: be myndful of God, & euer to be thanckful vnto hym in truthe, and with all their power: Heare me nowe therfore my childre, and abyde not heare: but in what day soeuer ye haue buried your mother beside me get you from hence. For I see that the wickednesse of it shal bryng it to destruction and ende. After the death of his mother, Tobias departed away from Niniue, with his wife and children, and with his childers children came againe to his father & mother in lawe, and found them hole, & in good age, and toke the care of them. And he closed their yes, & was heire vnto Raguels goodes, and saw the fifth generacio of his childers children. And when he was. xcij. yeres of age, he died in the feare of the Lord, and his kynsfolkes buried hym. And all his posteritie continued in a good lyfe, and holy conuersacion so that thei were loued and accepted both of God and man and of al the people of the lande.

De

¶ The ende of the booke of Tobias.

¶ The booke of Judith.

The. xij. day S. Matthias.

¶ The first Chapiter.

NAphaxat the Kyng of the Medes subdued many people vnto his dominion, and builded a noble strong citie, whiche he called Ecbathanis: The walles of it made he of fre stone, foure squared, fourty cubites hyghe, & thirty cubites brode. He made towers there vpon an hundred cubites hye. But vpon the foure corners euery syde was twenty foote brode. He made the portes in the heigth, lyke as the towers. This Kyng

W. trusted in his mighty host, and in his glorious charettes. So in the tweluth yeare of his reigne, it happened that Nabuchodonozor the Kyng of the Assyrians (which reigned in the greate citie of Niniue) fought against Naphaxat, and ouercame hym in the great felde called Ragau, beside Euphrates and Tygris, and Jadasan in the felde of Arioth the Kyng of the Elymes. Then was the kyngdome of Nabuchodonozor exalted, and his hart was lift vp: and he sent vnto all them that dwelt in Celicia, in Damascus, in Libanus, and vnto the Heathen that dwelt in Carmell and Cedar, and to suche as dwelt in Galile, in the great felde of Esdrelon, to al them that dwelt in Samaria, and beyond the water of Jordane vnto Jerusalē, and the hole lande of Jesse, vnto the mountaines of Ethiopia. Vnto all these did Nabuchodonozor the Kyng of the Assyrians sende messengers. But thei al with one consent wolde not agree vnto hym, and sent the messengers againe emptie, & put them away without honoure. Then Nabuchodonozor the Kyng toke indignacion at al those landes, and swore by his trone, and by his kyngdome that he wolde be auenged of all those countries.

C

¶ The. ij. Chapiter.

In the thirteenth yeare of Kyng Nabuchodonozor, vpō the twelueth day of the first moneth, it was demaūded in the Courte of Nabuchodonozor the Kyng of the Assyrias that he woulde defende hym selfe. So he called vnto hym al the Elders, al his captaines and men of warre, and shewed theim his secrete counsaill, and tolde them that his purpose was, to bringe the whole yearth vnder his dominion. Now when thei were al content with this thing, Nabuchodonozor the Kyng called Holofernes, the cheefe captaine of his warres, & said vnto hym: Go thy way forth against al the Kyngdomes of the West and specially against those that haue despised my commaundement. Thou shalt spare no Realme, al stronge cities shalt thou bringe
15. in subiection vnto me. Then Holofernes called togither al the captaines, and rulers of all the powers of Assyria, and mustred the souldiers vnto the bonde syze as the Kyng commaunded hym, namely an hundred & twenty thousand fightyng menne vpon foote, and twelue thousand archers vpon horsebacke. Al his ordinaunces sent he afore with an innumerable multitude of Camels, so that the host was wel prouided for with oxen, & shal cattel. And that without nombre. He caused corne to be prepared out of al Syria for his hoc. Muche golde and siluer also toke he out of the Kynges house. So he toke his iourney, he and al his host with charettes, horsemen, and archers, of whom there wer so many, that they couered the grounde of the lande
C. lyke the grashoppers, & when he was gone past the borders of the Assyrias, he came towarde the great mountaines of Auge, which lye vpon the left syde of Celicia: and so he went vp into al their castels, and wanne euery strong holde. As for the welthie Citie of Melothus, he brake it downe, and spoiled al the children of Tharsis, and the Ismaelites which lay towarde the wildernesse, and vpon the South syde of the lande of Chelon. He went ouer Euphrates also, and came to Mesopotamia, and brake down all the highe cities that wer there, from the broke of Mābre, till a man come to the Sea: and he toke the borders in from Celicia, vnto the costes of Japhet towarde the South. He caried away al the Madianites, and spoiled al their goodes, & whosoeuer withstode him, he slewe them with the swearde. After this he went downe into the felde of Damascus in the time of harueste, and brent vp all the corne, and all the trees, and caused the vynes to be cutte downe. And the feare of hym fel vpon al them that dwelt vpon the yearth.

The. ij. Chapiter.

So the Kynges and Kyngues of all cities and landes sent their embassadours namely thei of Syria, and Mesopotamia, Syria Sobal, and Libie, & Celicia, which came to Holofernes, and said: Let thy wrath cesse toward vs. It is better for vs to serue the greate Kyng Nabuchodonozor without lyues, and to be subiecte vnto the, then that we shulde dye, and be slayne: and receiue great hurte. All our cities and possessions, all mountaines and hilles, feldes, great and smal cattel, sheep, goates, horses, and camels, all our goodes, and housholdes, be in thy power, vnder thy subiection be it altogether. We our selues also, and our children wilbe thyne owne, come vnto vs a peceable Lorde, and vse our seruice at thy pleasure.

Then came Holofernes, downe from the 15.
mountaines, with horsemen, and greate power, and conquered al strong defenced cities and al that dwelt in the lande, and out of all cities he toke strong men, and suche as were mete for the warre to helpe hym. There came suche a feare also vpon those countries, that the inhabitaūts of all the cities, the rulers and rulers, & the people together went forth to mete hym as he came, & receiued hym honourably with garlandes and torches, with daunces, tabrettes, and pypes. NeuertheC.
lesse, though thei did this, yet might thei not swage his rigorous fomacke: but he destroyed their cities, and hewed downe their woodes. For Nabuchodonozor the Kyng had commaunded hym that he shulde roote out all the goddes of the lande: to the entent that he onely might be called and taken for the God of the nations: whiche Holofernes with his power brought vnder hym. So went he thorowe Syria, Sobali, and thorowe al Appamia, and all Mesopotamia, and came to the Idumeans, in the lande of Gabaa, and Septopoly, and toke their cities, and remained there thirty dayes, wherin he caused al the whole multitude of his host to be gathered togither.

The. iij. Chapiter.

When the children of Israel that dwelt A. Euesong.
in Iewry hearde this, thei were sore afraid of hym. There came suche trembling also and feare vpon them that thy sored he shulde do vnto the Citie of Ierusalem, and the temple of the Lord, as he had done to other cities, & their temples. So thei sent in to al Samaria rounde about vnto Iericho, tooke in, & occupied al the toppes of the mountaines, and made faste the townes with walles, and prepared corne for them against the battaile. Eliachym also the priest, wrote vnto al them that dwelt towarde Esdrelon (which lieth ouer against the great felde by Bothaym) and vnto all those by whome men might haue passage vnto them, that thei would take in the wayes of the mountaines, whereby thei might be any way and passage to Ierusalem, and that thei shulde holde diligent watche

where any treaste was betwixt the mountaines. And the children of Israel did as Eliachym the Priest of the Lorde had commaunded them/and all the people cried earnestly, and humbled their soules with fastynges and prayers, thei and their wyues. The Priestes put on hery clothes, & layde the younge babes before the temple of the Lord, and couered the aultare of the Lorde with an here clothe. And with one accorde thei cried vnto the Lorde God of Israel, that their children moulde not be geuen into a pray, & their wyues into a spoile, that their cities moulde not be layed wast, and that their Sanctuarie moulde not be vnhalowed, and so thei to be a name & rebuke vnto the Heathen. Then Eliachym the highe Priest of the Lorde went raunde about al Israel: and spake vnto them saiyng: We ye sure, that the Lorde wil heare your petitions, yf ye continue stedfast in fastynges and prayers in the sight of the Lord. Remembre Moses the seruaunt of the Lord which ouerthrewe the Amelechytes (that trusted in their mights and power, in their hoste, in their shildes, in their charettes, & horsemen not with weapons, but with holy prayers. Euen so shal al the enemies of Israel be, yf ye continue in this worke that ye haue begonne. So vpon this exhortacion, thei continued in prayer before the Lorde. In so muche that thei which offered burnte sacrifices vnto the Lorde, offered the offeringes vnto the Lorde, beyng arayed in hery clothes, and had ashes vpon their heddes. And thei all besought God from their hole harte, that he moulde visit his people of Israel.

¶ The v. Chapiter.

The xiij. day Nittyus.

HOlofernes wroothe came to Holofernes the Prince of the warre of the Assyrians, that the children of Israell prepared themselues to make resistaunce, and how thei had stopped the wayes betwixt the mountaines. Then was he exceding wroth, and called al the Princes of Moab, and the captaines of Ammon, and saide vnto them: Tell me, what people is this that kepeth in the mountaines? Or what maner of cities are they? What is their power? Or what maner of hoste haue they? who is their captaine? and why do thei despise vs more then all those that dwell in the East, and come not forth to mete vs, that they might receiue vs with peace? Then Achior the captaine of al the Ammonites answered, and saide: Syr, yf it please the to heare, I wil tel the truth before the, concernyng this people that dwell in the mountaines, and there shal no lye go out of my mouth. This people is of the generacion of the Chaldeis, that dwelt first in Mesopotamia, for thei moulde not folowe the goddes of

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Caldeis, and to forsake thei the customs of their forefathers (which had many goddes) and worshippe one GOD, that made heauen and yearth: which also commaunded them that they moulde go from thence, and dwell at Haran. Nowe, when there came a dearth into the whole lande, they went downe to Egypte, and there they dwelt * foure hundred yeres, in the which they multiplied greatly, that their host might not be nombred. And when the Kyng of Egypte oppressed them, and subdued them in buildyng of his cities with makyng of clay and bricke, they cried vnto God their Lorde, which punished the whole lande of Egypt with diuers plagues. Now when the Kyng of Egipte let them go their waye, and the plague ceassed, and then folowed after them, to take them, and to bryngе them againe into his seruice, whyle they were flyeng away, the God of heauen opened the Sea, so that the waters stode fast vpon both the sydes as a wal, and there went thorowe the botome of the Sea drye shod. In the which place when an innumerable people of the Egyptians folowed vpo them they were so ouerwhelmed with the waters: that there remained not one to tell them that came after, how it happened. So when this people was passed throughe the redde Sea, they came into the wildernesse of mount Sinay, where neuer man might dwell at ease, and where the Sunne of man had neuer rested. There wer the bitter waters made swete for them, that they might drynke, & fourtie yeres had they meat from heauen. Wherseuer they went (without bowe, and arowe, without buckler, or sweard, their God fought for them, & caused them to haue the victory. Yet no man was able to hurte this people, except it were that they departed vnfaithfully from the worshippyng of the Lorde their God. But as oft as they worshipped any other beside their God, he gaue them ouer to be spoiled, to be slayne, and to be put to confusion. Neuertheles, as oft as they were sory for their departyng from the worshippe of their God, the same God of heauen gaue them power and strengthe to withstande their enemies. Moreouer, they slue the Kyng of the Cananites, Jebusites, Pherezites, Hethites, Hewites, and Amorites, and al the mighty in Hesebon, and toke their landes and cities in possession: and so longe as they synned not in the sight of their God, it went wel with them, for their God hateth vnrighteousnesse. For in tymes past when they went out of the way, which GOD had geuen them that they moulde walke in, they were destroyed in diuers battailes of many nacions, and many of them were caried awaye prysoners vnto a straunge countrie. But now lately they haue turned them selues

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againe vnto the Lorde their God, & are come together againe out of the countries, where thei were scattered abroade: and thus haue thei conquered those mountaines, and dwel therin: & as for Jerusalem where their Sanctuarie is, thei haue it again in possession. And therfore my lorde, make diligent inquisition, yf this people haue doen wickednesse in the sight of their God, then let vs go vp against them, for doubtlesse their God shall deliuer them into thy handes, and subdue them vnto thy power: But yf this people haue not displeased their GOD, we shall not be able to withstande them, for their God shall defende them: so that we be a shame to all the worlde.

E. Nowe when Achior had spoken out these wordes, al the great men of Holofernes wer wroth, and thought to slea hym, and said one to another: What is he this, that dare say, that the children of Israel are able to withstande Nabuchodonozor the kyng, and his hoste: where as thei are an vnweaponed people, without strengthe, or vnderstanding of the feates of warre? That Achior therfore may know that he hath deceiued vs, we wil go vp to the mountaines: & when the mighty menne of them are taken, he also shalbe tickt with the swearde, that all people may know, that Nabuchodonozor is the God of the earthe, and that there is none other without hym.

¶ The vi. Chapiter.

Euenseng. N. SO when thei had left of speakyng, Holofernes toke sore indignation, and said vnto Achior: For so much as thou hast prophecied vnto vs saiyng: that the people of Israel shalbe defended of their God, I will shewe the, that there is no God but Nabuchodonozor. Yea, whi we slea them al as one man, thou also shalt perishe with them therowe the swerde of the Assyrians, and al Israel shalbe destroyed with the, and then thou shalt fele that Nabuchodonozor is the lorde of the whole yearth. Then shall thy swearde of my knyghtehode go therowe thy sydes, and thou shalt fal downe tickt among the woundes of Israel, and shalt not come to thy selfe againe, but be vtterly destroyed with them.

18. But if thou thynkest thy prophecy to be true why dost thou then chaunge thy colour, why art thou afraide? Thynkest thou that my wordes are not able to be performed? But that thou maiest knowe, that thou shalt fele these thynges with them, beholde, from this houre further wil I sende the to yonder people, that when the punishement of my swerde (which thei haue worthely deserued) falleth vpon the, thou mayest be punished with them. So Holofernes commaunded his seruauntes to take Achior, and lay hym in Bethulya, and to deliuer hym into the handes of the children of Israel. Then Holofernes seruauntes toke hym, and went therowe the plaine felde. But when thei drewe nigh vnto the mountaines, the kyng rasters came out against them. Nenertheles, thei gat them away by the syde of the mountaine, and bounde Achiors handes and fonte to a tree, and so lefte hym bounde with withes, and turned again vnto their lorde. Forthwith Sandyng, the children of Israell went downe from Bethulia, came vnto hym, loked hym, brought hym into Bethulia, set hym in the middest of the people, and asked hym what the matter was that the Assyrians had left hym bounde. Ozias the sonne of Micha, of the tribe of Symeon, & Charmym (whiche is also called Gothoniel) were the principal rulers at the same tyme. Then when Achior rose in the middest of the Senatoures, and before them all, he tolde them, what answere he gaue Holofernes to the thyng that he asked hym, and howe Holofernes people wolde haue slayne hym for so saiyng: and how Holofernes hym selfe was wroth, and commaunded hym for the same cause to be deliuered vnto the Israelites: that when he ouercame the children of Israel, he might commaunde Achior also to be put to death with diuers tormentes, because he said the God of heauen is their defender. And when Achior had plainely tolde out all these thynges, al the people fel downe vpon their faces, praising the Lorde, and powred out their prayers together vnto the Lorde, with a general complainte, and weppyng, and said: O Lorde God of heauen, & of yerth, beholde their prayde: and loke vpon our lowlynesse, and consider howeit standeth with thy sainctes, and make it to be knowne, that thou forsakest not those, whiche holde them fast by the, and how that thou bryngest them lowe that presume of them selues, and make their host in their owne strengthe. So when the wepyng and prayer of the people (which thei had made the whole day longe) was ended, thei comforted Achior: saiyng: The God of our fathers, whose power and strengthe thou hast praised, shall so rewarde the, that thou shalt rather see their destruction. When the Lorde our God then shall geue his seruauntes their liberte: God be also with the among vs: so that yf it please the, thou with al thyne may dwel with vs. Nowe when Ozias had ended the counsaill, he toke hym into his house, and made a great supper, called the Elders to it: and so thei refreshed themselues after the fastyng. And afterwarde was all the people called together, whiche made their prayers al the night longe in the congregation, and besought the God of Israel for helpe.

¶ The vii. Chapiter.

The. xv. day THe next day Holofernes commaunded his hoste to go vpe against Bethulia. There

ber an. C. and. xx. M. fightyng men on foote, and. xxv. M. horsmen, beside the preparyng of them that were wont and came to them on euery side, out of the countreis and cities, which he had taken. All these prepared theimselues vnto the battail against the Israelites, & came on by the hill side, vnto the top that loketh ouer against Dothaim, from the place, which is called Belma, vnto Chelmon that lieth toward Esdrelon. Now, when the children of Israel, sawe so greate a multitude of the Assirians, they fell doune flat vpon the ground, & strawed ashes vpon their heddes, and prayed with one accord, that the god of Israel would shewe his mercie vpō his people. And so they toke their weapons, & sat betwene the mountaines, in the narowe place, and kept the waie daie & night. But while Holofernes was goyng about, he found the water spryng which from the South side, was conueighed into the citee, by a conduite: this commaunded he to diuert another waie, and to cut their conduite in sonder. There wer welles also, not far from the walles, which they vsed secretly, more for pleasure, then for necessitie. Then went the Ammonites, & the Moabites vnto Holofernes and said: the children of Israel trust neither in spere nor arowe, but haue taken in, & kepte the mountaines and hilles. That thou maiest ouercome thē therfore, without the stikyng of any battail, set men to kepe the welles, that they draw no water out of them: so shalt thou destroye them without sweard, or at the least they shalbe so feble, that they muste be fain to geue ouer the citee, which they thinke not able to be won: for so muche as it lieth in the mountaines. These wordes pleased Holofernes well, and all his men of warre, and he set an. C. at euery well round about. And whē this watche had endured. xx. daies, the cesternes and all that had water, failed them that dwelt in the citee of Bethulia, so that in the whole citee, they had not drinke enough for one daie, for the people had water geuen them daily in a measure. Then came the men & women, yong persones, and children, all vnto Ozias, & said all with one voyce: God be iudge betwixt vs and thee, for thou hast delt euil with vs: thou wouldest not speake peaceably with the kyng of the Assirians, therfore hath god sold vs in to their handes, and there is no mā to help vs where as we are brought doune before their eyes, in thirst and greate destruccion. Therfore gather now together all the people that be in the citee, that we maie al yeld our selues willyngly, vnto the people of Holofernes, for better it is that we be captiue, and praise the lorde with our liues, then to be slain and pecishe, and to be laughed to scorne, and shamed of euery man, when we se our wiues and children die before our eyes. We take heauen and yearth this daie to record: and the god of our fathers (which punisheth vs according to the deserues of our synnes) and geue you warnyng, that ye geue vp the citee now into the power of Holoternes hoste, that our ende may be wort with the sweard, whiche els shal endure long, for want of water & for thirst. Whē they had spoken out these wordes, there was a great wepyng & howlyng in the whole congregacion, and that of euery man: they cried an whole houre long vnto god with one voyce, saying: we haue synned with our fathers, we haue wen amisse, we haue delt wickedly. Thou that art gracious, haue mercie vpon vs, punishe our vnrighteousnesse with thyne owne scourge, and geue not those ouer that knowlege thee vnto a people, which knowe thee not, lest they say emong the Heathen: where is their God? And when they wer so wery with this cryng and wepyng that they held their tongues, Ozias rose vp with watrie eyes, & said: O take good hartes vnto you, (dere bretheren) and bee of good chere, and let vs waite yet these fiue daies for mercie of the Lorde, paraduenture he shall put awaie his indignacion, and geue glory vnto his name. But if he helpe vs not when these fiue daies are past, we shall do as ye haue said.

¶ The. viii. Chapiter.

And it happened when these wordes came vnto the eares of Judith, a widowe, which was the daughter of Merari, the sonne of Idor, the sonne of Joseph, the sonne of Ozia, the sonne of Elai, the sonne of Jammor, the sonne of Jedeon, the sonne of Raphoim, the sonne of Achitob, the sonne of Melchia, the sōne of Enan, the sōne of Nathania, the sōne of Salathiel, the sonne of Simeon, the sonne of Ruben. And her husband was called Manasses, which died in the daies of the Barly haruest. For while he was binding the sheues together in the field, the heate came vpō his hed, and he died at Bethulia, his citee, & there was he buried beside his fathers. Now was Judith his desolate widowe. iij. yeres and. viij. monethes. And in the higher partes of her house, he made her selfe a priuie chāber, where she dwelt, beyng closed in with her maidens. She ware a smocke of here, and fasted all the daies of her life, except the Sabbothes, and newe Moones: and the solempne daies that the people of Israell kept. She was a very faire and beautifull persone. Her husband also had lefte her greate riches, a plenteous houshold, greate vnmoueable possessions, and many cattel. This Judith was a woman of a very good report with euery one, for she feared the lorde greatly, and there was no body that spake an euill worde of her. When this Judith heard, how Ozias had promised the people, that after the .v. daie he would geue vp the citee vnto the Assirians, he sēt for the aldest, Chabri, and Charmi, and when they

11. Euensong.

came to her. & said: what thyng is this, what is Ozias hath consented, that if God helpe not within .v. daies, he will geue ouer the citee to the Assirians? what are ye, that ye tept the lorde? This deuice obtaineth no mercy of God, but prouoketh hym to wrath & displeasure. Will ye set the mercy of the lord a time
C. and appoynt him a daie after your will? Neuertheles, for so muche as the lorde is patient, let vs rather repēt, powring out teares and beseechyng him of grace. For god threateneth not as a manne, neither will he be prouoked vnto wrath, as the children of men. And therfore let vs hartily fall doune before hym, and serue hym with a meke spirit, & with weping eyes say vnto the lord, that he deale with vs, accordyng to his awne will and mercie: that like as our hart is now vexed, & brought lowe through the pride of them, it maie be so comforted through his grace: in so muche as we folow not the sinnes of our fathers, which forsoke their God, and worshipped other Goddes, for the which cause, they perished with the sweard, were spoyled, and brought to shame of all their enemies. As for vs we know none other God, but only hym, for whose comfort let vs tary with meke hert. He shall require and make inquisicion for our bloude, from the vexacions of our enemies. He shall bryng doune all the heathen, that rise vp against vs, and put them to dishonour, euen the
D. lord our God. Therfore dere brethren, seyng ye are the honorable and elders of the people of god, vnto whom al the people haue respect, and vpon whom the life of al the people stadeth, lift vp their hartes with your exhortacion, that thei maie call to remembraunce, how our fathers in tymes past wer tempted, that thei might be proued, if thei worshipped their God a right. Thei ought to remember,
Gen. xxi. a. how Abraham beyng tempted, and tried through many tribulacions, was found a louer and frend of God. So was Isaac, so was Iacob, so was Moses, and all thei that pleased God, beyng tried through many troubles, wer found stedfast in faithe. Again, thei that receiued not their temptacions, with the feare of God, but put themselues further with impacience and murmuryng against God, perished of the destroyer, and wer slain of serpentes. And therfore should not we vndertake to be auenged, for euerything that is doen vnto vs, but consider that all these punishementes are farre lesse then our synnes and misdeedes deseruyng also that this correccion commeth vnto vs (as to the seruauntes of God) for amendement, and not for our destruccion. Then
E. cried Ozias, and the elders vnto Iudith: all that thou spekest is true, and no man can reprooue thy wordes. Praie thou for vs now therfore vnto God, for thou art an holy wo-

them: seyng, ye knowe that my wordes are of God, then proue my counsail and deuice, yf it be of God: and beseche god that he wil bring my counsail to good ende. Thus haue I reuiced: ye shall stand this night before the porte, and I will go further with Abra my maiden. Pray ye therfore vnto God, that he wil graciously remember his people of Israel within .v. daies, as ye haue said. As for the thing that I go in hand withall, aske no questions of it, til I open it vnto you my self. Do ye nothyng els but pray vnto the lorde your God for me. Then Ozias, the prince of the people of Iuda, said vnto her: Go thy waie in peace, the Lorde be with thee, that we maie be auenged of our enemies. And so thei went frō her again.

The .xi. Chapiter.

The .xvi. daie
N. Watting.

Now when thei wer goen their ware, Iudith went into her closet, put on an herie
Gen. xxxiii. b. and. xlix. a.
cloth, strawed ashes vpon her hed, fel doune before the lorde, and cried vnto hym, saying: O lorde God of my father Symeon, which gaue hym a sweard for a defence, against the enemies that vsed violence and wilfulnes and that rauished the virgin, and put her to dishonestie. Thou that gauest their wiues into a pray, and their daughters into captiuitie, and all their praie for a spoyle vnto thy seruauntes, which bare a zele vnto thee: helpe me widowe, O Lorde my God, I beseche thee. For thou hast doen all thynges from the beginnyng: & loke what thou hast taken in hand and deuised, it came euer to passe. For al thy waies are prepared, and thy iudgementes are doen, in thy euerlastyng foreknowlege. O loke now vpō the armies of the Assirians, like as it was thy pleasure sometime to loke vpō the hoste of the Egiptians, whē thei beyng weaponed, persecuted thy seruauntes, & put their truste in their charettes, & horsemen, & in the multitude of their men of warre. But thou lokedest vpon their hoste, castyng a thicke darkenesse before them: and when thei came into the depe, the waters ouerwhelmed thē. Euen so lorde, let it go with these that truste in the
B. power and multitude of their men of warre, in their charettes, arowes, and speres, & knowe not that thou onely art our God, which destroyest warres from the beginnyng, and that thou art the lorde. O lift vp thyne arme now like as euer frō the beginnyng, and in thy power bryng their power to naught. Cause their might to fall in thy wrathe. Thei make their hoste, that thei will vnhallowe and defile thy Sanctuarie, and make the Tabernacle of thy name, and cast doune the horne of thine altar, with their sweard. Bryng to passe (O lord) that the pride of the enemie maie be cut doune with his awne sweard, that he maie be taken with the snares of his eyes in me, and that thou maiest smite hym with the lippes of my

spite him and his strength, and that I may destroy hym. This shall bryng thy name an euer lastyng remembraunce, if the hande of a woman ouerthrowe him. For thy power (o lord) standeth not in the power of men, neither hast thou any pleasure in the strength of horses. There was neuer proude persone that pleased thee, but in the prayer of the humble and meke, hath thy pleasure been euermore. O thou God of the heauens, thou maker of the waters, and Lorde of all creatures, heare me poore woman, callyng vpon thee, and puttyng my truste in thy mercie. Remember thy couenaunt. O lord, & minist re wordes in my mouth and stablishe this deuise in my harte, that thy house may continue still in holines, and that all the Heathen maie know, that thou art god and that there is none other but thou.

C. ¶ The. x. Chapiter.

Sunlong. N. AND when he had left of cryyng vnto the Lorde, he rose vp from the place, where he had line flatte before the lorde, and called her maiden, went doune into her house, laied the herie clothe from her, put of the garmentes of her widowhode, washed her body, annoynted her self with precious thynges of swete sauor, broyded and platted her here, set an houe vpon her herde, and put on suche apparell as belongeth vnto gladnesse, slippers vpon her fete, armeletes, spanges, eare rynges, fingerringes, & decked her self with al her best aray The lorde gaue her also a speciall beautie & faiernesse (for all this deckyng of her self, was not doen for any voluptuousnes, and pleasure of the flesshe, but of a right discrecion and vertue, therefore did the Lorde encrease her beautie) so that she was exceedyng amiable, and welfauored in all mennes iyes. She gaue her maide also a bottell of wine, a potte with oyle pottage, cakebread and Chese, and went her waie. Now when she came to the porte of the citee, she founde Ozias, and the elders of the citee waityng there. Which he, when thei sawe her, thei were astonied, and maruelled greatly at her beautie. Neuertheless, thei asked no question at her, but let her go, saiyng: the god of our fathers geue thee his grace, and with his power performe al the deuise of thy hart, that Jerusalem maie reioyce ouer thee, and that thy name may be in the nombre of the holy and righteous. And all thei that wer there, saied with one voyce: So bee it, so bee it. Judith made her prayer vnto the lorde, and went out at the porte, she and her maide. And as she was goyng doune the mountain, it happened that aboute the spryng of the daie, the spies of the Assirians met with her, and toke her, saiyng: whence commest thou? Or whether goest thou? She answered: I am a daughter of the Hebrues, and am fled from them, for I knowe that thei shalbe geuen vnto you, to bee spoyled: because thei thought scorne to yelde themselues vnto you, that thei might finde mercie in your sighte. Therefore, hauing ben ruised by my self after this maner: I will go before the Prince Holofernes, and tell hym all their secretes, and will shewe hym how he maie come by them, and winne them, so that not one manne of his hoste shall perishe. And when these menne had heard her wordes, and considered her faire face, thei were astonied (for thei wondered at her excellent beautie) and saied vnto her: thou hast saued thy life by findyng out this deuise, that thou wouldest come doune to our Lorde: and be thou sure, that when thou commest vnto hym, he shal entreate thee well, and thou shalt please hym at the hart. So thei brought her into Holofernes pauilion, and told hym of her. Now whē she came in before hym, immediatly he was ouercome, & taken with her beautie. Then saied his seruauntes: who would despise the people of the Iues, that haue so faire women? should we not by reason fight against the for these? So when Judith sawe Holofernes, sitting in a Canapie, that was wrought of purple silke, gold, smaragde, and precious stones, she loked fast vpon hym, and fell doune vpon the yearth. And Holofernes seruauntes toke her vp again, at their lordes commaundement.

C. ¶ The xi. Chapiter.

THen saied Holofernes vnto her: bee of good chere, and feare not in thyne harte, for I neuer hurte man that would serue Nabuchodonozor the King. As for thy people, if thei had not despised me, I should not haue lift vp my speare against theim. But tell me now, what is the cause that thou art departed from theim, and wherefore art thou come vnto vs? and Judith saied vnto hym: sir, vnderstande the wordes of thy handmaiden, for if thou wilt do after the wordes of thy handmaiden, the Lorde shall bryng thy matter to a prosperous effect. As truly as Nabuchodonozor a lorde of the land liueth, and as truly as his power liueth, which hei is in thee, to the punishment of all men that go wrong, all men shall not onely be subdued vnto hym through thee, but all the beastes also of the field. For all people speake of thy prudent actiuitie: and it hath euer been reported, how thou only art good and mightie in all his kyngdome, & thy discrecion is commended in all landes. The thyng is manifest also, that Achior spake, and it is wel knowē, what thou commaundest to do vnto hym. For this is plain and of a certeintie, that our God is so wroth with vs (by the reason of our synnes) that he hath shewed by his prophetes vnto the people, that for their synnes he will deliuer theim ouer vnto the enemie. And for so muche as the children of Israel, know that thei haue so despised their God, thei are sore afrayed of the. Thei suffer greate hunger also, and for want

The xvi. daie A. Mattins.

of water, thei are bed now in a manner. Moreouer, thei are appoynted to slea al their cattel that thei maie drinke the bloud of theim, & are purposed to spend all the holy ornamentes of their God (which he hath forbidden them to touche) for corne, wine, and oyle. Seyng now that thei do these thynges, it is a plain case, that thei muste nedes be destroyed. Whiche whē I, thy handmaiden perceiued, I fled from them and the lorde hath sent me vnto thee, to shewe thee these thynges. For I thy handmayden worshippe God, euen now here beside thee, and thy handmaiden shal go furth, and I wil make my prayer vnto God, and he shal tell me when he will reward theim their synne: then shall I come and shewe thee, and bryng thee throughe the middest of Ierusalem, so that thou shalte haue al the people of Israel, as the shepe with out a shepherde: there shal not so muche as one dogge barke against thee, for these thynges are shewed me, by the prouidence of God: and for so muche as God is displeased with them he hath sēt me to tel thee the same. These wordes pleased Holofernes, & all his seruauntes, which marueiled at the wisedome of her, and said one to another: there is not suche a woman vpon yearth, in beautie and discrecion of wordes. And Holofernes said vnto her: God hath doen well, that he hath sent thee hether before thy people, that thou maiest geue thē in to our hādes. And for so muche as thy promise is good, sit thy God perfourme it vnto me, he shalbe my God also, and thou shalt be excellēt and greate, in the courte of Nabuchodonosor and thy name shalbe spoken of in al the land.

¶ The. xij. Chapiter.

Euentong. ii. THen commaunded he her to go in, where his treasure lay, & charged that she should haue her dwellyng there, and appoynted what should be geuen her from his table. Judith answered him and said: as for the meat that thou hast commaunded to geue me, I maie not eate of it as now (lest I displease my God) but wil eate of suche, as I haue brought with me. Then said Holofernes vnto her: if these thynges that thou hast brought with thee faile, what shall we do vnto thee? And Judith said: as truly as thou liuest my lorde, thy handmaiden shall not spende all this, till GOD haue brought to passe in my hand, the thynges that I haue deuised. So his seruauntes brought her into the tent, where he had appoynted. And as she was goyng in, she desired that she might haue leaue to go furthe by nyght, and before daie to her prayer, & to make intercession vnto the lorde. Then commaunded Holofernes his chamberlaines, that she should go out and in, at her pleasure, to praie vnto God those thre daies. And so in the nyghte season, she went furthe into the valley of Bethulia, and washed her self in the water. Then went she vp, and besought the lorde God of Israell. That he would prospere her waie, for the deliuerance of his people. And so she went in, and remained cleane in her tent, till she toke her meate in the euenyng. Vpō the .iij. day it happened, that Holofernes made a Supper vnto his seruauntes, & said vnto Vagao his chamberlain: goo thy waie, and counsaill this Hebrueue, that he maie ber well willyng to consent to kepe companie with me. For it wer a shame vnto all the Assirians, that a woman should so laugh a man to scorne, that he were come from hym vnmedeled withall. Then went Vagao vnto Judith, and said: let not the good daughter bee afraied to come into my Lorde, that he maie bee honored before hym, that he maie eate and drynke wine, and be merie with hym. Vnto whom Judith answered: who am I that I should caie my lorde naie? Whatsoeuer is good before his eyes, I shal do: and loke what is his pleasure, that shall I thinke well doen, as long as I liue. So she rose vp, and decked her self with her apparel, and went in, and stoode before hym. And Holofernes harte was whole moued, so that he bente in desire toward her. And Holofernes said vnto her: drinke now and sit downe, and be merry, for thou hast found fauor before me. Then said Judith Sir, I will drynke, for my myndes is merier to day, then euer it was in al my life. And she toke and did eate and drinke before him, the thynges that her maide had prepared for her. And Holofernes was mery with her, and dranke more wine then euer he did afore in all his life.

¶ The. xij. Chapiter.

Matins ii. NOw when it was late in the nyghte, his seruauntes made haste, euery man to his lodgyng. And Vagao shut his chamber doores, and went his waie, for thei were all ouerladen with wine. So was Judith alone in the chamber. As for Holofernes he laie vpon the bed all dronken, and of very dronkennesse fell a slepe. Then commaunded Judith her maiden to stande without before the doore, & to waite. And Judith stode before the bed, makyng her prayer with teares, and moued her lippes secretly, and said: strengthen me, O lorde God, of Israell, and haue respect vnto the workes of my handes in this houre, that thou maiest set vp the citee of Ierusalē, like as thou hast promised: O graunt, that by thee I may performe the thyng, which I haue deuised, to owe the beleue that I haue in thee. And when she had spoken this, she went to the bedsteade and losed the swearde that hanged vpon it, and drewe it out. Then tooke she holde of the herie lockes of his hed, and said, strengthen me, O lorde God in this houre, and with that she gaue hym two strokes vpon the necke, and smote of his hedde. Then toke she the canapis away, and rolled the dedde body aside. Immediately she gotte her furthe, and deliuered the hedde of Holofernes, vnto her maiden, and bad

her put it in her wallet. And so there .v. went furthe together, after their custome, as though thei would praie, and so passed the hoste, and came throughe the valley, vnto the port of the citie. And Judith cried a far vnto the watchmen vpon the walles: open the gates (said she) for God is with vs, whiche hath shewed his power vpon Israell. And when thei heard her voyce, thei called the elders of the citie together. And thei came all to mete her: litle and great, yong and old, for thei thought not that she should haue come so sone. So thei lighted cantels, and gathered aboute her euerichone: but she went vp into an high place, and caused silence to be proclaimed. When euery man now held his tongue, Judith said: O praise the Lorde our God, for he hath not despised, nor forsaken them, that put their trust in him and in me his handmaiden, he hath performed his mercy, which he promised vnto the house of Israell: yea, in my hande this same nyghte hath he slain the enemie of his people. And with that she toke furth the hed of Holofernes out of the wallet, and shewed it them, saiyng: behold the hed of Holofernes, the capitain of the Assirians, and this is the canapie wherin he laie in his dronkennesse: where the Lorde our God hath slain hym, by the hand of a woman. But as truely as the Lorde liueth, his Angell hath kepte me goyng thether, remaiyng there, and comyng hether again from thence. And the Lorde hath not suffered me his handmaiden to be defiled, but without any filthinesse of synne, hath he brought me again vnto you: and that with greate victory, so that I am escaped, & ye deliuered. O geue thankes vnto hym euerichone, for he is gracious, and his mercie endureth for euer. So thei praised the Lorde altogether, and gaue thankes vnto hym. And to her thei said. The Lorde hath blessed thee in his power, for throwe thee: he hath brought our enemies to naught. And Ozias the chief ruler of the people of Israell, said vnto her: blessed art thou of the Lorde the high God, aboue all women vpon yearth. Blessed be the Lorde, the maker of heauen and yearth, whiche hath guided thee a right, to wound and smite of the hed of the capitain of our enemies. For this day he hath made thy name so honourable, that thy praise shall neuer bee out of the mouthe of menne, whiche shall alwaie remember the power of the Lorde, seyng thou hast not spared thyne awne self, but put thee in ieopardie, considering the anguishe and trouble of thy people, and so hast helped their fall before God our Lorde. And all the people said: Amen, Amen.

Achior also was called, and he came. Then said Judith vnto hym: The God of Israell, vnto whom thou hast geuen witnesse, that he would bee auenged of his enemies, euen he hath this nyghte throughe my handes smitten of the hedde of all the battaill. And that thou maiest se that it is so, behold, this is the hed of Holofernes, whiche in his presumptuous pride, despised the God of the people of Israell, and threatened thee with destruction, saiyng: when the people of Israell is taken, I shall cause thee also to be slaine with the swearde. When Achior saw Holofernes hed, he fell downe vpon his face to the ground for verie anguishe and feare, so that he swouned withal. But after that he was come again to himself, he fell downe before her, and praised her, saiyng: Blessed art thou of thy God, in all the Tabernacles of Jacob: for all the people that heare of thy name, shall praise the God of Israell, because of thee.

The. xiij. Chapiter.

A. Euensong

Judith said vnto all the people: brethren, heare me. Sticke vp this hede vpon our walles, and when the Sonne ariseth, take euery man his weapon, and fall out violently: not as though ye would go beside them, but to runne vpon theim with violence. When the spies in the tentes se this, thei shall of necessitie be compelled to flie backward, & raise vp their capitain to the battaill. So when their capitaines come into Holofernes pauilion, and finde the hedde body wrapped in the bloude; fearefulnesse shall fall vpon theim, and when ye perceiue that thei flie, folowe theim without all care, for God shall deliuer theim vnto you to be destroyed. Then Achior seyng the power of God, whiche he had shewed vnto the people of Israell, fell of from his Heathenishe beleefe, and put his truste in God, and let hymself bee Circumcised: and so was he nombred emong the people of Israell, he and all his posteritie vnto this daie. Now assone as it was daie, thei tickt vp Holofernes hed vpon the walles, and euery man toke his weapon, & so thei went out with an horrible crie. When the spies sawe that, thei ran vnto Holofernes Tent. And thei that were within the Tente, came before his Chamber, and made a greate rushyng to wake hym vp, because thei thoughte with the noyse to haue raised hym. For there durste not one of the Assirians knocke, goin, or open. But when the capitaines and Princes and al the chief in the kyng of the Assirians hoste came together, thei said vnto the chamberlaines: go your waie in, and wake hym vp, for the Mise are crepte out of their holes, and dare prouoke vs vnto battail. Then went Bagao into his chamber, stoode before the bed, and clapped with his handes, for he thought he had been sleping with Judith. But why he had harkened perfectly with his eares, and could perceiue no stirryng, he went nigher to the bed, and lifte it vp, and then sawe he the hedde body of Holofernes lyng there without a hedde, welteryng in his bloud vpon the yearthe. Then cried he with loude

voyce, and with weping rent his clothes, and went into Judithes tent, and founde her not: and so he lept out into the people, & saide one woman of the Iewes, hath brought al Nabuchodonosors people vnto shame. For lo, Holofernes lieth vpon the grounde, and hath no hedde. When the chief of the Assirians hoste heard that, they rent their clothes, and there fell an intolerable feare and trembling vpon them, so that their myndes were sore afraied. And there was an exceding greate crie in the whole hoste.

¶ The. xv. Chapiter.

When all the hoste heard that Holofernes was hedded, their mynd & counsaill fell from them, and suche a feare came vpon them, that they vndertoke to defende them selues by flying awaie: One spake not to another, but hanged doune their heddes, lefte all behynd them: and made hast to escape from the Hebrues: for they heard, that they were hasting to come after with their weapons, and so they fledde by the waies of the fieldes, and throughe al the foote pathes of the dales. And when the children of Israell sawe that they fled, they folowed vpon them, and went doune with trōpettes, blowyng, and making a great crie after them. As for the Assirians, they had no order, and kepte not themselues together, but fled their waie. Neuerthelesse, the childre of Israell fell vpon them with one companie and order, and discomfited as many as they might gette. And Ozias sende messengers vnto all the cities and countries of Israell. So all the regions and euery citie, sent out their best men after them in harneis, and smote the with the sweard, till the same came to the out moste parte of their borders. And the other that were in Bethulia, came into the tentes of the Assirians, and tooke all, that they where wer fled, had left behynd them, & so they found greate good. And they that came again to Bethulia from the battaill, toke with them suche thinges as had been theirs, there was no nōber of the cattell, and the costly Jewelles, so that fro the lowest vnto the highest, they wer all mate riche of the spoyles of them. And Joachim the high priest at Jerusalem, came to Bethulia with all the elders, that they might se Judith. Now when she came out vnto them they began all to praise her with one voyce, saiyng: thou worship of the citee of Jerusalem, thou ioye of Israell, thou honour of our people, thou hast doen manly, and thy hart is comforted, because thou hast loued clenlines and chastitie, and hast knowen no manne but thyne awne husbande: therfore hath the hande of the lorde comforted thee: and blessed shalte thou be for euer. And all people saied: so be it, so be it. Iu. xxx. daies could the people of Israell, feares gather vp the spoyles of the Assirians. But al that belonged vnto Holofernes, o how ioyes specially (whether it were of golde, of siluer, precious stones, clothyng, & all ornamentes) they gaue it vnto Judith. And al the people reioyced, bothe women maidens, & yong people, with pipes & harpes

¶ The. xvi. Chapiter.

Then song Judith this song vnto the lorde. A. Euenkong.
Begin vnto the lorde vpon the Tabrettes
sing vnto the Lorde vpon the Cimbales
Sing vnto him a newe song of thankesgeuyng
bee ioyfull and call vpon his name. It is the
lorde that destroyeth warres: euen the lorde
is his name. Whiche hath pitched his tentes
in the midest of his people, that he might
deliuer vs from the hand of our enemies. As
sur came out of the mountaines of the North
in the multitude of his strengthe. His people
stopped the water brokes, and their hostes
couered the valleis. We purposed to haue layd
vp my laude, and slea my young men with the
sweard. We would haue caried awaie my chil-
dren, and virgins into captiuitie, but the al-
mightie lorde pitieth hym, & deliuered hym
into the handes of a woman, whiche brought
hym to confusion. For their mighte was not
destroyed of the yong men. It was not the
sonnes of Titan that slue hym, neither haue
the greate Giauntes set themselues agaīst
hym: but Judith the daughter of Merari with
her faire beautie, hath discomfited hym, and
brought hym to naught. For she laied awaie
her widowes garmēt, and put on the appa-
rell of gladnesse, to the reioysing of the children
of Israell. She annoynted her face, & bound
vp her here in an haue, to beguyle hym. Her
slippers rauished his eyes, her beautie cap-
tiuated his mynde, with the sweard smote she
of his necke The Persians were astonnied
at her stedfastnesse, & the Medees at her bold
nes. Then houled the armies of the Assirias,
when my simple appered, the of thirste. The
sonnes of the daughters haue pearced theim
throughe, and slain them as fugitiue children:
they perished in the battaill, for the very feare
of the Lorde my God. Let vs syng a song of
thankesgeuyng vnto the lorde, a newe song of
praise will we syng vnto our God: Lorde,
thou art a greate God, mightie in power, whō
no manne may ouercome. All thy creatures
should serue thee: For thou speakest but the
woorde, and they were made: thou sendest thy
spirite, and they were created, and no man can
withstande thy voyce. The Mountaines shall
moue from their foundations, with the waters,
the stonie rockes shall melte before thee like
waxe But they that feare thee: shalbe greate
with thee in all thynges. Wo vnto the people
that rise vp against my generacīō, for the al-
mightie lorde will auenge hymselfe of them,
and in the daie of iudgement will he visit the.
For he shall sende fire and wormes into their
flesshe, that they maie burne, and feele it for euer
more. After this it happened, that after the

victorie, all the people came to Jerusalem, to geue praise and thankes vnto the Lorde. And when thei were purified, thei offered all their burnt sacrifices, and their promised offrynges. And Judith offered all Holofernes weapons, and al the iewelles that the people had geuen her, and the canapie that she toke from his bed, and hanged them vp vnto the Lorde. The people was ioyfull, as the vse is: & this ioy by reason of the victorie, with Judith endured thre monethes. So after these daies, euery man went home again, and Judithe was in greate reputacion at Bethulia, and right honourably taken in all the lande of Israell. Vnto her vertue also was chastitie ioyned, so that after her husbande Manasses, she neuer knewe man all the daies of her life. Vpon the high solempne daies, she went out with great worship. She dwelt in her husbandes house an. c. and. b. yere, and left her handmaiden free and died: and was buried beside her husbande in Bethulia. And all the people mourned for her seuen daies. So long as she liued, there was none that troubled Israel, and many yeres also after her death. The daie wherein this victorie was gotten, was solempnly holden, and reken'd of the Iewes in the nomber of the holy daies, and it is yet greatly holden of the Iewes euer sence, vnto this daie.

¶ Thende of the Boke of Judith.

¶ The rest of the Chapiters of the boke of Esther, whiche are neither founde in the Hebrue, nor in the Chalde.

¶ The. xi. Chapiter, after the Latin.

1. MArdocheus the sonne of Jair, the sonne of Semer, the sonne of Cisei, of the Tribe of Beniamin, a Iewe: whiche had his dwellyng in the citee of Susis, a man of greate reputacion, and excellent emong all them that were in the kynges court. (Neuertheles, he was one of the prisoners, whom Nabuchodonozor the kyng of Babilon, had caried awaie from Jerusalem vnto Babilon, with Jechonias the kyng of Juda.) In the seconde yere of the reigne of great Artaxerses, in the first daie of the monethe Nican had this Mardocheus suche a dreame: He thought he heard a greate tempest, horrible thonder clappes, yearthquakes, and greate vproure in the land and that he sawe twoo greate Dragons redy
2. to fight one against another. Their crie was greate. At the whiche roaryng and crie, al the Heathen wer vp, to fight against the righteous people. And the same daie was full of darkenesse, and very vnclerfull of trouble and anguishe, yea, a greate fearfulnesse was there in
not all the lande. The righteous wer amased, for thei feared the plague and euill, that was deuised ouer them, and were at appoynte with theimselfes to dye. So thei cried vnto God and while thei wer cryng: the litle wel grew into a great riuer, and into many waters. And with that it was daie, and the Sonne rose vp again: and the lowly wer exalted, and deuoured the glorious & proude. Now when Mardocheus had seen this dreame, he awoke, and mused secretly in his hart, what god would do, and to be desirous to knowe all the matter, and his mynd was therupon vntill the night.

¶ The. xii. Chapiter.

1. AT the same tyme dwelt Mardocheus with Bagatha and Tares, in the kynges court, the kynges chamberlaines and porters of the palaice. But when he heard their deuice, and had diligently considered their imaginations he perceiued that thei went about to laie their cruel handes vpon the kyng Artaxerses: and so he certified the kyng therof. Then caused the kyng to examine the twoo geloes with tormentes. And when thei had graunted it, thei wer put to death. This the kyng caused to be put in the Chronicles, for an euerlastyng remembraunce, and Mardocheus wrote vp the same matter. So the kyng commaunded that Mardocheus should remain in the court, and for his faithfulnesse of his, he gaue him a reward. But Aman the sonne of Amadathu the Agagite, whiche was holden in greate honour and reputacion in the kynges courte vndertoke to hurte Mardocheus and his people, because of the twoo chamberlaines, that were put to death.

¶ The. xiii. Chapiter.

1. THe greate kyng Artaxerses, whiche reigneth from Judia vnto Ethiopia, ouer an C. and xxvij. landes, sendeth his frendly salutacion, vnto all the princes and deputies of the countreis, whiche be subiect vnto his dominion. When I was made Lorde ouer many people, and had subdued the whole yerth vnto my dominion, my mynde was not with crueltie and wrong to exalte my self, by the reason of my power: But purposed with equitie alwaie and gentlenesse, to gouerne those that be vnder my iurisdiccion, and wholy to set the in a peaceable life, and thereby to bryng my kyngdome vnto tranquilitie, that menne might safely go through out euery syde, and to renue peace again, whiche all men desire. Now when lacked counsailers, how these thynges might be brought to a good ende, there was one by
2. vs, excellent in wisedome, whose good will, truthe and faithfulnesse, hath oft been shewed and proued (whiche was also the principal & next to the kyng) Amā by name: whiche certified vs, how that in all landes there was scattered abrode a rebellious folke, that made statutes and lawes against all other people: and haue alwaie dispised the proclaimed commaundementes of Kynges: and how that for this cause it wer not to be suffred, that suche vnle-

C. would continue by you, & not to be put doune.
Seyng now wee perceiue the same, that this
people alone are contrary vnto euery man, &
eyng straunge and other maner of lawes, and
with stande our statutes and doynges, and go
aboute to stablishe wicked matters, that oure
kyngdom should neuer come to good estate and
stedfastnesse: therfore haue we commaunded,
that all thei that are appointed in writyng, &
shewed vnto you by Aman, (whiche is ordei-
ned and set ouer all our landes) and the moste
principal next vnto the kyng, and in maner as
a father, shal with their wifes and children be
destroyed and rooted out, with the sweard of
their enemies and aduersaries, and that there
shalbe no mercy shewed, and no mā spared. And
this shalbe doen the. xiij. daie of the monethe
(called Adar) of this yere, that thei whiche of
olde (and now also) haue been rebellious, maie
in one daie with violence be thurst doune in-
D. to the hell, to the entent that after this maner
our Empire maie haue peace and tranquilitie.
But Mardocheus thought vpon all the mo-
kes and noble actes of the lorde, and made his
praier vnto hym, saiyng: O lorde, lorde, thou
valeaunt and almightie kyng (for all thynges
are in thy power) and if thou wilte helpe and
deliuer Israell, there is no man that can with
stande or let thee: For thou hast made heauen
and yerth, and what wonderous thyng so euer
is vnder the heauen: thou art lorde of al thin-
ges, and there is no manne that can resist thy
maiestie (O lorde). Thou knowest all thynges
thou wotest lorde, that it was neither of ma-
lice, nor presumptiō, nor for any desire of glo-
ry, that I would not bowe doune my self, nor
worshipp yonder proude presumpteous Aman
(for I would haue been content, and that with
good will, if it might haue dooen I sraell any
good, to haue kissed his footesteppes) but that
I did it, because I would not set the honor of a
man, in the stede of the glory of God: and be-
cause I would worshippe none but onely thee
E. my Lorde, and this haue I dooen in no pride
nor presumption. And therfore, O lorde thou
God and Kyng, haue mercie vpon thy people,
for thei imagine howe thei maie bryng vs to
naught: yea, their mynd & desire is to destroy,
and to ouerthrowe thy people, that hath been
euer thyne enheritaunce of old. O despise not
the portion, whiche thou hast deliuered and
broughte out of Egipte for thyne awne self.
Heare my praier, & be mercifull vnto thy peo-
ple, whō thou hast chosen for an heritage vn-
to thy self. Turne our complainte and sorowe
into ioye, that we maie liue, O lorde, & praise
thy name. O lorde, suffer not the mouthes of
them that praise thee to bee destroyed. All the
people of Israell in like maner, cried as ear-
nestly as thei could vnto the Lorde: for their
death and destruction stode before their iyes.

The. xiij. Chapiter.

Quene Esther also beyng in the battaill
of death, resorted vnto the lorde, laied a-
waie her gorgeous apparell, and putte on the
garmentes that serued for sighyng and mour
nyng. In stede of precious ointement, she scat-
tered ashes and doung vpon her hedde: and as
for her body, she humbled it with fastyng, and
broughte it very low. All the places where she
was wont to haue ioye afore, those filled she
with the here that the pluck of her self. She
praied also vnto the lorde god of Israel, with
these wordes. O my lorde, thou onely art our
kyng, help me desolate woman, whiche haue no
helper but thee, for my misery and destruction
is hard at hand. From my youth vp haue I hard
out of the kynred of my father, that thou to-
kest Israell frō emong all people (and so haue
our fathers & their forfathers) that thei should
be thy perpetuall enheritaunce, and loke what
thou didest promise theim, thou hast made it
good vnto theim. Now lorde, we haue synned
before thee, therfore hast thou geuen vs into
the handes of our enemies, because we wor-
shipped their gods. Lorde, thou art righteous
Neuertheles, it satisfied them not, that we are
in bitter and heuy captiuitie, and oppressed e-
mong them, but thou hast laied their handes vp
pon the handes of their gods: so that thei be-
gin to take away the thing, that thou with thy
mouth hast ordeined & apointed, to destroye
thine enheritaunce, to shut and stop the mou-
thes of them that praise ther, to quenche the
glory and worshipp of thy house, and thine al-
tar, and to open the mouthes of the heathen,
that thei maie praise the power and vertue of
the gods, & to magnifie the fleshly kyng for e-
uer. O lord geue not thy sceptre vnto thē that
be nothyng, lest thei laugh vs to scorne in our
misery & fall: but turne their deuise vpon them
selues, and punishe hym, that hath begon the
same ouer vs, & set him to an example. Thinke
vpon vs O lorde, and shewe thy self vnto vs in
the tyme of our distresse, and of our trouble.
Strength me o thou kyng of gods, thou lorde
of all power, geue me an eloquent and a plea-
saunt speache in my mouthe before the Lion.
Turne his hart in the hate of our enemies, to
destroye hym, & al suche as consent vnto him.
But deliuer vs with thine hand, & help me thy
handmaide, whiche haue no defence nor helper
but onely the lorde, thou knowest all thynges,
thou wotest that I loue not the glory & wor-
ship of the vnrighteous, & that I hate and ab-
horre the bed of the vncircūcised, & of al stra-
gers. Thou knowest my necessitie, that I hate
the token of preeminence & worshipp, whiche I
beare vpon my hed, what tyme as I must shewe
my self and be seen, & that I abhorre it as an
vncleane clothe, and that I weare it not when
I am quiet & alone by my self. Thou knowest
also, that I thy handmaiden haue not eaten at
Amans table, and that I haue had no pleasure

nor delyte in the kynges feaste, that I haue not droncke the wyne of the drynche offeringes and that I thy handemayde haue no ioye sence the daye that I was brought hether, vntill thys daye, but onely in the Lorde O thou God of Abraham, O thou mightie God aboue all, heare the voice of them, that haue none other hope, & deliuer vs out of the hãde of the wicked, and deliuer me out of my feare.

¶ The. xv. Chapitre.

Mardocheus also bad Esther goo in vnto the kynge, and praye for her people, and for her countrie. Remember (sayth he) the dayes of thy low estate, how thou wart norished vnder my hande: For Aman whiche is nexte vnto the kynge, hath geuen sentence of death agaynste vs. Call thou therefore vpon the Lorde, and speake for vs vnto the kynge, and deliuer vs frõ death. And vpon the thirde day it happened, that Esther layde awaye the mourning garmentes, & put on her glorious apparell, and deese her selfe goodly (after that she had called vpon God, which is the beholder and sauiour of all thynges) toke two handemaides with her: vpõ the one she leaned her selfe, as one that was tender: & the other followed her, and bare the trayne of her vesture. The lyne of her bewtie made her face rose coloured. The similitude of her face was cheartfull and amiable, but her harte was sorowfull for greate feare. She wente in thorowe all the doores, and stoode before the kynge. The kyng sat vpon the throne of hys kyngedome, and was clothed in his goodlye araye, all of gold, and set with precious stones, and he was verie terrible. He lyfte vp hys face, that shone in the clearnesse, and looked grymlye vpõ her. Then fel the Quene downe, was pale and saynte and leaned her selfe vpon the heade of the mayde, that wente with her. Neuertheles, God turned the kynges mynde that he was gentle, that he leaped oute of hys seate for feare, and gat her in hys armes, and helde her vp tyll she came to her selfe agayne. He gaue her louynge wordes also, and sayde vnto her: Esther, what is the matter? I am thy brother, be of good cheare, thou shalte not dye: for our commaundemente toucheth the comons and not the Comenye. And wyth that he helde vp hys golden rod, and layd it vpon her necke, and embraced her frendelye, and sayde talke with me. Then sayde she: I sawe the (O Lorde) as an Aungell of God, and my harte was troubled, for feare of thy maiestie and clearnesse. For excellente and wonderfull arte thou (O Lorde) and thy face is full of Amyte. But as she was thus speakyng vnto hym, she fell downe agayne for sayntnesse for the whiche cause the kyng was afrayde, and all his seruaunte comforted her.

¶ The. xvi. Chapitre.

The greate kynge Assuerus, whiche raygneth from India vnto Ethiopia, ouer an hundred and seuen and twenty landes, sendeth vnto the Princes and rulers of the same landes, suche as lone hym, hys frendly salutacio. Wher be many that for the condry frendshippes and benefites whiche are diuerse done vnto thẽ for theyr worshippe be euer the more proude and hye minded, & vndertake not onely to hurte theyr subiectes (for plenteous benefites may they not suffer, and begynne to ymagine some thing against those that do thẽ good, & take not onelye all vnthanckefulnesse awaye frõ men) but in pryde and presumpcion (as they that be vnmyndeful & vnthanckful for the good dedes) they go about to escape the iudgemente of God, that seeth all thynges, whiche iudgemente hateth and punyshe the all wickednesse: It happeneth ofte also that they whiche be set in office by the hyer power, & vnto whome the businesse & causes of the subiectes are cõmitted to be handled, waxe proude and defile thẽ selues with the adynge of innocente bloude, whiche bringeth thẽ to intollerable hurt. Whiche also with falce & deceptfull wordes and with lyenge tales, discreue & betray the innocẽte goodnesse of Princes.

Nowe is it profitable and good, that we take hede, make search thereafter, and consider, not onely what hath happened vnto vs of old: but the shamefull, vnhoneft, and noysome thynges, that the debiles haue now taken in hande before our eyes, and thereby to beware in tyme to come, that we maye make the kyngedome quiet and peaceable for all men, and that we myght sometyme drawe it to a chaunge, and as for the thyng that nowe is presente before our eyes, to withstande it, and to put it downe after the moste frendely maner. What tyme nowe as Aman, the sonne of Amadathu the Macedonian (a straunger verely of the Persyans bloude, and farre from our goodnesse) was come in amonge vs as an aleant and had optained the frendelyppe that we beare towarde all the people, so that he was called oure father, and had in highe honoure of euery man, as the nexte and principal vnto the kynge, he coulde not forbeare hym selfe from hys pryde, hath vndertaken, not onelye to robbe vs of the kyngedome but of oure lyfe. Wyth manyfolde disceyte also hath he desired to destroye Mardocheus our helper and preserver, whiche hathe done vs good in all thynges, and innocente Esther the lyke partaker of our kyngedome, wyth all her people. For hys mynde was (when he had taken them out of the waye, and robbed vs of them) by thys meanes to translate the kyngedome of the Persians vnto them of Macedonia, but we fynde that the Jewes (whiche ware accused of the wicked, that they mighte be destroyed) are no cruell doers, but vse reasonable

and right lawes, and that they be the children of the moste hyghe liuing God by whome the kyngdome of vs and our progenitoures haue hene wel ordred hetherto. Wherefore, as for the letters and commaundementes that were put for the by Aman the sonne of Amadathu, ye shal do wel, yf ye holde the of none effecte, for he that set them vp and inuited them, hangeth at Suris before the porte, with all his kynred: and God, (whiche hath al thynges in his power) hath rewarded hym after his deseruinge. And vpon this ye shall publishe and set vp the copie of this letter in all places, that the Iewes maye freely and without hyndraunce holde them selues after theyr owne statutes, and that they maye be helped, & that vpon the thirtenthe daye of the twelueth moneth Adar, they maye be auenged of them, whiche in the tyme of theyr anguishe & trouble, wolde haue oppressed them. For the God that gouerneth all thynges, hath turned to ioye the day, wherin the chosen people should haue perished. Moreouer, amonge the hyghe solempne dayes that ye shal haue, ye shal holde this also with all gladenesse, that nowe and in tyme to come, this daye maye be a remembraunce to good for all suche as loue the prosperitie of the Persians: but a remembraunce of destruction to those that be seditious vnto vs. All cities and landes that do not this, shall horrible perysshe and be destroyed with the swearde and fyre, and shall not onelye be nomore inhabited of men, but be abhorred also of the wylde beastes & foules.

The ende of the texte of the booke of Esther.

The booke of Wysedome.

The fyrste Chapitre.

The .xx. daye. Mattyns.

Set youre affection vpon righteousnesse, ye that be Iudges, of the earthe. Haue a good opinion of the Lord, & seke hym in the singlenesse of hert. For he wil be found of them that tempte him not, & appereth vnto suche as put their trust in him. As for frowarde thoughtes, they re seperat fro god: but vertuous, if it be allowed) reproueth the bawdy: and wyse wisedome shall not enter into a frowarde soule, nor dwel in the body that is subdued vnto sin. For the holye Ghoost abhorreth fayned nurture, and wyth drayeth hym selfe from the thoughtes that are without vnderstanding, & where wickednesse hath the vpperhãde, he flyeth fro there, for the spirite of wisdome is louing, gentle & gracious, & will haue no pleasure in him that speaketh euel with his lippes. For God is a witnes of his reyne, a true searcher out of his hert, & an hearer of hys tong. For the spirite of the Lorde filleth the rounde compasse of the worlde, & the same that vpholdeth al thynges, hath knowlege also of the voyce. Therfore, he that speketh vnrighteous thynges, can not be hyd: neither may he escape the iudgement of reproue. And why? inquisicion shalbe made for the thoughtes of the vngodly, & the reporte of his wordes shal come vnto God, for that this wyckednesse shalbe punyshed. For the eare of gelousie heareth all thynges, and the noise of the grudgynges shal not be hyd. Therfore beware of murmuryng, whiche is nothyng worth: and refrayne youre tunge from slaunder. For there is no worde so darcke & secrete, that it shal go for nought and the mouth that speaketh lyes, slayeth the soule. Seke not your owne death in the errour of your lyfe: destroye not youre selues thorowe the workes of youre owne handes. For God hath not made death, neyther hathe he pleasure in the destruction of the lyuyng. For he created all thynges, that they might haue theyr beyng: yea, all the people of the earthe hath he made that they shoulde haue health, that there should be no destruction in them, & that the kyngdome of hell should not be vpõ earth, for righteousnes is euerlasting and immortal, but vnrighteousnesse bringeth deathe. Neuertheles, the vngodlye call her vnto them both wyth wordes and workes, and whyle they thyncke to haue a frende of her they come to nought: for the vngodlye that are confederate wyth her and take her parte, are worthye of deathe.

The .ii. Chapitre.

For the vngodlye talke and ymagyne thus amonge them selues (but not right:) The tyme of oure lyfe is but worte and tedious and when a man is once gone, he hath nomore ioye nor pleasure, neither know we any mã that turneth agayn from death: for we are borne of nought, and we shalbe hereafter as though we had neuer bene. For our breath is as a smoke in our nostrels, and the wordes as a sparke to moue our hert. As for our body, it shalbe ry ashes that are quenched, and our soule shal vanyshe as the soft ayre. Our lyfe shall passe away as the trace of a cloud & come to naught as the myst that is driuen away with the beames of the Sunne, & put down with the heate thereof. Oure name also shalbe forgotten by lytle & lytle, & no man shal haue our workes in remembraunce. For our tyme is a very shadowe that passeth awaye, and after our ende there is no returnynge, for it is faste sealed: so that no man cõmeth agayn. Come on therfore let vs enioye the pleasures that there are, and let vs conuerte the creature like as in youth. Let vs fill our selues wyth good wine and oyntmente, and let there no floure of the tyme go by vs. Let vs crowne our selues with roses afore they be withered. Let there be no fayre medowe, but our lustie go thorowe it. Let euery one of you be partaker of

Genes.

The .xx. Mattyns.

oure bolupteouſneſſe. Let vs leue ſame token of oure pleaſure in euery place, for that is oure portyon, els get we nothynge. Let vs oppreſſe the poore righteous let vs not ſpare the widdowe nor oldeman let vs not regarde the heades that are gray for age. Let the law of unrighteouſneſſe be oure aumpoite, for thynge that is feble is nothynge worth. Therefore let vs deſtraude the righteous: and why? he is not for oure profyte: yea, he is cleane contrarie to oure doynges. He checketh vs for offendynge agaynſte the lawe, and ſlaundreth vs as tranſgreſſoures of all nurture. He maketh hys boaſte to haue the knowlege of God: yea he calleth hym ſelfe gods ſonne. He is the bewraier of our thoughtes: It greueth vs alſo to looke vpon hym, for his life is not like other mēes, his waies are of another fa[illegible]yon. He counteth vs but vayne perſones, he wythdraweth hym ſelfe from oure wayes as from filthines: he commendeth greatlye the latter ende of the iuſte, and maketh hys boaſt that God is hys father let vs ſe then if hys woordes be true let vs proue what ſhall come vpon hym, ſo ſhall we knowe what ende he ſhall haue. For yf he be the true ſonne of God, he will receaue hym, and deliuer hym from the handes of hys enemies. Let vs examine him with diſpiteful rebuke and tormentynge, that we maye knowe hys dignitie and proue hys patience. Let vs condempne hym wyth moſte ſhamfull deathe: for lyke as he hathe ſpoken, ſo ſhall he be rewarded. Suche thynges do the vngodlye ymagine and goo aſtray, for theyr owne wickedneſſe hath blynded them. As for the miſteries of God they vnderſtande them not: they neyther hoope for the reward of ryghteouſneſſe, nor regarde the worſhip that holy ſoules ſhal haue. For God created man to be vndeſtroyed: yea, after the* ymage of hys owne lykeneſſe made he him. Neuertheleſſe, throwe enuy of the deuel, came deathe into the worlde & they that holde of hys ſyde do as he dothe.

Gene. iiii. b.

The xxi day Hattyns. A Prayſe on all ſayntes at Hattyns.

¶ The iii. Chapitre.

But the ſoules of the righteous are in the hande of God, and the payne of deathe ſhall not touche them. In the ſyghte of the vnwyſe they appeared to dye, and theyr ende is taken for very deſtruction. The waye of the righteous is iudged to be vtter deſtruction, but they are in reſte. And though they ſuffer payne before men, yet is theyr hoope full of immortalitie. They are punyſhed but in fewe thynges, neuertheleſſe, in many thynges ſhall they be well rewarded. For God proueth them, and findeth them mete for hym ſelfe: yea, as the golde in the fornace, dothe he tryſe them, and receyueth them as a burnt offeringe, and when the tyme commeth, they ſhalbe loked vpon. The righteous ſhall ſhyne as the ſparkes that runne thorowe the ſtubbe bushe. They ſhal iudge the nacions, and haue dominion ouer the people, and theyr Lorde ſhall raygne for euer. They that put theyr truſte in hym, ſhall vnderſtande the truth, and ſuche as be faythfull, will agree vnto hym in loue: for hys choſen ſhall haue gyftes and peace. But the vngodlye ſhalbe punyſhed accordyng to theyr ymaginations, for they haue diſpiſed the righteous, and for ſaken the Lorde. Whoſo diſpiſeth wyſedome and nurture he is vnhappie, and as for the hoope of ſuche, it is but vayne: theyr laboures vnfrutefull, and theyr workes vnprofytable. Theyr wiues are vnſtedfaſt, and chyldren wicked vngodlye. Theyr creature is curſed. Bleſſed is rather the barren and vndefiled, whiche hath not knowne the ſynfull bed: ſhe ſhall haue fruyte in the reward of the holy ſoules. And bleſſed is the gelted, which wyth hys handes hathe wrought no vnrighteouſneſſe, nor ymagined wicked thynges agaynſt God. For vnto hym ſhal be geuen the ſpeciall gyfte of faith, and the moſte acceptable portion in the temple of God. For glorious is the fruite of good labour, and the roote of wyſedome ſhall neuer fade awaye. As for the childrē of aduoutrers, they ſhal come to an ende, & the ſede of an vnrighteous bedde ſhalbe rooted out. And though they liue long, yet ſhall they be nothyng regarded, and theyr laſte age ſhalbe without honoure. Yf they dye haſtely, they haue no hope, neither ſhal they be ſpoken to in the day of knowlege. For horrible is the death and ende of the vnrighteous.

¶ The iv. Chapitre.

A Frenſhe ſong

Howe fayre is a chaſte generation with vertue? The memoriall there of is immortall, for it is knowen wyth God & wyth men. When it is preſente, men take example therat, and yet go away yet they deſire it. It is alway crowned and holden in honoure, and winneth the reward of the vndefiled battaile. But the multitude of vngodlye children is vnprofitable, and the thynges that are planted wyth whoredome ſhall take no depe roote nor laye any faſte foundacion. Though they be greene in the braunches for a tyme, yet they ſhall be ſhaken wyth the wynde: for they ſtande not faſte, and thorowe the vehemency of the wynde they ſhalbe roted oute. For the vnperfect braunches ſhalbe broken, theyr fruite ſhalbe vnprofitable and ſower to eate: yea, mete for nothynge. And why? all the chyldren that are borne of the wycked, muſte beare teſtymonye of the wyckednes agaynſt theyr fathers and mothers when they be aſked. But though the righteous be ouertaken with deathe, yet ſhall he be in reſte. For an honourable thynge is neuertheleſſe ſtandeth not onelye in the length of tyme nor in the multitude of yeares: but a mans wyſedome is the graye heare, and an vnſpotted lyfe is

the olde age. We pleased God, & was beloued of hym, so that where as he lyued among synners, he translated hym. * Yea, sodenly was he taken awaye, to the intente that wickednesse should not alter his vnderstandinge and that hypocrisie should not begyle hys soule. For the crafty bewitchynge of lies make good thynges darke, the vnstedfastnesse also and wyckednesse of volupteous desire, turne aside the vnderstandinge of the symple. Though he was soone dead, yet fulfilled he muche tyme. For his soule pleased God: therfore hasted he to take him away from among the wicked. This the people se, & vnderstande it not: they lay not vp suche thynges in their hartes: howe that the louyng fauour and mercye of God is vpon hys saynctes, and that he hath respecte vnto his chosen. Thus the righteous that is deade, condempneth the vngodly whyche are lyuyng, and the youth that is soone broughte to an ende the longe lyfe of the vnrighteous. For they se the ende of the wyse, but they vnderstande not what God hath deuised for hym, and wherefore the Lorde hath taken him away. And why they se hym and dispise hym, therefore shal God also laugh them to scorne So that they them selues shall dye hereafter (but wythoute honoure) yea, in shame amonge the deade for euermore. For without any voice shall he bustle those that be puffe vp, and remoue them from the foundacions, so that they shalbe layde waste vnto the bygheste. They shall mourne, and their memorial shall perysshe. So they beynge afrayde, shall remember their synnes, & their owne wickednesse wall bewraye them.

¶ The. v. Chapitre.

Then shall the righteous stand in greate stedfastnesse agaynste suche as haue dealt extremely with the, & haue taken away their laboures. When they se it, they shalbe vexed with horrible feare, & shal wõder at the suddaynesse of the sodayne health: groaning for very distresse of mynde, and shall saye within them selues, hauyng inwarde sorow, & mourning for verye anguishe of minde. These are they, whome we somtyme had in derision, and scoffed vpõ. We fooles thought their life very madnesse: & their ende to be without honoure. But lo, how they are coũted among the children of God, & their porcion is amõg the saincts. Therfore we haue erred frõ the way of truth, the light of righteousnesse hath not shined vnto vs, & the Sunne of vnderstãding rose not vpõ vs. We haue vexed our selues in the waye of wickednesse & destruccion. Tedious wayes haue we gone, but as for the waye of the Lorde we haue not knowne it. What good hath our pride done vnto vs? Or what profite hath the pompe of richesse brought vs. All those thynges are passed awaye lyke a shadowe, and as a messenger runnyng before in a shyppe that passeth ouer the waues of the water, whiche when it is gone by, the trace therof cannot be founde, nether the path of it in the floudes. Or as a birde that flieth thorow in the ayre, and no man can se any token where she is flowen, but onely heare the noise of her wynges, beating the lighe winde, partynge the ayre thorowe the vehemency of her goynge, and flieth on wauynge her wynges, where as afterward no token of her way can be founde. Or lyke as when an arowe is shot at a marke it parteth the ayer, whiche immediatly commeth together agayn, so that a man can not knowe where it went thorowe. Euen so we in like maner as soone as we were borne, begane immediatly to drawe to our ende, and haue shewed no token of vertue, but are consumed in our owne wyckednesse. Suche wordes shall they that haue synned speake in the hell: for the hoope of the vngodlye is lyke a drie thystle floure (or dust) that is blowne awaye wyth the wynde: lyke a thynne scomme that is scattered abrode wyth the storme, lyke as the smooke whyche is dispersed here and there wyth the winde, & as the remembraunce of a straunger, that tarieth for a daye, & then departeth. But the righteous shall lyue for euermore: their rewarde also is wyth the Lorde, and their remembraunce with the Hyghest. Therfore shall they receyue a glorious kyngdome, and a beutifull crowne of the Lordes hande: for with his righte hande shall he couer them, and with hys owne holye arme, shall he defende them, hys geloucie also shall take awaye the harnesse, & he shal weapõ the creature to be auẽged of the enemies. He shall put on righteousnesse for a brestplate & take sure Judgemente in stede of an helmete. The sauncible shilde of equite shal he take, hys cruell wrathe shall he harpen for a speare, and the whole cõpasse of the worlde, shall fyghte wyth hym agaynste the vnwyse. Then shall the thonderbolttes go out of the lyghtynges, and come out of the rayne bowe of the cloudes to the place appointed: out of the harde stony indignacion, there shall fall thycke haples, and the water of the sea shalbe wroth agaynst the, and the floudes shall runne roughlye together. Yea a mighty wynde shal stande vp agaynst them, and a storme shal scater them a brode. Thus the vnrighteous dealyng of them shall dayng al the land to a wildernesse, and wyckednesse shall ouerthrowe the dwellynges of the mightye.

¶ The. vi. Chapitre.

Wysedome is better the strength, & a man of vnderstãding is more worth the one that is strong. Heare therfore (O ye kynges) & vnderstande. O learne ye that be Iudges of the endes of the earth. Geue eare ye that rule the multitudes & delite in much people. For the power is geuen you of the Lord, & the strength

* Gene. v. c.

The. xxx. Psalme. Prayer one of Sayntes at Euensong.

A

B

C

D

A Euensong

from the ryghte: whiche shal trie your wor-
kes, & searche out your ymaginations. Howe
that ye beyng officers of hys kyngdome have
not executed true Judgemente, have not kepte
the lawe of righteousnesse, nor walked after
the wyll of God horrible, and that ryghte
sone shall he appeare vnto you: for an hard
judgemente shall they have that beare rule.
Mercie is graunted vnto the simple, but they
that be in auctorite shalbe sore punished. For
God whiche is Lorde ouer all, shall accepte
nomans person, neyther shall he stande in awe
of anye mans greatnesse. For he hath made
the small and greate, and careth for all alyke.
But the mightye shall have the sorer punish-
mente. Vnto you therefore (O ye kynges) do
I speake that ye maye learne wysedome, and
not go amisse. For they that kepe his ryght-
eousnesse, shalbe righteously Judged, & they
that are learned in ryghteous thynges, shall
fynde to make answere. Wherefore, set your
lust vpon my wordes, and love them, so shal ye
come by nurture. Wysedome is a noble thing
and neuer fadethe awaye: yea, she is easelye
sene of the that love her, and founde of suche
as seke her, she preuenteth them that desire
her, that she maye first shewe her selfe vnto
them. Whoso awaketh vnto her by tymes, shal
have no greate trauaile, for he shal fynde her
sytynge readye at hys doores. To thyncke vp-
on her, is perfecte vnderstandynge, and who
so watcheth for her, shalbe sure: & that sone.
For she goeth about, seekynge suche as are
mete for her, sheweth her selfe cheerefully vn-
to them in theyr goynges, and meteth them
with all diligence. For the vnfayned desire
of reformacion is her begynnyng: to care for
nurture is love, and love is the keping of her
lawes. Now the keepyng of the lawe is per-
fection, and an vncorrupt lyfe, and an vncor-
rupt lyfe maketh a man familier with God.
And so the desire of wysedome leadeth to the
kyngdome euerlastyng. Ye your delite be then
in royal seates and sceptres (O ye kinges of
the people) set your lust vpon wysedome, that
ye may rayne for euermore. O love the lighte
of wysedome, all ye that be rulers of the
people. As for wisdome, what she is, & howe
she came vp, I will tel you, & wil not hyde the
misteries of God fro you: but will seeke her
out fro the beginning of the nativitie & bring
the knowlege of her into lighte, and wyll not
kepe backe the truth. Neyther wyll I have to
do with consumyng envie, for such a man shal
not be partaker of wysedome. But the multi-
tude of the wise, is the welfare of the worlde,
and a wyse kynge is the vpholdynge of the
people. O receyue nurture then therefore, my
wordes and it shall do you good.

¶ The.vi. Chapitre.

I My selfe am also a mortall man, lyke as all
other, and am come of the earthy generacio

of hym that was first made, & in my mothers
wombe was I fashioned to be flesh: In the ty-
me of ti monethes was I brought together
in bloude thorow the sede of man, and the co-
modious appetite of slepe. Whe I was borne
I receyued lyke ayre as other men, and fell vp-
on the earthe (whiche is my nature) cryenge
and wepinge at the first as all other do. I
was wrapped in swadling clothes & brought
vp with greate cares. For there is no kynge
that hath any other beginnyng of byrth. All
men then have one entrauce vnto lyfe, & one
goynge out in lyke maner. Wherefore I desi-
red, and vnderstandyng was geuen me: I cal-
led and the spirite of wysedome came vnto me.
I set more by her then by kyngedomes and
royall seates, and compted richesse nothynge
in comparyson of her. As for precyous
stone, I compared it not vnto her: for all
golde is but grauel vnto her, and syluer shal-
be compted but clay before her sight. I loued
her aboue well fare and beawte, & purposed
to take her for my lyght, for her lyght can not
be quenched. Al good thinges come to me with
her, & innumerable richesse thorow her handes.
I was glad in them all, for thys wysedome
went before me, and I knew not that she is
the mother of al good thinges. Now as I my
selfe learned vnfainedly, so do I make other
men partakers of her, & hyde her richesse fro
noman: for she is an infinite treasure vnto mē
whiche who so vse, become partakers of the
loue & frendshyppe of God, and are accepted
vnto hym for the giftes of wisedome. God
hath graunted me to talke wiselye, & conue-
nientlye to handle the thynges that he hathe
graciously lent me. For it is he, that leadeth
vnto wisdome, & teacheth to vse wisdome ary-
ghte. In his hande are bothe we & our wor-
des, yea, al our wisedome, our vnderstandynge
& knowlege of all our workes. For he hath
geuen me the true science of these thynges,
so that I knowe, howe the worlde was made,
& the powers of the elementes: the beginning,
endynge, and middelle of the tymes: howe the
tymes altre, howe one goeth after another, &
howe they are fulfilled. The course of the
yeare, the ordinaunces of the starres, the na-
ture & kyndes of beastes, the furiousnesse of
beastes, the power of the windes, the ymagi-
nacions of men, the diuersities of yong plant-
es, the vertues of rootes, & al suche thinges
as are secrete & not loked for, have I learned.
For the workemaster of all thinges hathe
taught me wisedome. In her is the spirite of
vnderstanding which is holye, manifolde, one
onely, subtil, curious, discrete, quycke, vnde-
filed, plaine, swete, louing that is good, sharp
whiche forbiddeth not thy do well, gentle,
kynde, stedfast, sure, sekyr, haunge all vertues,
circumspecte in al thynges, receyuing al spi-
rites of vnderstanding, beyng cleane & sharpe.

Sapientia. ¶ Scientia.

For wisdome is nymbler then all nymble thinges, she goeth thorowe and attaineth to all thynges, because of her cleanesse. For she is the breath of the power of God, & a pure cleane expressynge of the clearnesse of almightie God, wherefore can no defiled thynge come vnto her: for she is the brightenesse of the euerlastyng light, the vndefiled mirroure of the maiestie of God, and the ymage of hys goodnesse. And for so muche as she is one, she maye do all thynges, and beynge stedfast her selfe, she renneth al, & among the people conueyeth she her selfe, into the holy soules. She maketh Gods frendes & Prophetes, for God loueth noman, but hym in whome wysedome dwelleth. For she is more beautyful then the Sonne, and geueth more light then the starres, and the daye is not to be compared vnto her: for vpon the daye commeth night. But wickednesse can not ouercome wysdome, and euyl shalbe vnsene maye not be wyth her.

¶ The.vii. Chapitre.

WYsedome searcheth from one ende to another mightely, and louyngly doth she order all thynges. I haue loued her, & laboured for her, euen from my youth vp. I dyd my diligence to mary my selfe with her, suche loue had I vnto her hewtie. Who so hath the cõpany of God, commendeth her nobilitie: yea, the Lorde of al thinges hym selfe loueth her. For she is the scholemaistresse of the nurtoure of God, and the chosen out of his worckes. Yf a man wolde desire richesse in thys lyfe, what is richer then wysedome, that worcketh all thynges? Thou wylt say vnderstandynge worcketh What is it among all thinges, that worcketh more then wisedome? Yf a man loue vertue and righteousnesse, let hym labour for wisedome, for she hath greate vertues. And why? she teacheth soberuesse & prudence, righteousnesse & strength, whyche are suche thinges as men can haue nothing more profitable in their lyfe. Yf a mã desire muche knowlege, she can tell the thynges that are past, and discerne thynges for to come: she knowethe the subtilties of wordes, and can expounde darcke sentences. She can tell of tokens, and wonderous thynges or euer they come to passe, & the endes of all tymes: and ages. So I purposed after this maner. I wil take her vnto my company, and comune louingely with her: no doubte she shall geue me good counsayle, & speke comfortably vnto me in my carefulnesse and griefe. For her sake shal I be well & honestly taken among the commens & lordes of the counsayle. Though I be yong, yet shall I haue sharpe vnderstandyng, so that I shall be merueilous in the sight of great men, & the faces of princes shal wonder at me. whē I holde my tonge, they shal abide my layesure, when I speake, they shall loke vpon me, and if I talke muche they shall laye their handes vpõ their mouth. Moreouer, by the meanes of her I shal obteine immortalitie & leaue behind me an euerlastyng memorial among them that come after me. I shall set the people in order, & the nacions shalbe subdued vnto me. Horrible tyrauntes shalbe afrayde, when they doe but heare of me, among the multitude I shalbe counted good, & mightie in batayle. When I come home, I shal reste me with her: for her cõpany hath no bitternesse, and her felowshippe hath no tediousnesse, but mirthe and ioye. C

Nowe when I considred these thinges by my selfe, and pondred them in my harte, howe that to be ioyned vnto wysedome is immortalitie, and great pleasure to haue her frendeshyppe, howe that in the worckes of her handes are infinite richesse: howe that who so kepeth company with her shalbe wyse, and that he whyche talketh wyth her shall come to honoure: I went about seekyng, to gather her vnto me. For I was a lad of a type witte, and had a good vnderstanding. But when I grew to more vnderstandynge, I came to an vndefiled bodye. Neuertheless, when I perceyued that I coulde not kepe my selfe chaste, excepte God gaue it me, (and that was a poynte of wysdome also, to know whose gyfte it was) I stepped vnto the Lorde & besought hym & with my whole hart I sayd after this maner. D

¶ The.ix. Chapitre.

GOD of my fathers, and lorde of mercies (thou that hast made all thynges wyth thy worde, and ordeined man thorowe thy wysedome: that he shoulde haue dominion ouer the creature which thou hast made: that he shoulde order the worlde accordynge to equitie and righteousnesse, and execute iudgmente (with a true harte) geue me wysedome, which is euer about thy seate, and put me not out from among thy children: for I thy seruaunte and sonne of thy handemayden am a feble person, of a shorte tyme, and to yong to the vnderstanding of iudgement and the lawes And though a man be neuer so perfecte among the children of men, yet yf thy wisdome be not with hym, he shalbe nothynge regarded. ¶ The.xviii. of Mattyas. Gene. i.d.

Thou hast chosen me to be a kynge vnto thy people, and the iudge of thy sonnes and daughters. Thou hast commaunded me to buyld a temple vpon thy holy mounte, and an alter in the citie wherin thou dwellest: a likenesse of thy holy tabernacle which thou hast prepared from the beggynyng, and thy wysedome with the, whyche knoweth thy worckes whyche also was with the when thou madest the worlde, and knew what was acceptable in thy sight, and right in thy commaundementes. O sende her out of thy holy heauens, and from the throne of thy maiestie, that she may be wyth me, and labour with me: that I may knowe what is acceptable in thy sight. For she knoweth and vnderstandeth all thinges, B

and he shal leade me soberlye in my workes, and preserue me in her power. So shall my workes be acceptable, and then shall I gouerne thy people righteously, and be worthie to sytt in my fathers seate. For what man is he that may knowe the counsayle of God? Or who can thyncke what the wyll of God is? For the thoughtes of mortal men are miserable, & our forecastes are but uncertaine. And why? a mortall and corruptible bodye is heuie unto the soule, and the earthly mansion keepeth downe that understanding that museth upon many thynges. Verye hardly cannc we discerne the thynges that are upon earthe, & greate labour have we, or we can fynde the thynges which are before our eyes: who wil then seke out the grounde of the thinges that are done in heauen? Oh Lorde who can haue knowlege of thy understandyng and meanyng except thou geue hym wysdome, & sende thy holy ghoste fro aboue? that the wayes of the which are upo earth, may be reformed, that me may learne the thinges that are pleasaunt unto the, & be preserued thorowe wysedome.

The .x. Chapitre.

Ecclus. 4.

WYsedome preserued the fyrst ma, whome God made a father of the worlde, when he was created alone, brought him out of his offence toke hym out of, the * moulde of the earth, & gaue him power to rule all thynges.

Gene. 3. a.

Gene. 6. b.

When the unrighteous wente awaye in hys wrath fro the wisdome, the brotherhed perished thorowe the wrath of murther. Sl again when the * water destroied the whole worlde, wysedome preserued the righteous thorow a poore tree, where of the was gouernour her selfe. Moreouer, when wickednesse had gotten the upperhãde so that the nacios were pulle up with pryde the knewe the righteous, preserued him lauteloste unto God, and layde up sure mercy for his childe. She preserued the righteous, * whe he fled fro the ungodly that perished, what tyme as the fier fel downe upo the fyue cities: Lyke as yet this day the unfruiteful, waste, & smokyng lande geueth testymonie of their wickednes: yea, the unripe and untimelie frutes that growe upon the trees.

Gene. 19. c.

And for a token of a remebraunce of the unbeleuyng soule, there standeth a piller of salte For all suche as regarded not wisedome gat not onely this hurte, that they knewe not the thinges whiche were good, but also lefte behynde the unto men, a memorial of their foolyshenes, to that in the thinges wherein they sinned, they coulde not be hidde But as for suche as take hede unto wisdome, she shall deliuer the fro sorowe. * Whe the righteous fled because of his brothers wrath, wysedome led hym the right way, shewed hym the kingdome of God, gaue him knowlege of holy thinges, made him riche in his laboures, & brought to

Gen. xxvi. d.

not C

perfytnesse of suche as defrauded hym, & made hym riche. She saued hym from the enemies and defended hym from the deceyuers. She made hym stronge in batayle, and gaue hym the victorie, that he might know how that wisdome is stroger the all thinges. * When the righteous was solde, she forsoke him not, but deliuered him fro sinners. She went downe with him into the dongeon, & failed hym not in the bandes, * tyl she had brought hym the sceptre of the realme, & power a gaynst those that oppressed hym, & for the that had accused him, she declared the to be liers, & brought hym to perpetual worshippe. * She deliuered the righteous people and sautles seede, fro the nacions that oppressed them. She entred into the soule of the seruaunt of God and stode by hym in wonders, & tokens a gaynst the horrible kyng. She gaue the righteous the rewarde of their labours, and led them forth a meruelous way. On the day tyme she was a shadowe unto them, and a light of starres in the night season. * She brought them thorowe the red sea, and caried them thorow that greate water. She drowned their enemies in the sea, and brought the out of the depe. So the righteous toke the spoyles of the ungodly, * and praysed thy holy name, O Lorde and magnified thy victorious hand with one accorde * For wisedome openeth the mouth of the dombe & maketh the tonges of babes to speake.

Gene. 7. b.

Exod. xiii.

Exod. xv.

Psal. xlvii.

Matth. xi. c.

The .xi. Chapitre.

SHe ordred their workes in the handes of thy holy Prophete * so that they wente thorowe the wylderues that was not inhabited, and pytched their tentes in the mast desert. They stode a gaynste their enemies, and were auenged of their aduersaries. * When they were thyrstie, they called upon the, and water was geuen them out of the moost hye rocke, and their thyrste was quenched out of the harde stone. For by the thynges where thorowe their enemies were punished, were the children of Israell holpen in their nede, to their cõforte. For unto the enemyes thou gauest mans blood in stede of lyuyng water And where as they had scarcenesse in the rebuke, when the children were slayne, thou gauest unto them a plenteous water unlooked for Der large by the thyrste that was at that tyme, howe thou woldest bring them downe unto honoure, and slea their aduersaries. * For when they were tried and nurtured with fatherlye mercye, they knowledged how the ungodlye were iudged and punished thorowe the wrathe of God. These hast thou exhorted as a father, and proued them: but unto the other thou hast bene a boysterous kynge, layde harde to their charge, and condemned them. Whether they were absente or presente, they punyshments

The. xx. Matthæus.

Exo. xvi. a.

Exo. xxvii.

Nume. xx. a.

Deu. viij. a.

was a lyke. For their griefe was double name-
ly, mourning, and the remembraunce of thin-
ges past. But when they perceiued that their
punishmentes dyd them good, they thought vp-
on the Lorde, and wondered at the ende. For
at the last they helde muche of hym, of whome
in the outcastyng they thought scorne, as of
an abiect. Neuertheleste, the ryghteous dyd
not so when they were thrysty: but euen lyke
as the thoughtes of the folyshe were, so was
also their wyckednes. * Where as certayne
men nowe (thorow erroure) dyd worship dombe
serpentes, & vayne beastes, thou sendest a mul-
titude of dombe beastes vpon them for a ven-
geaunce, that they might knowe, that looke
where withall a man sinneth, by the same also
shall he be punished. For vnto thy Almigh-
tie hande, that made the worlde of nought, it
was not impossible to send amonge them an
heape of beares, or wood lyons, or cruel bea-
stes of a straunge kynd, such as are vnknowē,
or spoute eyre, or cast out a smoking breth, or
stote horrible sparkes out of their eyes, whi-
che might not onely destroy the with hurting
but also kyll them with their horrible sight.
Yea, without these beastes might they haue
bene slayne with one wynde, being persecuted
of their owne workes, and scattered abrode
thorow the brethe of thy power. Neuerthe-
leste thou hast ordred all thynges in measure,
nombre and weyght. For thou hast euer had
greate strength and myghte, and who maye
withstand the power of thine arme? And why
lyke as the smal thyng that the balaunce wey
eth, so is the worlde before thee: yea, as a drop
pe of the morning dewe, that falleth downe vp-
on the earth. Thou hast mercy vpon all, for
thou hast power of all thynges: * and makest
as though thou sawest not the sinnes of men,
because they shoulde amende. For thou louest
all the thynges that are, & hatest none of the
whome thou hast made: neither diddest thou
ordeyne or make any thynge, of euell will.
Howe might anye thynge endure yf it were
not thy will? Or howe coulde anye thynge
be preserued, excepte it were called of the?
But thou sparest all, for all are thine (O
Lorde) thou louer of soules.

¶ The. xij. Chapitre.

O Lorde, howe gracious and swetely thy
spirite in al thynges? Therefore chas-
nest thou them measurably that go wronge, &
warnest the concerning the thinges wherin
they offende: thou speakest vnto them (O
Lorde) to exhortest them to leaue their wicked-
nesse, & to put their trust in the. * As for those
olde inhabiters of the holye land thou mis-
test not alwaye with them, for they committed
abhominable workes, ageaynste the as witt-
craftes, sorcerie, and Idolatrie, they slewe
their owne children without mercie: they dyd
eate mans bowels, & deuoured the bloude:
yea, because of suche abhominations, misrule
rers, and offringes, thou sowest the fathers of
the desolate soules by the hande of oure fa-
thers: that the lande whiche thou louest a-
boue all other, might be a dwellynge for the
childre of God. Nuertheles thou sparedest
them also (as men) and sentest the forerun-
ners of thyne hoost, euen hornettes to de-
stroye them out by litle & litle. Not that thou
mart vnable to subdue the vngodly vnto the
righteous in bataile: or with cruell beastes,
or with one rough worde to destroye the to-
gether: * But thy mynde was to dryue them
out by litle and litle, geuinge them tyme and
place to amende: knowynge well, that it was
an vnrighteous nacion, & wycked of nature
& that their thought might neuer be altered.
For it was a cursed sede from the beginninge
& feared no man. Yet hast thou pardoned their
sinnes. For who will saye vnto the: why hast
thou done that? Or who shall stande agaynste
thy iudgement? Or who will come before thy
face, an auenger of vnrighteous men? Or
who will blame the, yf the people perishe,
whome thou hast made? For there is none
other God but thou * that carest for all thin-
ges: that thou mayest declare howe that thy
iudgement is not vnright. There dare neither
kyng, nor tiraunt in thy sight require accop-
tes of them whome thou hast destroyed. For
so muche the as thou arte righteous thy self,
thou ordrest all thynges righteously * & pu-
nyshest euen him that hath not deserued to be
punished, and takest hym for a straunger and
an alcaunt in the lande of thy power. For thy
power is the beginnunge of righteousnesse:
and because thou arte Lorde of all thynges,
therefore arte thou gracious vnto all. When
men thynke the not to be of a full strengthe
thou declarest thy power, & boldye deliuerest
thou them ouer that knowe the not. But thou
Lorde of power iudgest quietly, and ordrest
vs with great worshippe: for thou mayest do
as thou wylt. By suche workes nowe hast
thou taught thy people, that a man also should
be iuste and louyng, and hast made thy childre
to be of good hope. For euen when thou iud-
gest, thou geuest vnto me to amende for sy-
nnes. For in so muche as thou hast punished,
and with suche diligence deliuered the enē-
mies of thy seruauntes, whiche were worthie
to dye, (where vnto thou gauest the tyme
& place of amendement that they might turne
from their wyckednes) with howe greate di-
ligence then punishest thou thyne owne chil-
dren vnto whose fathers thou hast swoone, &
made couenauntes of good promises? So
where as thou doest but chasten vs, thou pu-
nyshest our enemies diuerse waies, to the in-
tent that whē we punish we should remember
thy goodnes, and when we our selues are pu-
nished to put our truste in thy mercy. Where-

Epi. ff. c.
Roma. i. e.
Exo. pvi. b.
Sapi. fvi. a.
Exo. bf. c.
Roma. ii. a.
not
Quenlong.
Deut. ix. a.
Sapi. b. fviii. c.
Exo. xiij. b.
Deut. vii. c.
¶
i. Pete. b. a.
Iob. i. f. a.
¶
now

C. for, where as men haue liued ignorauntly, & vnrighteouslie, thou hast punished them for, euē through the same thinges that thei worshipped. * For thei went astraie very long in the way of errour, & helde the beastes (whiche euē their enemies despised) for goddes, liuing as childrē of no vnderstanding. Therefore hast thou sent a scornefull punishement emong them as emōg the childrē of ignorāce. As for soche as wolde not be reformed by those scornes and rebukes, thei felte the woorthie punishemente of God. For the thinges that thei suffered, thei bare theim vnpacientlie, being not contente in theim, but vnwilling. And when thei perished by the same thinges, that thei toke for Goddes, thei knoweleged then, that there was but one true God, whom afore thei would not knowe: therefore came the ende of their damnacion vpon them.

Sapi. xi. c. Roma. i. c.

¶ The. xiij. Chapitre.

The. xxvi. day Psalm. xcvi. Roma. i. b.

Vaine are al men, whiche haue not knowelege of God: * as were thei that out of the good thinges whiche are seen, knew not him, that of him self is euerlasting. Neither tooke thei so moche regarde of the woorkes that are made, as to know, who was the craftesman of them, but some toke the fire, some the winde or aire, some the course of the starres, some the water, some toke sunne & mone, or the lightes of heuen, whiche rule the earth, for Goddes. But though thei had soche pleasure in their beautie that thei thought thē to haue been gods, yet would thei haue knowē how moche more fairer is he that made them.

For the maker of beautie hath ordeined al these thinges. * If the merualled at the power and woorkes of them, thei should haue perceiued thereby, that he which made these thinges, is mightier then thei. For by the greatnes and beautie of the creature, the maker therof maie plainlie bee knowen. Notwithstanding thei are the lesse to be blamed, that seke God, and would finde him, and yet misse. And why? for so moche as thei goe about in his woorkes, and seke after them, it is a token, that thei regarde and holde moche of his woorkes, that are seen, howbeit thei are not wholie to be excused. For if their vnderstanding and knowelege be so great, that thei can discerne the woorlde & the creatures, why dooe thei not rather finde out the Lord there of? But vnhappie are thei, and emong the dead is their hope, that cal them Goddes, whiche are but the woorkes of mennes handes: gold, siluer, and the thing that is found out by counning, the similitude of beastes, or any vaine stone that hath been made by the hande of old. * For as when a Carpenter cutteth doune a tree out of the wood, and pareth of the barcke of it conninglie, & so with the one parte maketh a vessel to bee vsed, and dyeseth meate

Sapi. xiij. b. Isa. x. a.

C. is lefte, whiche is profitable for nothing, for it is a crooked piece of wood, and ful of knobbes) he cutteth it diligentlie through his vaine, and according to the knowelege of his conning, he geueth it some proporcion, fashioneth it after the similitude of a manne, or maketh it like some beaste, straketh it ouer with red, and painteth it, and loke what foule spotte is in it, he calleth some colour vpon it.

D. Then maketh he a conuenient Tabernacle for it, setteth it in the wal, and maketh it fast with iron, prouiding so for it, least it happen to fall: for it is well knowen, that it can not helpe it selfe: And why? it is but an Image, & must of necessite bee helped. Then goeth he and offereth of his goodes vnto it, for his childrē, and for his wife: he seketh helpe at it: he asketh counsail at it, (he is not ashamed to speake vnto it, that hath no soule) for health, he maketh his petitiō vnto him that is sicke: for life, he praieth vnto him that is dead: he calleth vpon him for helpe that is not able to helpe him selfe, and to sende him a good iourneie he praieth him, that maie not goe. And in all the thinges that he taketh in hande (whether it be to obteine any thing, or to woorke) he praieth vnto him, that can dooe no maner of good.

must

¶ The. xiij. Chapitre.

A. Euenton

Vaine, another manne purposing to saile, & beginning to take his iourneie through the raging Sea, calleth for helpe vnto a stocke that is farre weaker then the tree that beareth him. For as for it, couetousnesse of monie hath founde it out, and the craftesman made it with his conning. But thy prouidence (o father) gouerneth al thinges from the beginning: * For thou hast made a waie in the Sea, and a sure path in the middest of the waues: declaring thereby that thou hast power to helpe in all thinges, yea though a manne went to the Sea without shippe. Neuerthelesse, that the woorkes of thy wisedō should not be vaine, * thou hast caused an Arke to be made: and therefore dooe menne commit their liues to a small piece of wood, passing ouer the Sea in a shippe, and are saued. * For in the olde time also when the proude giauntes perished, he (in whom the hope was lefte to encrease the woorlde) wente into the shippe, whiche was gouerned through thy hand, and so lefte seede behinde him vnto the woorlde. For happie is the tree where through righteousnesse cometh: but cursed is the idol that is made with handes, * yea bothe it & he that made it. He, because he made it: and it, because it was called God, whereas it is but a fraile thing. * For the vngodlie and his vngodlines are bothe like abominable vnto God. Euen so the woorke, & he that made it also, shalbe punished together. Therefore shall there a

Exod. xiiij. b. Wisd. xiij. b. Gen. vi. b. Gen. vij. b. Deut. xxvij. b. Esa. xxxvij. c. Baru. vi. b. Osee. vi. b.

UMI

for out of the creatures of God, thei are become abomination, a temtacion vnto the soules of menne, and a snare for the feete of the vnwise. And why? The seking out of Idoles is the beginning of whoredom, and the bringing vp of them, is the destruccio of life. For thei were not from the beginning, neither shal thei continue for euer. The welthie ydelnesse of men hath found them out vpon earth, therefore shal thei come shortely to an ende. When a father mourned for his sonne that was taken awaie from him, he made him an Image (in all the hast) of his dead sonne: and so beganne to worshippe him as GOD, whiche was but a dead man, & ordeined his seruauntes to offer vnto him. Thus by processe of time & through an vngracious custome, this errour was kepte as a lawe, & tyrauntes compelled menne by violence to honoure images. As for those that were so farre of, that menne mighte not worshippe them presentlie, their picture was brought from farre (like the Image of a King, whom thei would honoure) to the intente that with greate diligence thei might worship him, whiche was farre of, as though he had been presente. Again the singular cunning of the craftesman gaue the ignorannte also a greate occasion to worshippe Images. For the workeman willing to doo him a pleasure that set him a worke, laboured with all his conning to make the Image of the best fashion. And so (through the beautie of the worke) the commune people was deceiued, in so moche that thei toke him now for a GOD, whiche a litle afore was but honoured as a manne. And this was the errour of mannes life, when menne (either for to serue their owne affection, or to doo some pleasure vnto Kinges) ascribed vnto stones & stockes the name of God, whiche ought to bee geuen vnto no manne. Moreouer, this was not enough for the, that thei erred in the knowelege of God: but wheras thei lined in the great warres of ignorannce, those manyes greate plages called thei peace. For either thei slue their owne childzen, & offered them, or did sacrifice in the night season, or elles helde vnreasonable watches: so that thei kept neither life, nor marriage cleane: but either one slue another to death maliciouslie, or elles greued his neighboure with adultrie. And thus were al thinges mixte together, bloude, manslaughter, theefte, dissimulacion, corruption, vnfaithfulnesse, sedicion, periurie, disquieting of good menne, vnthankefulnesse, defiling of soulles, chaunging of birth, vnstedfastnesse of marriage, misordre of adultrie and vncleanesse. And why? the honouring of abominable Images is the cause, the beginning and ende of al euil. For thei that worshippe Idoles, either thei are madde when thei be merie, or prophesie lies, or liue vngodlie, or elles lightlie forsweare them selues: For in so morhe as their trust is in the Idoles, (whiche haue neither soulle, nor vnderstanding) though thei sware falselie, yet then think it shall not hurte theim. Therefore cometh a great plague vpon them, and that worthelie, for thei haue an euil opinion of God, geuing hede vnto Idoles, swearing vniustlie to deceiue, & despising righteousnesse. For their swearing is no vertue, but a plage of theim that sinne, and goeth euer with the offence of the vngodlie.

The xv. Chapitre.

BVT thou (O our God) art swete, long suffering, and true, and in mercie ordrest thou al thinges. Though we sinne, yet are we thine, for we knowe thy strength. If we sinne not, then are we sure, that thou regardest vs. For to knowe the is perfect righteousnesse: Yea, to knowe thy righteousnesse and power, is the roote of immortalitie. As for the thing that menne haue found out through their euil science, it hath not deceiued vs: as the painting of the picture (an vnprofitable labour) is carued Image, with diuerse colowres, whose sight enticeth the ignorannte so that he honoureth and loueth the picture of a deade Image that hath no soulle. Neuertheless, thei that loue suche euil thinges, are worthie of death, thei that truste in them, thei that make them, thei that loue them, and thei that honoure them. The Potter also taketh and tempereth softe earth, laboureth it, and geueth it the fashion of a vessell, what soeuer serueth for our vse: and so of one piece of claie he maketh some cleane vessel for seruice, and some contrarie, but where to euery vessell serueth, that knoweth the potter himselfe. So with his vaine labour he maketh a GOD of the same claie: this dooeth euen he, whiche a litle afore was made of earth himselfe, and within a litle while after (when he dieth) turneth to earth again. Notwithstanding, he careth not the more because he shall labour, nor because his life is shorter but striueth to excel Goldesmithes, the siluersmithes and coppersmithes, and taketh it for an honoure to make vaine thinges. For his harte is ashes, his hope is but vaine earth, and his life is more vile then claie, for so morhe as he knoweth not his owne maker, that gaue him his soulle to worke, and breathed in him the breath of life. Thei counte our life but a pastime, & our conuersacion to be but a Market, and that menne should euer be getting, & that by euil meanes. Now he that of earth maketh fraile vesselles and Images, knoweth himselfe to offende aboue al other. Al the enemies of thy people, and that holde them in subiection, are vnwise, vnhappie, and exceading proude vnto their owne soulles: for thei iudge all the Idoles of the Heathen to be Godes, whiche neither

D. haue plentie to see, nor notes to smell, nor eares to heare, nor fingers or handes to grope: and as for their feete, they are to slowe to goe. For man made them, and he that hath but a borowed spirite, fashioned them. But no manne can make a God like vnto him, for seeing he is but mortal himselfe, it is but mortall that he maketh with vnrighteous handes. He him selfe is better then they, whom he worshippeth, for he liued though he was mortal, and did neuer they. Yea, they worshipped beastes also, whiche are moste miserable: for compare thinges, that cannot stande vnto them, and they are worse then those. Yet is there not one of these beastes, that with his sight can beholde any good thing, neither haue they geuen praise, nor thankes vnto God.

The. xvi. Chapitre.

Euensong. A. FOR these, and suche other thinges haue they suffered worthie punishemente, and through the multitude of beastes are they rooted out. In stede of the whiche punishementes thou hast graciously ordred thine owne people, and geuen them their desire that they longed for: a newe and strange taste, * preparing them quailes to be their meate to the intente Num. xi. g. that (by the thinges whiche were shewed and sente vnto them) they that were so greedie of meate, might beewithdrawen euen from the desire that was necessarie. But these within shorte time were broughte vnto penurie, and called a newe meate. For it was requisite that (without any excuse) destruction should come vpon those whiche vsed tyrannie, and to shewe onelie vnto the other, how their enemies were destroied. * For when the cruell woodnesse of the beastes came vpon them, they pe- Num. xxi. b. B. rished through the stinges of the reuel serpentes. Notwithstanding thy wrath endured not perpetuallie, but they were put in feare for a litle season, that they might be reformed, hauing a token of saluacion, to remembre the commaundemente of thy Lawe. For he that conuerted, was not healed by the thing that he sawe, but by thee, O Sauiour of al. So in this thou shewedst thine enemies, that it is thou, whiche deliuerest from all euil. * For they Exod. x. b. * when they were bitten with grashoppers and flies, they died, for they were worthie to perishe by sorte: But neither the teethe of Dragons, nor of venemous Wormes ouercame thy children, for thy mercie was euer by them, and helped them. Therefore were they punished to remembre thy woordes, but C. hastelie were they healed again, least they shoulde fall into so depe forgetfulnesse, that they might not vse thy helpe. It was neither herbe nor plaster that restored them to health, but thy woorde, (O Lorde) whiche healeth all thinges. It is thou (O Lorde) that hast Wis. xvi. b power of life and death: * thou leadest vnto

through wickednesse taketh his owne soule and when his spirite goeth foorth, it turneth not again, neither maie he ral again the soule that is taken awaie. It is not possible to escrape thy hande. For the vngodlie that would not knowe thee, were punished by the strengthe of thine arme: with straunge waters, haile, and raines were they persecuted, and through fire were they consumed. For it was a wonderous thing that fire might doue more then water whiche quenched all thinges, but the worlde is the auenger of the righteous. Some time was the fire so tame, that the beastes, whiche were sente to punishe the vngodlie, brent not: and that because they should see and knowe, that they were persecuted with the punishemente of GOD. And some time brent the fire in the water on euery side, that it might destroie the vnrighteous nation of the D. earth. * Again, thou hast fed thine owne peo- Exod. xvi. a. ple with Aungelles fode, and sent them bread readie from heauen (without their labour) being very pleasaunte, and of good taste. And to shewe thy riches and sweetenesse vnto thy children, thou gauest euery one their desire, so that euery man might take what liked him beste. But the snowe and ise abode the violence of the fire & melted not: that they might knowe, that the fire burning in the haile and raine, destroied the fruites of the enemies, the fire also forgat his strength again, that the righteous might be nourished. For the creature that serueth thee (whiche art the maker) in fierce in punishing the vnrighteous, but is easie and gentle to doue good, vnto suche as putte their trust in thee. Therefore did all E. thinges alter at the same time, and were all obedient vnto thy grace, whiche is the Nurse of al thinges, according to the desire of them that hath neede thereof: that thy children (O Lorde) whom thou louest, might knowe, that Deu. viii. a. it is not nature, and the growing of fruites that feedeth meane, but that it is thy woorde, whiche preserueth them that putte their trust in thee. For loke what might not be destroied with the fire, as sone as it was warmed with a litle Sunne beame, it melted: that all meane might knowe that thankes ought to be geuen vnto thee before the Sunne rise, and that thou oughtest to be worshipped before the daie spring. For the hope of the vnthankefull shall melte awaie as the Winter Ise, and perishe as water, that is not necessarie.

The. xvi. Chapitre.

GReate are * thy iudgementes (O Lorde) The xvii. and thy counsailles cannot be expressed, day. Matins. A. therefore men doo erre, that wil not be reformed with thy wisedome. † For when the Wom. xi. c. vnrighteous thought to haue thy holy people † Exod. x. c. in subiection, they were bounde with the han-

the rote, thinking to escape the euerlasting
wisdom. And while thei thought to be hid in
the darkenesse of their sinnes, thei were scat-
tered abroade in the very middest of the darke
couering of forgetfulnesse, put to horrible
feare and wonderousse vexed: for thei had no
corner where thei might kepe them from feare
B* (because the sound came downe & vexed them)
yea, many terrible and straunge visions made
theim afraied. No power of the fire might
geue theim lighte, neither might the cleare
flames of the starres lighten that horrible
nighte. For there appeared vnto theim a fo-
dein fire, very dreadful. At the whiche (when
thei sawe nothing) thei were so afraied, that
thei thought the thing whiche thei sawe, to
Exo.bij.b. be the more fearful* As for the sorcerie and
enchauntemente that thei vsed, it came to de-
rision, and the proude wisedome was brought
to shame. For thei that promised to driue a-
waie the fearfulnesse, & vexe from the weake
soulles, were sicke for feare of them selues, &
that with scorne. And though none of the wor-
ders feared them, yet were thei afraied at the
beastes, whiche came vpon them, & at the his-
sing of the serpentes. In so moche that with
trembling thei sowned, and said, thei sawe not
C. the aire, whiche no man yet maie escape. For
it is an heauie thing, whe a mannes owne co-
science beareth recorde of his wickednesse, &
condemneth him. And why? a vexed and wound-
ded conscience taketh euer cruell thinges in
Sal. xlbij.a. hande.* Fearfulnesse is nothing elles, but a
declaring that a man seketh helpes & defence,
to auncwere for himselfe. And loke how more
lesse the hope is within, the more is the vn-
certainte of the matter, for the whiche he is
punished. But thei that came in the mightie
night, kepte the slepe that fel vpon them from
vnder, and from aboue: sometime were thei a-
fraied through the feare of the wonders,
and sometime thei were so weake, that thei
sowned withal: for an hastie and sodein fear-
fulnesse came vpon them. Afterwarde, if any
D. of them had fallen, he was kepte and shutte in
prison, but without yrnes. But if any dwelt
in a village, if he had not been an hearde, or
bonthandema, he suffred intollerable necessi-
tie: for thei were al bound with one chaine of
darkenesse. Whether it were a blusing winde,
or a swete song of the birdes emōg the thicke
braunches of the trees, or the vehemencie of
hastie running water, or greate noise of the
falling downe of stones, or the playing, and
running of beastes whom thei sawe not, or
the mightie noise of roaring beastes, or the
sounde that auntwereth again in the hyghe
Mountaines, it made them sowne for very
feare. For all the yearth shined with cleare
light, and no manne was hindered in his la-
bours. Onelie vpon them there fell an hea-
was to come vpon theim. Yea thei were vnto
theim selues the more heauie and horrible
darkenesse.

¶ The. xviij. Chapiter.

For verilie, thy saintes had a verie A. Euensong.
great lighte (& the enemies heard their
voice, but thei sawe not the figure of them.)
And because thei suffered not the same thin-
ges thei magnified the: and thei that were
vexed afore (because thei were not hurt now)
thanked the, and besought the, (O God) that
there might be a differēce. * Therefore had Exo. xiij. b.
thei a burning piller of fire to leade them in
to the vnknowen waie, & thou gauest them the
Sunne for a free gifte without any hurte.
Reason it was that thei should wante lighte,
& bee put in the prison of darkenesse, whiche
kepte thy children in captiuite, by whom the
vncorrupte light of the lawe of the worlde B.
was for to be geuen.* When thei thought to Exod. i. b.
slaie the babes of the righteous (one being
laied out, and preserued to be leader vnto the
other,) * thou broughtest out the whole mul- Exo. xiij. c.
titude of the children, and destroiedst them
in the mightie water. Of that night were our
fathers certified afore, that thei knowing
vnto what othes thei had geuen credence,
might bee of good cheare. Thus thy people
receiued the health of the righteous, but the
vngodlie were destroied. For like as thou
hast hurte our enemies, so hast thou promo-
ted vs whom thou calledst afore. For the
righteous children of the good menne offe-
red secretlie, and ordred the lawe of righ-
teousnesse vnto vnitie: that the iust should re-
ceiue good and euill in like maner, singing
praises vnto the fathers of al men. Again, there
was heard an inconuenient voice of the ene-
mies, and a pitcous crie for the children that
were bewailed. The master and the seruaunte
were punished in like maner. For thei alto-
gether had innumerable that died one death.
* Neither were the liuing sufficiente C.
to burie the dead, for in the twinkling of an Exod. xij. c.
ige the noblest nation of them was destroied.
As ofte as GOD helped theim afore, yet
would it not make them beleue: but in the de-
struction of the first borne thei knowleged,
that it was the people of GOD. For while
all thinges were still, and when the nighte
was in the middest of her course, thy almigh-
tie woorde (O Lorde) leapt downe from hea-
uen, out of thy roiall throne, as a roughe
manne of warre, in the middest of the lande
that was destroied: and the sharpe swearde
performed thy straigthe commaundemente,
standing, and filling all thinges with death:
Yea, it stode vpon the yearthe, and rea-
ched vnto the heauen. When the lighte of
the euill dreames vexed theim sodenlie, and
feare fulnesse came vpon theim vnwares.

Thus laie there one here, another there,

halfe dead, halfe quycke, and shewed the cause of his death. For the visions that vexed them shewed them these thinges afore: so that they were not ignorant, wherfore they perished.

D. The temptacion of death touched the righteous also, and among the multitude in the wildernesse there was insurrection, but thy wrath endured not longe. For the blamelesse man went in al the hast, and toke the battaile vpon hym, brought furthe the weapon of his ministracion, euen prayer, and the censours of reconcilyng: set hymselfe against the wrath and so brought the miserie to an ende: declaryng thereby that he was thy seruaunt. For he ouercame not the multitude with bodily power, nor with weapons of might: but with the worde he subdued hym that vexed hym, puttyng them in remembraunce of the othe, and couenaunt made vnto the fathers. For when the deade were fallen downe by heapes one vpon another, he stode in the middest, pacified the wrath, and parted the way vnto the lyuyng. * And why? in his long garment was al the hewty, and in the foure rowes of the stones was the glorie of the fathers grauen, & thy maiestie was written in the crown of his heade. Vnto these the destroyer gaue place and was afrayed of them: for it was onely a temptacion worthy of wrath.

Exo. xxviij. a.b.c.

The. xix. Chapiter.

The. xviij. day Nisan. A.

AS for the vngodly, the wrathe came vpon them without mercie vnto the ende. For he knewe before what shoulde happen vnto them, howe that (when they hadde consented to let them go, and had sent out with great diligence) they woulde repent and followe vpon them. * For when they were yet mourning and makyng lamentacion by the graues of the dead, they deuised another folishenesse & so that they persecuted them in their flyeng, whome they had cast out afore with prayer. Worthy necessitie also brought them vnto this ende, for they had cleane forgotten the thynges that happened vnto them afore. But the thyng that was wantyng of their punishement, was requisite to be fulfilled vpo them with torme[n]tes, that thy people might haue a meruelous passage thorowe, and that these might fynde a straunge death. (For was euery creature fashioned againe of newe, according to the wil of their maker, obeyeng thy commaundementes, that thy children might be kepte without hurte. For the cloude ouershadowed their tentes, and the drye yerth appered, where afore was water: so that in the red Sea, there was a way without impediment: and the great depe became a grene felde: where thorowe all the people went that were defended with thy hande, seyng thy wonderous and meruelous workes. For as the horses go were they led, and leaped like lambes, praisyng thee (O Lorde)

Exo. xxvij. a.

Exo. xiiij. a.

not

which hadde deliuered them:) for why? they were yet myndefull of the thynges that happened whyle they dwelte in the lande: how the grounde brought furth flyes in stede of cattell: and howe the riuer scrauled with the multitude of frogges, in stede of fishes.

C. Exod. xvi. c. Num. xi. g.

But at the last they sawe a new creacion of byrdes, what tyme as they were deceyued with lust: and desyred delicate meates. For when they were speakyng of their appetite, the quailes came vp vnto them from the Sea, and punishementes came vpon the synners, not without the tokens, which came to passe afore by the vehemencie of the streames, for they suffered worthely according to their wickednesse, they dealte so abominably, and churlishely with straungers. Some receyued no vnknowen gestes, some brought the straungers into bondage, that did them good. Beside all these thynges there were some, that not onely receyued no straungers with their willes, but persecuted those also, and did them muche euil, that receyued them gladly. Therfore were they punished with blyndenesse, lyke as they that were couered with a dayne darkenesse at the doores of the righteous, so that euery one sought the entraunce of his doze. (Thus the elementes turned into them selues, lyke as when one tune is chaunged vpon an instrument of Musyke, and yet all the residue kepe their melodye, which may easely be perceiued, by the sight of the thynges that are come to passe. The drye lande was turned into a water, and the thyng that afore swamme in the water, went now vpon the drye ground. The fyre had power in the water (contrary vnto his owne vertue) and the water forgat his owne kynde to quenche. Againe, the breathes of noysome beastes hurt not the fleshe of them that went with them, neither melted they the yce, whiche els melteth lightely. In al thynges hast thou promoted thy people (O Lorde) and brought them to honour: thou hast not despised them but alway, & in al places hast thou standen by them.

t. Ihon. i. c.

Gen. xix. c.

W.

(The ende of the booke of Wysedome.

¶The booke of Jesus, the sonne of Syrach, whiche is called Ecclesiasticus.

¶The Prologue of Jesus, the sonne of Syrach vnto his Booke.

Many and great men haue declared wysedome vnto vs out of the lawe, and out of the Prophetes, and out of other that folowed them. In the whiche thynges Israel ought to be commended, by the reason of doctrine & wysedome: Therefore, they that haue it, and reade it, ought not only themselues be wyse there vpon, but serue other also with teachyng & wrytyng. After that my grandfather Jesus, had geuen diligent labour to reade the lawe, the Prophetes, and other bookes, that were left vs of our fathers, & had well exercised hym selfe therin: he purposed also to write some thyng of wysedome & good maners, to the entent that they which were willyng to learne: and to be wyse might haue the more vnderstandyng, & be the more apt to leade a good conuersacion. Wherfore, I exhorte you to receiue it louyngly, to reade it with diligence, and to take it in good worth, though our workes be not so eloquent as the famous Orators. For the thyng that is written in the Hebrue tongue, soundeth not so well if it be translated into another speche. Not onely this booke of myne, but also the law, the Prophetes, & other bookes sounde not otherwyse then they do, when they are spoken in their owne language. Now in the .xxxviij. yere when I came into Egipte, in the tyme of Ptolomy Euergetes & continued there all my lyfe, I gat libertie to reade & write many good thynges. Wherfore I thought it good & necessary, to bestowe my diligence & trauaile to interpryete this booke. And consydryng that I had tyme, I laboured and put my best to perfourme this booke, and to bryng it vnto light: that the straungers also whiche are disposed to lerne, might apply them selues vnto good maners, & lyue accordyng to the lawe of the Lord.

¶Ecclesiasticus.

¶The first Chapiter.

All wysedome commeth of God the Lorde, and hath ben euer with hym, and is before all tyme. Who hath nombred the sandes of the sea, the droppes of the raine, and the dayes of tyme? Who measured the height of heuē, the breadth of the yerth, and the depenes of the deep? who hath sought out the ground of Goddes wysedome which hath bene afore all thynges? wysedome hath bene before all thynges, and the vnderstandyng of prudence frō euerlastyng. (Goddes word) in the height is the well of wysedome, and the euerlastyng commaundementes are the entraunce of her. Vnto whom hath the rote of wysedome ben declared? or who hath knowne her sotelte? Vnto whome hath the doctrine of wysedome ben discouered, and shewed? And who hath vnderstand the manifolde entrance of her? There is one knowen the Highest the maker of all thynges, the Almighty, the kyng of powers: of whō men ought to stande greatly in awe, whiche sytteth vpon her throne, beyng a God of dominion: he hath created her through the holy Ghost: he hath sene her, nombred her, and measured her, he hath poured her out vpon all his workes, & vpon all flesh, accordyng to his gifte: he geueth her vnto them that loue hym. The feare of the Lord is worshipp and triumphe, gladnes & a ioyful crowne. The feare of the Lord maketh a mery hart, geueth gladnesse, ioye & longe lyfe. Who so feareth the Lord, it shal go wel with hym at the last, and in the day of his death he shalbe blessed. The loue of God is honourable wysedome, loke vnto who it appereth, they loue it for they se what wonderous thynges it doeth. The feare of the Lorde is the beginnyng of wysedome, & was made with the faithfull in the mothers wombe: it shall go with the chosen women, & shalbe knowen of the righteous & faithfull. The feare of the Lorde is the right Goddes seruice, that preserueth and iustifieth the hart, & geueth mirth & gladnesse. Who so feareth the Lorde shalbe happy, & when he hath nede of comfort, he shalbe releued. To feare God is wysedom that maketh ripe, & beginneth aright with her. She filleth the whole house with her gifftes, & the garnaries with her treasure. The feare of the Lorde is the crowne of wysedome, and geueth plenteous peace & health. She hath seene her & nombred her (they are the gifftes of God) knowledge and vnderstandyng of wysedome hath he powred out abundantly, and them that holde her fast, hath he exalted. The roote [illegible]

C. Psal. cxi. b. Prou. ix. c.

of the Lorde in the tole of wysedome, & per
uaunthes are longe lyue. In the treasuries
of wysedome is vnderstandyng and deuocion
of knowlege, but wysedome is abhorred of
synners. The feare of the Lorde pleseth out
tyme, for he that is without feare cannot be
made righteous, & his wilful boldenes is his
owne destruccion. A pacient man will suffre va-
lyantly tyme, and then shal he haue the reward
of ioye. A good vnderstandyng wil hyde his
wordes for a tyme, & many mens lippes shall
speake of his wysedome. In the treasuries of
wysedome is the declaracion of doctrine, but
the synner abhorreth the worshippe of God.
My sonne, yf thou desyre wysedome, kepe the
commaundement, and God shal gene her vnto
thee. For the feare of the Lord is wysedome, &
nourture, he hath pleasure in faith & louyng
meknes, and he shal fil the treasuries therof.
Be not obstinate and vnfaithfull to the feare
of the Lorde, and come not vnto hym with a
double hart. Be not an ypocrite in the sight
of men, & take good hede what thou speakest.
Watche wel thyne tyngues, lest thou happen
to fal & bring thy soule to dishonour, and to
God discouer thy secretes, & cast the downe
in the middest of the congregacion: because
thou wouldest not receiue the feare of God, &
because thy hart is ful of falsehode & deceit.

¶ The .4. Chapiter.

My sonne, * yf thou wilt come into the
seruice of God, stand fast in righteous-
nesse and feare, and arme thy soule to temp-
tacion: settle thyne harte & be pacient, bowe
downe thyne eare, receiue the wordes of vn-
derstandyng, & myshke not away, when thou
art entysed. Holde the fast vpon God, ioyne
thy self vnto hym, and suffre that thy life may
encrease at the last. Whatsoeuer happeneth
vnto the, receiue it suffre in pacience, & be
pacient in thy trouble. * For lyke as golde &
syluer are tried in the fyre, euen so are accep-
table men in the fornace of aduersitie. Beleue
in God, and he shal helpe the: order thy way
aryghte, & put thy trust in hym. Holde fast his
feare and grome therin. O ye that feare the
Lord take fast holde of his mercie: myshke
not away from him, that ye fal not. O ye that
feare the Lorde, beleue hym, & your rewarde
shal not be empty. O ye that feare the Lorde
put your trust in hym, & mercie shal rowe vn-
to you for pleasure. O ye that feare the Lord
set your loue vpon hym, & your hartes shal
be lightened. Consyder the olde generacions
of men & se, & marke them well:
* was there euer any one confounded, that
put his trust in the Lorde? Who euer continued
in his feare, & was forsaken? Or whom
did he euer despyse, that cal vpon faithfully
vpon hym? For God is gracious and merci-
full, he forgeueth synnes in the tyme of trou-
ble, & defendeth [illegible] that seke hym
in the truthe. Wo be vnto hym, that hath a
double harte, wicked lippes, & euil occupied
handes, & to the synner that goeth two ma-
ner of wayes. Wo be vnto them that are lose
of harte, which put not their trust in God, &
therfore shal thei not be defended of hym. Wo
be vnto them that haue lost pacience, forsake
the right wayes, & are turned backe into cro-
warde wayes. What will thei do when the
Lord shal begynne to visite them? They that
feare the Lorde wil not mistrust his worde, C.
& thei that * loue hym, wil kepe his cõmaun- Iho. xiij. a.
dementes. They that feare the Lorde, will seke
out the thynges that are pleasaunt vnto hym
* and they that loue hym, shall fulfill his law. Rom. xiij. a.
They that feare the Lorde wil prepare their
hartes, and humble their soules in his sight.
They that feare the Lord, kepe his cõmaun-
dementes, & wil be pacient til he hym selfe
calyng: * better it is for vs to fal into the h 2. Ma. vij. a.
des of the Lord, then into the handes of men: Augustin. d.
for his mercie is as great as hym selfe.

¶ The .5. Chapiter.

The children of wysedome are a congre- B. Cuntong.
gacion of the righteous, and their exer-
cise is obedience & loue. Heare me your fa-
thers & my deare children and do thereafter
that ye may be safe. * For the Lord wil haue Exod. xx. b.
the father honoured of the children, and loke Deu. v. d.
what a mother commaunded her children to Ephe. vi. a.
be wil haue it kept. Who so honoureth his
father, his synnes shalbe forgeuen hym: & he Ephe. vi. a.
that honoureth his mother, is lyke one that
gathereth treasure together. Who so honou-
reth his father, shal haue ioy of his own chil-
dren, & when he maketh his prayer, he shalbe
herde. He that honoureth his father, shal haue
a long lyfe: and he that is obedient for the
Lordes sake, his mother shal haue ioy of him. 10.
He that feareth the Lord honoureth his fa-
ther and mother, and doeth them seruice, as if
were vnto the Lordes hym selfe. Honoure thy
father in dede, in woorde and in all pacience,
that thou mayest haue Goddes blessyng, and
his blessyng shal abyde with the at the laste. Gen. xxvij. d.
* The blessyng of the father buildeth vp the
houses of the children, but the mothers curse
roteth out the foundacions. Reioyce not whe
thy father is reproued, for it is not honoure
vnto the, but a shame. For the worshyp of a mã
fatherde is his own worshyp, & when the father
is without honoure, it is dishonestie of the
sonne. My sonne make much of thy father in
his age, & greue hym not as longe as he liue-
eth. And if his vnderstandyng faile, haue pa-
cience with hym, and dispyse hym not in thy
strength. For the good deede that thou doest
vnto thy father shal not be forgotten, & when
thou thy selfe wilt make restitucion, it shalbe
rewarded the (for thy mothers sake). Where thou shalt be reserued
[illegible] vnto good, yea it shalbe remembred (for the
[illegible] in the day of tribulacion there

C. shalt be remembred: thy synnes also shal melte away, lyke as the yse in the fayre warme weather. He that forsaketh his father shal come to shame: and he that vexeth his mother, is cursed of GOD. My sonne pertourme thy workes with louyng mekenesse, so shalt thou be beloued aboue other men. The greater thou art, the more humble thy selfe in al thynges, and thou shalt fynde fauoure in the sight of God. For great power belongeth onely vnto God: and he is honoured of the lowely.

Psal. cxxxi.a. Prou. xxv.d. Rom. xi.a. * Seke not out the thynges that are aboue thy capacitie, and searche not the grounde of suche thynges as are to mighty for thee: but loke what God hath cõmaunded the, thyncke vpon that alway, and be not curious in many of his workes. For it is not nedefull for the to see with thyne yes the thynges that are secrete. Make not thou to much searche in superfluous thynges, and be not curious in many of his woorkes: for many thynges are shewed vnto the already, which be aboue the capacitie of menne. The medlyng with suche hath beguyled many a man, and tangled their witte in vanitie. Now he that loueth parel shal perishe therin. An harde harte shal feare euel at the laste. And he that loueth daunger, shal perishe therin. An harte that goeth two wayes, shal not prospere: and he that is froward of harte wil euer be worse and worse. A wicked harte shalbe laden with sorowes, and the vngodly synner will heape one synne vpon an other. The councell of the proude hath no health, for the plante of synne shalbe rooted out in them, & not knowen. The harte of hym that hath vnderstandyng shal perceiue hye thynges, and a good eare will gladly herken vnto wisedome. An harte that is wyse and hath vnderstandyng, will abstaine from synnes, and encrease in the workes of righteousnesse. Water quencheth burnyng fyre, & mercie reconsileth synnes. God hath respect vnto hym that is thankeful: he thynketh vpon hym against the tyme to come, so that when he falleth, he shall fynde a stronge holde.

D. Psal. xli.a.

The.iiij. Chapiter.

Ecclesi. xxi. Prou. xxvi. Matthæ. v. Deu. xxv.a.

My sonne, * bestowe not the poore of his almes, and turne not away thyne yes from him that hath nede. Despise not an hungry soule, and defye not the poore in his necessitie: greue not the harte of hym that is helpelesse, and withdrawe not the gifte from the nedefull. Refuse not the prayer of one that is in trouble, turne not away thy face from the nedie. Cast not thyne yes aside from the poore, for any euell will that thou geue him none occasion to speake euil of the. For iche complaine of the, in the bitternes of his soule, his prayer shalbe heard: euen he that made him shal heare him. Be curteous vnto the congregacion of the poore: humble thy soule vnto the elder. And bowe downe thy hed to a man of worshippe. Let it not greue the to bowe downe thyne eare vnto the poore, but pay thy debte, and geue hym a frendely answere, & that with mekenesse. Deliuer hym that suffereth wronge from the hande of the oppressour, and be not faint harted when thou sittest in iudgement. Be merciful vnto the fatherles as a father, and be in steade of an husband vnto their mother: so shalt thou be as an obedient sonne of the hyest: and he shal loue the more then thy mother doeth. Wyse dome breatheth life into her children, receyueth them that seke her, and will go before them in the way of righteousnes. He that loueth her, loueth lyfe, & thei that seke her diligently, shal haue great ioy. Thei that kepe her, shal haue the heritage of lyfe: for where she entreth in, there is the blessyng of God. Thei that honoure her, shalbe the seruauntes of the holy one: and thei that loue her, are beloued of God. Who so geueth eare vnto her, shal iudge the Heathen, and he that hath respect vnto her, shal dwel safely. He that beleueth her, shal haue her in possession, & his generation shall endure: for when he falleth she goeth with hym, and kepeth hym among the best. Feare, drede, and temptacion shal she bryngе vpon hym, & exe hym in her doctrine, til she haue proued hym in his thoughtes, that he commit his soule vnto her. Then shal she stablishe hym, bryngе the right way vnto hym, make hym a glad man, & owe hym her secretes, and heape vpon hym the treasures of knowlege, vnderstandyng & righteousnes. But & he go wronge, she shal forsake hym, & geue hym ouer into the handes of his enemy.

B. Deu. xiij.a. C. D. Leui. xix.c.

My sonne make much of the tyme, & shune the thyng that is euil, and for thy lyfe shame not to say the truthe. For there is a shame that bryngeth synne, & there is a shame that bryngeth worshipp and fauour. Accept no person after thyne owne will, that thou be not confounded to thyne owne decay. Be not ashamed of thy neighboure in his aduersitie, and kepe not backe thy councel when it may do good, neither hyde thy wysedom in her bewty. For in the tongue is wysedome knowen, & in vnderstandyng knowlege & learnyng in the talkyng of the wyse, and stedfastenesse in the workes of righteousnes. Ageno no wyse speake against the worde of truth, but be ashamed of the lies of thyne owne ignorance. Shame not to confesse thyne errour, and submit not thy selfe vnto euery man, because of synne. Withstande not the face of the mighty, and stryue not against the streames. But for righteousnes take paine with al thy soule, and for the truth stryue thou vnto death, and God shal fight for the against thyne enemies. Be not hasty in thy tongue, neither slacke and negligent in thy workes. Be not as a lyon in thyne owne house, destroyeng the houshelde

folkes, and oppressyng them that are vnder thē. * Let not thyne hand be stretched out to receyue and shut when thou shouldest geue.

Ecclus. xx. g.

Gulsong. Luke. xii. c. Eccle. i. c.

¶ The. v. Chapiter.

TRuste not vno thy riches, * and saye not I liue, I haue enough for my lyfe. (For it shall not helpe in the tyme of vengeaunce and tēptacion.) Folowe not the lust of thine owne harte in thy strength, and saye not, tushe, howe haue I had strength, or who wyll hynge me vnder because of my workes? for doubteles God shall auengeit. And saye not: I haue synned, but what euil hath happened me? For the almyghty is a patient rewarder. * Because thy synne is forgeuen the, be not therefore without feare, neyther heape one synne vpon another. And saye not: tushe the mercy of the Lorde is great, he shal forgeue me my synnes, be they neuer so many.

Mon. vii. a. Eccle. xx. i, a

Eccle. xvi. a. For lyke as he is merciful, so goeth wrath from hym also, and his indignacion cometh downe vpon synners. Make no tarying to turne vnto the Lord, and put not of from day to daye, for sodeinly shall his wrath come, and in the time of vengeaunce he shal destroy the. * Trust not in wicked riches, for they shall not helpe the in the daye of punyshment & wrath. Be not caried about to euery winde and go not into euery waye, for so dothe the synner that hath a double tongue. Stand fast in the waye of the Lorde, be stedfast in thy vnderstandyng, abyde by the worde, and folowe the worde of peace and righteousnes. Be gentle to heare the worde of God, that thou mayest vnderstande it, and make true answere with wisdome. * Be swyfte to heare, but slowe and pacient in geuyng answere. If thou hast vnderstandyng, shape thy neyghbour an answere. If no, laye thy hand vpon thy mouthe lest thou be trapped in an vndiscrete worde, and so confounded. Honoure and worshyp is in a mans wyse talkyng but the tongue of the vndiscrete is his own destruccion. * Be not a pryuy accuser as long as thou liuest, & vse no slaunder with thy tongue. For shame and sorowe goeth ouer the theefe, and an euill name ouer hym that is double tongued, but he that is a pryuy accuser of other men, shalbe hated, enuied and confounded. Be that thou iustifie the small and great alyke.

Ecc. xxxvii. Prou. x. a. and xi. a. Ecc. viii.. b. Sopho. i. c. B. James. i. c. Lenit. xix. d

¶ The. vi. Chapiter.

BE not thy neyghbours enemye for thy frendes sake, for whose is euill, shalbe the heyre of rebuke and dishonoure, and who coueteth enuye had a double tongue, of sendeth. * Be not proude in the deuice of thin owne vnderstandyng (leaste thy strength be hurte by foolishnesse,) and leaste thy leaues wyther, & thy frute be destroyed, and so thou be lyke as a dare tree (in the wylderneste.) For a wicked soule destroyeth him that hathe it, maketh hym to be laughed to scorne of his enemies, (and bryngeth hym to the porcion of the vngodly.) * A swete worde, multiplieth frendes, and pacifieth them that be at variaunce, and a thankefull tongue wilbe plenteous in a good man. Holde frendlyppe with many, neuertheles haue but one counceller of a thousande. If thou gettest a frend, * proue hym first, & be not hasty to geue hym credence. For some man is a frende, but for a tyme, and wil not abyde in the daie of trouble. And there is some frende that turneth to enimyte, and taketh parte against the, and if he knowe any hurte by the, he telleth it out. * Agayne some frend is but a companyon at the table, & in the daye of nede he continueth not. But a sure frende will be vnto the euen as thyne owne selfe, & deale faythfully with thy housholde folke. If thou suffre trouble & aduersitie, he is with the, and hideth not himselfe from the. Departe from thyne enemies, yea, and beware of thy frendes. A faythfull frende is a strong defence, who so findeth su che one, findeth a treasure. A faithfull frende hath no peare, the weyght of golde and syluer is not to be compared to the goodnes of his faythe. A faythfull frende is a medicine of lyfe, and they that feare the Lorde shall fynde hym. Who so feareth the Lorde shall prospere with frendes: & as he is himselfe, so shall his frende be also. My sonne, receyue doctrine from thy youth vp, so shalt thou find wysdome tyll thou be olde. Go to her as one that ploweth and soweth, and waite pacyently for her good frutes. For thou shalt haue but litle labour in her worke, but thou shalt eate of her frutes wyght soone. O howe exceading sharpe is wisdome to vnlearned me? an vnstedfast body wil not remayn in her. Vnto suche, she is as it were a touchstone, and he casteth her from hym in all the haste, for wysdome is with hym but in name, there be but feme that haue knowledge of her. (But with them that knowe her, she abydeth euen vnto the appearyng of God.) Geue eare (my sonne) receyue my doctrine, and refuse not my counsayll. Put thy foote into her fyrkes, and * take her yocke vpon thy necke, bowe downe thy shoulder vnto her, beare her pacyently, & be not wery of her bandes. Come vnto her with thy whole harte, and kepe her wayes with all thy power. Seke after her, and she shall be shewed the, and when thou haste her, forsake her not. For at the laste thou shalt fynd rest in her, and that shalbe turned to thy great ioy. Then shall her fetters be a strong defence for the, and her yocke a glorious rayment. For the bewtie of life is in her, & her bandes are the couplyng togeuther of saluacion. Yea, a glorious rayment is it, thou shalt put it on, and therwe crowne of ioye shalte thou weare. My sonne, if thou wilt take heede, thou shalt haue vnderstandyng, & if thou wilt

Eccl. xx. b. B. Deut. xiii. and. xxxiii. Prou. viii. Math. x. c. Ec. xxxvii. C. Math. xi. b. D.

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applie thy wyttes, thou shalt be wyse. If thou
wilt bowe downe thyne eare, thou shalt re-
ceiue doctrine, and if thou delite in hearyng,
thou shalt be wyse. Stande with the multi-
tude of suche elders as haue vnderstandyng, &
consociate vnto their wisdome with thine hart
* that thou mayest heare al godly sermo-nes, &
that the worthy sentences escape thee not. And
if thou seest a man of discrete vnderstandyng
get the vnto him, and let thy fote treade
vpō the steppes of his doores. * Let thy minde
be vpon the commaundementes of God, & be
earnestly occupied in his lawes, so shall he
stablyshe thy harte, and geue thee wysdome at
thyne owne desyre.

¶ The.vi. Chapiter.

Do no euill, so shalt there no harme hap-
pen vnto the. Departe away from the
thyng that is wicked, and no myschefe shal
medle with the. * My sonne, sowe no euyll
thynges in the forowes of vnryghteousnes,
so shalt thou not reape them seuen folde. Ma-
uenge not vnto man for any lordshyppe, ney-
ther vnto the kyng for the feate of honoure.
* Iustifie not thy selfe before God. For he
knoweth thy harte, and despyse not to be repu-
ted wyse in the presence of the kyng. Make
no labourers to be made a iudge except it were
to the, that thou couldest myghtely putte downe
wickednes, for if thou shouldest stand in awe
of the presence of the myghtye, thou shouldest
fayle in geuyng sentence. Offend not in
the multitude of the cytie, and put not thy self
among the people. * Binde not two synnes
togyther, for in one synne shalt thou not be
vnpunyshed. Saye not tushe, God will loke
vpon the multitude of my oblacions, & when
I offer to the hyghest God he wil accept it.
Be not fayntе hasted when thou makest thy
prayer, neyther slacke in geuyng of almes.
Laughe no man to scorne in the heuynesse of
his soule, for God (whiche seeth al thynges)
* is he that can brynge downe, and set vp a-
gayne. Accept not leasyng agaynst thy bro-
ther, neither do the same agaynst thy frende.
Vse not to make any maner of lie, for the cu-
stome therof are not good. Make not many
wordes when thou arte among the elders,
and when thou prayest, make not muche bab-
blyng. * Let no laborious worcke be tedi-
ous vnto the, neither the husbandrye whiche
the almyghty hath created. Make not thy
boaste in the multitude of thy wickednes, but
humble thy selfe euen from thyne hart, and re-
membre that the wrath shall not be longe in
tarying and yet the vengeaunce of the flesshe
of the vngodly is a very feare and wonne.
Geue not ouer thy frende for any good, nor
thy faythfull brother for the best golde. De-
parte not from a discrete and good woman,
that is fayre vnto the for her portion is the
[illegible] above golde. * Where as thy seruaunt
worcketh truly, entreate hym not euill, nor
the hyreling that is faythfull vnto the. Lo-
ue a discrete seruaunt as thyne owne soule,
defraude hym not of his libertie, neither lea-
ue hym a poore man. * If thou haue catel, lo-
ke well to them, and if they be for thy pro-
fyte, kepe them. * If thou haue sonnes, bryng
them vp in nurture and learnyng & bowe thē
in tyme from their youth vp. * If thou haue dou-
ghters, kepe their body, and bewre not thy fa-
ce therefull toward them. Marye thy doughter,
& so shalt thou performe a weyghty mat-
ter, but geue her to a man of vnderstandyng.
* If thou haue a wyfe after thyne own mynde,
forsake her not, (but commit not thy selfe to
the hatefull.) * Honoure thy father from thy
whole hart, and forget not the sorowful tra-
uayle that thy mother had with the, remem-
ber that thou hast borne thy sonnes them, and
howe canst thou recompence them the thyn-
ges that they haue done for the? * Feare the
lorde with all thy soule, and honoure his mi-
nisters. Loue thy maker with al thy strēgth
* and forsake not his seruauntes. Feare the
lorde with al thy soule, & honoure his prie-
stes. * Geue them their portion of the fyrste
frutes & encrease of the earth, like as it is co-
maunded the, and reconcile thy selfe of thy ne-
gligence with the litle flocke: geue them the
shoulders, and their apoynted offrynges and
fyrstlynges. * Reache thyne hād vnto the poore
that God may blesse the with plenteousnes.
* Be liberall vnto all men liuyng, * yet let not
but do good euen vnto the that are dead. * Let
not them that wepe be without consolacion, but
mourne with suche as mourne. * Let it not
greue the to visit the sicke, for that shal ma-
ke the to be beloued. * Whatsoeuer thou takest
in hande, remembre the ende, and thou shal ne-
uer do amysse.

¶ The.vii. Chap.

Striue not with a myghty man, lest thou
chaunce to fall into his handes. * Make
not variaunce with a riche man, lest he hap-
pen to byng vp an harde quarel agaynst the.
* For golde and syluer hath vndone many a
man, yea, euen the hartes of kynges hath it
made to fall. * Strine not with a man that is
full of wordes, and lay no sticke vpon hys
fyre. * Kepe no company with the vnlearned,
lest he gene thy kynsfolke an euill reporte.
* Despise not a man that turneth himselfe a
way from sinne, * & call him not in remembrāce
all, but remembre that we are al lyable vn-
to synne. * Thinke scorne of no man in his
olde age, for we waxe olde also. * Be not glad
of the death of thyne enemy, but remembre that
we must die all the sorte of vs, (& tary would
we come into ioy.) * Despise not the counsell
of suche elders as haue vnderstandyng, but ad-
quaint thy selfe with the wise sentences of
them, for of them shalt thou learne vnderstā-

Luke.xix.c.
Deut.xxv.b.
Eccl.xxx.c.
Eccl.iii.b.
Tob.iiii.a.
Do.
Deu.xii.c.
Num.xviii.b
Wals.bi.a.
Tob.i.b.
Rom.xii.b.
Wath.xxv.b
The.xi.dais.
A. Watkins
Wath.v.d.
Eccl.xxxi.d.
Gala.bi.a.
ii.Cor.iiii.b.
Leu.xix.g.
Eccl.bi.b.

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the doutine of vnderstandyng, & how to serue great mē without complaint. Go not fro the doutine of the elders, for they haue learned it of their fathers. For of the thou shalt learne vnderstandyng, so that thou mayest make
B. answere in the tyme of nede. Iudge not the
reples of sinners, when thou rebukest thy
self, lest thou be drest in the euele fashyon of their synnes. Withstande not the fare of the blasphemer, that he lay not wayte for thy mouthe.
Eccl.xxxix.a *Withstande not vnto hym that is myghtier then thy selfe: for if thou shalt not hym counte it but lost. Oppose not suerte aboue thy power, if it be, then thinke surely to pay it. Go not to lawe with the iudge, for he will iudge accordynge to his owne honoure. Enuaryle not by the
Gen.xiii.b. way with hym that is daryngelesse, lest he do the euil, for he folowyth his owne wilfulnes and so shalt thou perishe thy owne holy.
Prou.xii.b. Eccl.xi.a. *Entrine not with hym that is angry & cruel & go not with hym into wildernes, for bloud is nothyng in his syght, and where ther is no helpe he shall murther the. *Take no counsaill at fooles, for they loue nothyng but the thynges that please themselues. Make no
Eccl.xix.c. xxii.a. counsaill before a straunger, for thou canste not tell what wil come of it. Open not thyne hart vnto euery man, least he be vnthankefull to the, and put the to reproue.

The.xj. Chapitre.

Euerlong. B Be not zelous ouer thy wyfe of thy bosome, that she shewe not some shrewed
Prou.li.b.v.a. and.vii.a. poinct of wicked doctrine vpon the. *Geue not the power of thy life vnto a woma, least she come in thy strength, and so thou be confounded. Loke not vpon a woman that is desirous of many men, least thou fall into her snares. Vse not the cōpany of a woman that is a player and a daunces, and heare her not, least thou perysshe thy owne per entising. Beholde not a mayden, that thou be not hurte in
Prou.v. her bewtie. Cast not thy mynde vpon harlottes in any maner of thyng, least thou destroye both thy selfe and thyne heritage. Go not about gasyng in euery lane of the Cytie neither wander thou abroade in the stretes
Math.v.c. therof. *Turne away thy face from a bewtifull woman and looke not vpon the fayrenes
B. of other. *Many a mā hath perished thorow the bewtie of women, for thorowe it the desire is kyndled as it were a fire. An aduoutrous woma, whē she groen vnder cōfort as mire of euery nut that goeth by the way. Many a
Ge.xxxiiii.a & Reg.xi.a. Iudyth.xi.xii. man wonderyng at the bewtie of a straunge woman hath bene cause out, for her wordes kyndle as a fire. Sit not with another mans wyfe by any meanes, lye not with her vpon the bed make no wordes with her at the wyne, lest thyne harte consent vnto her and so thou with thy bloud fall into destruccion. For

with cursynges, and at the least it shall ouer throw hym. Therefore hath the lord brought the congregations of the wycked to confoure, and destroyed them to the ende. * God hath destroyeth the seates of proude princes, and set vp the meke in their steade. God hath inthered the rootes of the proude men, and planted the lowly among the. * God hath ouerthrowen the landes of the Heathē, and destroied them vnto the grounde. He hath caused the to wyther away, he hath brought them to naught, & made the memorial of them to cease from out of the yearth. God hath destroyed the name of the proude, and left the name of the humble of mynde.) Pryde was not made for man, neither wrothfulnes for mens children. The seede of men that feare God, shalbe brought to honoure, but the seede whiche trāsgresseth the commaūdementes of the Lorde shalbe shamed. He that is the ruler among brethren, is holden in honoure among them, and he that regardeth suche as feare the Lorde. The glory of the ryche, of the honourable, and of the poore is the feare of God. Despyse not thou the iuste poore mā, and magnifie not the riche vngodly. Greate is the iudge and myghty in honoure, yet is there none greater, then he that feareth god. * Vnto the bond seruāt that is discrete, shal the frede seruice. * He that is wise & wel nurtoured, will not grudge when he is reformed, and an ignorāunt body shall not come to honoure. Be not proude to do thi worke, and despayre not in the time of aduersitie. * Better is he that laboureth and hath plenteousnesse of all thynges, then he that is gorgeous, and wanteth bread. My sonne, kepe thy soule in meknes, and gene her her due honoure. Who shal iustifie hym that synneth agaynst hymselfe? Who will honoure hym, that dishonoureth his owne soule? The poore is honoured for his faythfulnes and truthe, but the riche is had in reputacion because of his goodes. He that ordreth hymselfe honestly in powertie, how much more shal he behaue hym selfe honestly in riches? And who so ordreth hymselfe vnhonestly in riches, howe muche more shall he behaue hymselfe vnhonestly in powrties?

Ecclesiasticus. xi.

¶ The .xi. Chapiters.

THe wisdome of him that is brought low, shall lyft vp his head and shal make him to syt among great men. Commende not thou a man in his bewtie, neyther despyse a man in his outward apparaūce. The Bee is but a small beaste amōg the foules, yet is her fruite swetyng swete. Be not proude of thy rayment, * and exalte not thy selfe in the daye of the honoure for the workes of the lyghtē are wonderfull, gracious, secrete, * and the vnlikely hathe worne the crowne. Many myghty men haue bene brought lowe, and the honourable haue bene deliuered into other mens handes. * Condemne no man before thou haue tried out the matter, and whē thou hast made inquisicion, then reporte me ryghteously. * Gene no sentence, before thou hast harde the cause, but first let men tell out their tales. Striue not for a matter that toucheth not thy selfe, and stande not in the iudgement of synners. * My sonne, medle not with many matters, * & if thou wilt be ryche, thou shalt not get it: and though thou runnest thy way afore, yet shalt thou not escape. * There is come man that laboureth, and the more he weryeth hymselfe, the lesse he hath. Agayne, some mā is slouthful, hath nede of helpe, wāteth strengthe, and hath great powertie, and Godes eye loketh vpon him to good, setteth hym vp from his lowe estate, * and lifteth vp his head: so that many men marueill at hym, and gyue honoure vnto God. * Hypocrysie & aduersitie, life and death, powertie and ryches come all of the Lorde. Wysdome nurtoure, and knowledge of the lawe, are with God, loue & the waies of the good are with him. Errour and darcknesse are made for synners (& they that exalte themselues in euill, waxe olde in euill.) The gyfte of God remayneth for the ryghteous, and his good wille shal geue prosperite for euer. Some man is ryche by lyuyng nyggardly, & that is the porcio of his rewarde, in that he saieth: * nowe I haue gotten rest, and nowe will I eate and dyncke of my goodes my selfe alone. And yet he consydereth not, that the tyme draweth nye, and death approcheth, that he must leaue all thoes thynges vnto other men, and dye hymselfe. Stande thou fast in thy couenaunte, and exercyse thy selfe therein, and remayne in the worcke vnto thy age. Continue not in the workes of synners, but put thy trust in God, and byde in thyne estate, for it is but an easy thyng in the syght of God, to make a poore man ryche, and that sodeinly. The blessing of God hasteth to the rewarde of the ryghteous, and maketh his frutes sone to floryshe and prosper. Saye not what helpeth it me? and what shall I haue the whyle? Agayne, saye not: I haue enough, how can I wante? * When thou arte in welfare, forgetnot aduersitie, and when it goeth not wel with the, haue a good hope, that it shalbe better. For it is but a small thyng vnto God, in the daye of death to rewarde euery man accordyng to his wayes. The aduersitie of an houre maketh one to forget all pleasure, and when a mā dyeth, his workes are discouered. Prayse nobody before his death, for a man shalbe known in his children. Bryng not euery man in to thine house, for the deceitful is many

Prou. xvii. a.
1. Reg. xi. b
Luke. i. e*
iiii. e xviii. b
Ge. xxx. c.
Prou. xvii. a.
1. Reg. xi. b
Euerlong. M.
Mark. xii. d.
1. Reg. vi. a.
Mich. vi. a.
Deut. xiii. b.
Prou. xviii. c
B.
Math. xix. a.
1. Tim. vi. b.
* Prou. x. c.
Psa. cxxvii. a
Iob. xii. c.
C.
Iob. i. c.
Eze. xxviii. d
Luke. xii. c.
D.
Ecclesi. xviii
E.

is the harte of the proude: and like as a spie that loketh vpon the fall of his neighboure. For he turneth good vnto euil, & slandereth the chosen. Of one sparke is made a greate fire (and of one deceiptful man is bloude increased) & an vngodlie man laieth waite for bloude. Beware of the deceiptfull, for he imagineth wicked thinges, to bring the into a perpetual shame. If thou takest an alcaunt vnto the, he shal destroie the in vnquietnesse, and driue the from thine owne waies.

The. xj. Chapitre.

The. b. day. Watting. A

WHen thou wilt doo good, know to who thou dooest it, & so shalt thou be greatlie thanked for thy benefeites. * Doo good vnto the righteous, and thou shalt find great rewarde, though not of him, yet (no doubte) the Lorde himselfe shal rewarde the. He standeth not in a good case that is alwaie occupied in euil, & geueth no almes, for the highest hateth the sinners, and hath mercie vpon them that bewe the wourkes of repentaunce. Geue thou vnto soche, as feare God, and receiue not a sinner. As for the vngodlie and sinners, he shal recompence vengeaunce vnto theim, & kepe them to the daie of wrath. Geue thou vnto the good, and receiue not the sinner: doo wel vnto him that is lowlie, but geue not to the vngodlie. Let not thy breade be geuen him, that he be not mightier then thy selfe therin. For so shalt thou receiue twise as moche euil, in all the good that thou dooest vnto him. And why? the highest hateth sinners, & shall rewarde vengeaunce to the vngodlie. In prosperitie, a frende shal not bee knowen, and in aduersitie an enemie shal not be hidde. For when a man is in wealth, it greeueth his enemies, but in heauinesse and trouble a man shal knowe his frende. Trust neuer thine enemie, for like as an yron rusteth, so doeth his wickednesse. And though he make moche crouching and kneling, yet kepe well thy minde, & beware of him. Sette him not by the, neither let him sit at thy right hande, least he tourne him, gette into thy place, take thy rowme, and seke thy seat, and so thou at the last remembre my wourdes, and be pricked at my saiynges. B.

Eccle. vij. a. and. xxi. a. *Binde not twoo sinnes together, for there shal not one be vnpunished. Who wil haue pitie of the charmer, that is stinged of the serpente, or of al soche as come nighe the beastes? Euen so is it with him that kepeth cōpanie with a wicked man, and lappeth himselfe in his sinnes. For a season wil he bide with the, but if thou stoble, he tarieth not. C. In. xli. b. An enemie is sweete in his lippes, he can make many wourdes, and speake many good thinges: yea, he can weepe with his yies, but in his harte he imagineth, how to throwe the into the pitte, and if he maie finde opportunitie, he wil not be satisfied with bloude. If aduersitie

and though he pretende to doo the helpe, yet shal he vndermine the. He shal make his heade & clappe his handes ouer the for very gladnesse: and while he maketh many wourdes, he shal disguise his countenaunce.

The. xij. Chapitre.

WHo so toucheth pitche, shalbe defiled withall: and he that is familiar with the proude, shall clothe himselfe with pride. He taketh a burthen vpon him, that accompanieth a more honourable man then himselfe. Therefore kepe no familiaritie with one that is richer then thy selfe. How agree the ketel and the potte together? for if the one be smitten against the other, it shalbe broken. The riche dealeth vnrighteouslie, and threateneth withall: but the poore being oppressed, and wrongeouslie dealt withal, suffereth scarcenesse, and geueth faire wourdes. If thou bee for his profeite, he vseth the: but if thou haue nothing, he shal forsake the. As long as thou hast any thing of thine owne, he shalbe a good felowe with the: yea, he shal make the a bare manne, and not be sorie for the. If he haue neede of the, he shal defraude the: & (with a priuie mocke) shall he put the in an hope, & geue the all good wourdes, and saie: What wantest thou? Thus shall he shame the in his meate, until he haue supte the cleane vp twise or thrise, and at the last shall he laughe the to scorne. Afterwarde, when he seeth that thou hast nothing, he shal forsake the, & shake his B. head at the. (Submitte thy selfe vnto GOD and waite vpon his handes.) Beware that thou be not deceiued, & brought downe in thy simpleneſſe. Bee not to humble in thy wisedome: least when thou art brought lowe, thou be deceiued thorowe foolishnesse. If thou bee called of a mightie manne, absent thy selfe, so shal he call the to him the more ofte. Presse not thou vnto him, that thou be not shut out: but goe not thou farre of, least he forgette the. Withdraw not thy selfe from his speache, but beleue not his many wourdes. For with moche communication shal he tempte the, and (with a priuie mocke) shall he question the of thy secretes. The vnmercifull minde of his shal marke thy wourdes, he shall not spare to doo the hurte, and to putte the in prison. Beware and take good hede to thy selfe, for thou walkest in peril of thy ouerthrowing. Now when thou hearest his wourdes, make the as though thou wearest in a dreame, and wake vp. Loue God al thy life long, and call vpon him in thy neede. Euery beast loueth his like, C. euen so let euery manne loue his neighboure. All fleshe will resorte to their like, and euery manne wil kepe companie with soche as he is himselfe. Yet as the moulte agreeth with the lambe, so doeth the vngodlie with the righteous. * What felowshippe hath a politie 3. For. bk. c.

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and the poore agree together. The wilde Asse is the Lions praie in the wildernesse, euen so are poore menne the meate of the riche. Like as the proude hate not a wilde beaste but loue it, so doeth the riche abhorre the poore. If a riche man fall, his frendes set him vp again: but when the poore falleth, his acquaintaunce forsake him. If a riche manne fall into an error, he hath many helpers: he speaketh proude woordes, and yet men iustifie him. But if a poore manne goe wrong, he is punished: yea though he spake wiselie, yet can it haue no place: When the riche man speaketh, euery man holdeth his tongue: and loke what he saieth, thei praise it vnto the cloudes. But if the poore manne speake, thei saie: What felowe is this? and if he dooe amisse, thei shall destroie him. Riches are good vnto him that hath no sinne in his conscience, and pouertie is a wicked thing in the mouth of the vngodlie. The harte of a man chaungeth his countenaunce, whether it bee in good or euill. A cheareful countenaunce is a token of a good harte, for elles it is an harde thing to knowe the thoughte.

D.

¶ The. xiij. Chapitre.

She. vi. daie Patting. A. Eccl. xix. c. and. xxv. c. Iam. iij. a.

BLessed is the man * that hath not fallen with the woorde of his mouth, and is not pricked with the conscience of sinne. Happie is he that hath no heauinesse in his minde, & is not fallen from his hope. Pe becometh not a couetous manne and a nigarde to be riche: and what should a nigarde dooe with golde? He that withal his carefulnesse heapeth together vnrighteousnesse, gathereth for other folkes, & another man shal make good cheare with his goodes. He that is wicked vnto himselfe, how shoulde he bee good vnto other menne? How can he one haue any pleasure of his goodes? There is nothing woorse, then when one disauoweth himselfe, and this is a rewarde of his wickednesse. If he dooe any good, he dooeth it not knowing therof, & against his wil, & at the last he declareth his vngracious nesse. A nigarde hath a wicked eie he turneth awaie his face, and despiseth his owne soule. * A couetous mannes eie hath neuer enough in the portion of wickednesse, vntil the time that he withereawaie, & haue lost his owne soule. A wicked eie spareth bread, and there is scarcenesse vpon his table.

Prou. xxvij. c Eccl. i. a.

B.

My sonne dooe good to thy self of that thou hast and geue the Lorde his due offeringes. Remembre that death tarieth not, and how that the couenaunte of the graue is shewed vnto the, for the couenaunt of this worlde shall die the death. * Doe good vnto thy frende before thou die, and according to thy abilitie reache out thine hande, and geue vnto the poore. Pose not ditappointed of the good daie, and let not the portion of the good daie ouerpasse the.

Eccl. iij. a. Eccl. iij. b. Luke. xvi. b.

vnto other men? In the deuiding of the heritage geue, and take, and sanctifie thy soule. Woorke thou righteousnesse before thy death for in the hel there is no meate to finde. * All flesh shal fade awaie like grasse, & like a flourishing leafe in a greene tree. Some growe, some are cast doune, euen so is the generacion of al flesh & bloude: one cometh to an ende, an other is borne. All transitorie thinges shall faile at the last, & the woorker therof shal goe withal. Euery chosen woorke shalbe iustified, and he that medled withal, shall haue honoure therin. Blessed is the man that kepeth him in wisedome, & exerciseth him self in vnderstanding, and with discretion shal he thinke vpon the foreknowelege of God, whiche considereth the waies of wisedome, in his harte hath vnderstanding in her secretes, goeth after her (as one that seketh her out) and continueth in her waies. He loketh in at her windowes, & harkeneth at her doores. He taketh his rest beside her house, & fasteneth his stake in his walles. He shall pitche his tente nigh vnto her hand, & in his tente shal good thinges rest for euermore. He shal sette his children vnder her couering, and shal dwel vnder her braunches. Vnder her couering shal he be defended from the heate, and in her glorie shal he rest.

Ecclus. xl. a. i. Pet. i. d. James. i. b.

C.

¶ The. xv. Chapitre.

A. Euensong.

He that feareth God will dooe good, and whoso kepeth the lawe, shal obteine wisedome. As an honourable mother shall he mete him, & as a virgine shal she receiue him. With * the breade of life and vnderstanding shal she fede him, & geue him the water of wholsome wisedome to drinke. If he be constant in her, he shal not be moued: and if he holde himself fast by her, he shal not come to confusion. She shall bring him to honoure emong his neighbours, & in the middest of the congregacion shal she open his mouthe. With the spirite of wisedome and vnderstanding shal she fil him, & clothe him with the garmente of glorie. She shal heape the treasure of mirth and ioie vpon him, and geue him an euerlasting name to heritage. Foolish menne wil not take holde vpon her: but suche as haue vnderstanding will mete her. (Foolishe menne shal not see her) for she is farre from pride and deceipt. Men that goe about with lies, wil not remembre her: but menne of trueth shalbe founde in her, and shal prospere euen vnto the beholding of GOD. Praise is not semelie in the mouth of the vngodlie, for he is not sent of the Lorde. For of God cometh wisedome, and the praise shall stande by the wisedome of God, & shalbe plenteous in a faithful mouthe, and the Lorde shal geue her vnto him. Saie not thou: it is the Lordes faulte that I am gone by, for thou shalt not doo the thing that GOD hateth. Saie not thou: He hath caused me to goe

Math. iij. a. Ihon. iij. a.

B.

Gene.i.d. God hateth al abominacion of errour, & thei that feare God wil loue none soche.* GOD made man from the beginning, and lefte him in the hande of his counsail. He gaue his cō-
Jere.xxi.b. maūdemētes & preceptes, if thou wilt obserue the cōmaundementes, & kepe acceptable faithfulnesse for euer, thei shall preserue the. * He hath set water and fire before the, reache out thine hande vnto whiche thou wilt. Before man is lifes death, good & euil: loke what him liketh, shalbe geuen him. For the wisedome of God is greate and mightie in power, and beholdeth al men continuallie. The yies of the Lorde are vpon them that feare him, and he knoweth al the woorkes of man. He hath cōmaunded no manne to doo vngodlie, neither hath he geuen any man space to sinne.

The.vij.da. Sattin. ¶ The.xvi. Chapitre.

Delite not thou in the multitude of vngodlie children, and haue no pleasure in them if thei feare not God. Trust not thou to their life, and regarde not their labours: for one soonne that feareth GOD, is better, then a thousande vngodlie. And better is it for a man to die without children, then to leaue behinde him soche children as are vngodlie. For by one that hath vnderstanding, maie a whole citie be vpholden, but though the vngodlie bee many, yet shal it be wasted throughe the. Many soche thinges hath mine yie seen, & greater thinges then these haue I hearde with mine eares.* In the congregacion of the vngodlie
Eccl.xxi.b. B. Gene.vi.a. shal a fire burne, and emong vnfaithful people shal the wrath be kindled.* The olde Giaūtes obteined no grace for their sinnes, which were destroied, trusting to their owne strength
Gen.xix.c. (Neither spared he them (emong whom Lothe whiche was a* straunger) but smote them and abhorred them: because of the pride of their woordes. He hath no pitie vpon theim, but
Num.xiiij.c. and.xxvi.c. destroied al the people, that were so stoute in sinne.* And for so moche as he ouersawe not the fire hundreth thousande, that gathered themselues together in the hardnesse of their harte, it were maruel if one being hardnecked should be free.* For mercie & wrath is with
Eccle.v.a. him: he is bothe mightie to forgeue, and to powre out displeasure. Like as his mercie is greate, euen so is his punishemente also, he iudgeth a manne according to his woorkes. The vngodlie shal not escape in his spoile, & the long patience of him that sheweth mer-
C. cie, shal not hide behinde. Al mercie shal make place vnto euery man according to the woorthinesse of his woorkes, and after the vnderstanding of his pilgremage. Saie not thou: I wil hide my selfe from God, for who will thinke vpon me from aboue? I shall not bee knowen in so greate an heape of people, for what is my soulle emong so many creatures? Beholde, the heauen, yea, the heauen of heauens, the depe, the earth, and al that therein is,
shalbe moued at his presence, the mountaines, the hilles, and the foundacions of the yearth shal shake for feare, when God visiteth them. These thinges doeth no harte vnderstande, but he vnderstandeth euery harte, and who vnderstandeth his waies? No man seeth his stormes, and the moste parte of his woorkes are secrete. Who wil declare the woorkes of his righteousnesse? Or who shalbe able to abide them? For the couenaunte is farre from some, & tryng out of menne is in the ende. He
D. that is humble of harte, thinketh vpon soche thinges: but an vnwise and erroneous manne casteth his minde vnto foolishe thinges. ¶ My soonne, herken thou vnto me, and learne vnderstanding, and marke my woorkes with thine harte, I wil geue the a sure doctrine, & plainlie shall I instructe the (marke my woordes then in thine harte: for in righteousnesse of the spirite dooe I speake of the wonders that God hath shewed emōg his woorkes frō the beginning: And in the trueth doo I shew the knowelege of him) GOD hath sette his woorkes in good ordre from the beginning, & parte of them hath he sundred from the other. He hath garnished his woorkes frō euerlasting, & their beginninges according to their generacions. None of them hindreth another neither was any of them disobedient vnto his woordes. After this God loked vpō the earth & filled it with his goodnes. With all maner of liuing beastes hath he couered the ground, and thei shalbe tourned vnto earth again.

¶ The.xvij. Chapitre. E. Euentong.

GOD* shope man of the yearth, and made him after his owne Image, and tourned him vnto yearth again, and clothed him with his owne strengthe. He gaue him the nombre of daies, and certein time, yea, and gaue him power of the thinges that are vpon earth. He made al fleshe to stande in awe of him, so that he had the dominion of all beastes, & foules. Gen.i.d.
* He made out of him an helper like vnto himselfe, and gaue them discretion & tongue, yies and eares, and a harte to vnderstande, & filled them with instruction and vnderstanding. He created for the also the knowelege of the spirite, filled their hartes with vnderstanding, & shewed them good and euil. He sette his yie vpon their hartes, declaring vnto them his greate and noble woorkes: that thei shoulde praise his holie name together: reioice of his wounders, and be telling of his noble actes. Exo.xx.a.
*Beside this he gaue them instruction, and the Deut.iij.b.C
lawe of life for an heritage. He made an euer- ix.a.
lasting couenaunte with them, and shewed B.
theim his righteousnesse and iudgementes. Thei sawe his glorie with their yies, and their eares hearde the maiestie of his voice. And he said vnto them: Beware of al vnrighteous thinges. He gaue euery manne also a

their waies are euer before him, & are not hid from his yies. * He hath set a ruler vpon euery people, * but Israel is the Lordes portion. all their workes are as the Sunne in the sight of God, and his yies are alwaie loking vpon their waies. All their vnrighteousnesse are manifest vnto him, and all their wickednesses are open in his sighte. * The mercie that a manne weweth, is as it were a purse with him, & the grace that is geuen to a man perseuereth him as the apple of an yie. At the last shal he awake, and rewarde euery manne vpon his head, and shal tourne them together into the nethermoste partes of the earth. But * vnto them that will repente he hath geuen the waie of righteousnesse. As for soche as be weake, he coumforteth them, suffereth the, and sendeth them the portion of the veritie. Wherefore tourne then vnto the Lorde, forsake thy sinnes, make thy praier before the Lorde, doo the lesse offence, tourne agin vnto the Lorde, forsake thine vnrighteousnesse, be an vtter enemie to abomination, learne to knowe the righteousnesse & iudgementes of God, stande in the portion that is sette foorthe for the, & in the praier of the moste highe God. Woe in the portion of the hole worlde with soche as bee liuing and geue thankes vnto GOD. * Who wil praise the Lorde in the hel? Abide not thou in the errour of the vngodlie, but geue him thankes before death. As for the deade, thankfulnesse perisheth fro him as nothing. Geue thou thākes in thy life: yea, while thou art liuing, & whole shalt thou geue thankes, and praise God, and reioice in his mercie. O how greate is the louing kindnesse of the Lorde, and his mercifull goodnesse vnto soche as tourne vnto him? For all thinges maie not be in manne: and why? the soonne of man is not immortal, & he hath pleasure in the vanitie of wickednesse. What is more cleare then the Sunne? yet shall it faile. Or what is more wicked then the thing that flesshe and bloude hath imagined? and that same shalbe reproued. The Lorde saieth, the power of the high heauen, and al are but earth and ashes.

¶ The xviij. Chapitre.

He that liueth euermore, * made al thinges together. God onelie is righteous, & remaineth a vitorious King for euer. * Who shalbe able to expresse the woorkes of him? Who will seke out the grounde of his noble actes? Who shall declare the power of his greatnes? or who wil take vpon him to tel out his mercie? As for the wounderous woorkes of the Lorde, there maie nothing be taken fro the, nothing maie be put vnto the, neither maie the grounde of them be founde out. But when a manne hath doone his best, he must beginne again, & when he thinketh to be come to an end he must goe againe to his labour. What is or euill can he doo? * If the numbre of a mannes daies bee almost an hundred yeare, it is moche. Like as droppes of raine are vnto the Sea, and as a grauell stone is in comparison of the sand: * so are these fewe yeres to the daies of euerlasting. Therefore is the lord pacient with them, and powreth out his mercie vpon them. He sawe and perceiued the thoughtes and imaginacions of their harte, that thei were euil: therefore heaped he vp his mercifull goodnesse vnto them, & shewed them the waie of righteousnesse. The mercie that a manne hath, teacheth to his neighbour: but the mercie of God is vpon al flesshe. He chasteneth, he teacheth and nurtoureth: yea, euen as a shepeherde tourneth again his flocke, so dooeth he all theim that receiue chastening, nurtour, and doctrine. * Mercifull is he vnto theim, that stande in awe of his iudgementes. My sonne, when thou dooest good, make no grudging at it: and whatsoeuer thou geuest, speake no discōfortable woordes. Shal not the dewe coole the heate? Euen so is a woorde better then a gifte. * Is not a frendlie woorde a good honest gifte? But a gracious man geueth theim bothe. * A foole shall raise a man in the tethe, and that roughlie, & a gifte of the nigharde putteth out the yies. Get the righteousnesse before thou come to iudgemente. Learne before thou speake, & goe to phylike or euer thou bee sicke: * Examen & iudge thy selfe, before the iudgemente come, and so shalt thou finde grace in the sighte of God. Humble thy selfe before thou be sicke, & in time of thy disease shewe thy conuersacion. Lette not to praie alwaie, and stande not in feare to be reformed vnto death, for the rewarde of God endureth for euer. Before thou praiest prepare thy soulle, & be not as one that tempteth God. Thinke vpon the wrathful indignacion that shalbe at the ende, & the houre of vengeaunce, when he shal tourne awaie his face. * When thou hast enough remembre the time of hungre: & when thou art riche, thinke vpon the time of pouertie & scarcenes. From the morning vntill the euening the time is chaunged, & all soche thinges are sone dooen in the sight of God. A wise man feareth God in al thinges, and in the daies of trangressiō he kepeth himselfe from sinne. A discrete man hath pleasure in wisedome, and he that findeth her, maketh moche of her. They that haue had vnderstanding, haue dealt wiselie in woordes, haue vnderstande the truthe and righteousnesse: and haue sought out wise sentences and iudgementes. * Folowe not thy lustes, but tourne the from thine owne wille. For if thou geuest thy soulle her desires, it shall make thine enemies to laughe the to scorne. Take not thy pleasure in greate voluptuousnesse, and medle not to moche with-

Psal. cx. a. B.

Deut. iij. c. & v. f.

Eccl. xvij. b.

Math. xxv. c.

Ietes. iij. c. C.

Psal. lvi. a. Esa. xxxviij. d. D.

The. v. day Matting. a Gene. i. a.

* Psal. cv. a. Eccle. xlij. b.

2. Pet. iij. a.

M.

Esa. lxvi. a. E.

Prou. xv. a. & xxv. b. c.

Eccle. xli. b.

1. Cor. xi. c.

Luke. xvij. a. 1. Tess. v. c.

Eccle. xi. b. D.

Roma. vi. b. and. xij. c.

that thou hast wonne by aduauntage, lest thou fal into pouertie, & haue nothing in thy purse

¶ The. xix. Chapitre.

Euenlong. A. A labouryng man that is geuen vnto drounkennesse shal not be riche, and he that maketh not moche of small thinges, shall fall by

Gene. xix. g. Eccl. xxxi. a. little and little. Wine* and women* make wisemen rennagates, & put men of vnderstandyng to reproue, and he that compaineth adultrers shall become a wicked man. Mothes & wormes shall haue him to heritage, yea, he shalbe set vp to a great example, and his soulle shalbe

Iosue. xxij. e. rooted out of the numbre. He* that is hastie to geue credence is light minded, and doeth against himself. Whoso reioiseth in wickednes shalbe punished: he that hateth to be reformed, his life shalbee shortened, and he that abhorreth babling of wordes, quencheth wickednesse. He that offendeth against his awne soulle shall repent it: And he that reioiseth in

B. wickednesse, shalbe punished. Rehearse not a wicked and churlishe woorde twise, and thou shalt not be hindred. Shewe thy secretes nether to frend, nor foo, and if thou hast offended tell it not out. For he shall herken vnto thee & marke thee, and when he findeth opportunitie, he shal hate thee (& so shal he be alwaie about

Eccle. xxii. d. and. xxvj. e. thee. If* thou hast heard a woorde against thy neighbour, let it be dead within thee, & beshure thou shalt haue no harme therby. A foole trauaileth with a woorde, like as a woma that is peined with bearyng of a childe. Like as an arrowe shot in a dogges thigh, so is a woorde

Leuit. xix. d. Math. xviij. b. in a fooles harte. Tell* thy frende his fault least he be ignorannt, & saie: I haue not doen it, or if he haue spoken, that he do it nomore. Reproue thy neighboure that he kepe his tounge, and if he haue spoken, that he saie it nomore. Tell thy neighbour his fault, for oft

C. times an offence is made, & geue not credēce to euery woorde. A man fall-eth sometime with

Eccl. xiij. a. and. xxv. b. James. iij. c. his tounge, but not with his will. For* what is he, that hath not offended in his tounge? geue thy neighboure warnyng, before thou threaten him, and geue place vnto the lawe of the lorde. The feare of God is all wisedome and he that is a righteous ma, kepeth the law As for the doctrine of wickednesse, it is no wisedome and the prudence of sinners is no good vnderstādyng: it is but wickednesse and abhominacion, & blaspheming of wisedom. A

D. simple man of small vnderstandyng that feareth God, is better then one that hath moche wisedome, and transgresseth the lawe of the highest. A craftie subtle man can be wise: but he is vntrigh-teous, & with giftes he wrasteth the open and manifest lawe. A wicked man cā behaue himself humblie, and can ducke with his hed, & yet he is but a deceiuer within. He

Math. bi. b. hideth his face* and disguiseth it: and because he should not be knowen, he preuenteth thee. And though he be so weake that he can doo thee no harme, yet when he maie finde opportunitie, he shall doo some euill. A man maie bee knowen by his face, and one that hath vnderstandyng, maie bee perceiued by the looke of his countenaunce. A* mannes garment, laugh ter, and goyng, declareth what he is.

Eccle. xxi.

¶ The. xx. Chapitre.

The. xix. d. Mattins. A. Ec. xxxi. Some man* reproueth his neighbour oft times, but not in due season: Again, some man holdeth his tounge, and he is wise and discrete. It is moche better to geue warning and to reproue, then to beare euill will: for he that knowelegeth himself openly, shalbe preserued from hurte and destruction. Like as when a gelded man through desire and lust defileth a maiden: euen so is it with him that vseth violence, & vntrighteousnesse in the law. How good a thing is it, a man that is reproued to shewe openly his repentaunce, for so shalt thou escape wilfull sinne. Some man kepeth silence, and is found wise, but he that is not ashamed what he saieth, is hatefull. Some manne holdeth his tounge, because he hath not the vnderstandyng of the language, and some man kepeth silence, waityng a cōuenient time. A* wiseman will holde his toung

Eccle. xj. a. and. xxxij. a. till he se opportunitie, but a wanton and vndiscrete bodie shall regarde no time. He that vseth many woordes, shall hurt his awne soulle and he that taketh authoritie vpon him vnrighteously, shalbe hated. Some man hath oft times prosperitie in wicked thinges. Again, some man getteth moche, and hath harme and losse. There is some gifte, that is nothyng worthe. Again, there is some gift, whose reward is double. Some man getteth a fal for beyng to proude, and some cometh to worship from lowe estate. Some manne buieth moche for a litle price, and some must paie for it. bij

D. Eccl. bi. c folde. A* wise man with his woordes maketh himself to be loued, but the fauour of fooles, shalbe poured out. The gift of the vnwise shal dooe thee no good, for his eyes are bij. folde.

He shall geue litle, and saie he gaue moche: Eccl. xviij. c he openeth his mouthe & crieth out, as it were one that crieth out wine. To daie he lendeth, to morowe asketh he again, and so che a mā is to be hated. The foole saieth, I haue no frend I haue no thanke for all my good deedes: yea euen they that eate my bread, speake no good of me. O how ofte, and of how many shall he be laughed to scorne? he taketh a more perilous fall by suche woordes, then if he fell vpō the grounde: Euen so shall the falle of wicked menne come hastely. In the mouthe of him that is vntaught, are many inconuenient and vnmete woordes. A wise sentence shall not bee allowed at the mouth of the foole, for he speaketh not in due season. Some man sinneth not C. because he hath not where withall, and in his rest he shalbe stinged. Some mā there is that destroieth his awne soulle with shame, and for-

an vnwise bodies take it troieth he it, & with
accepting of persones shall he vndo himselfe.
Some mā promiseth his frend a gift for very
shame, & getteth an enemie of him for naught.
A lie is a wicked shame in a man, yet shall it be
euer in the mouthe of the vnwise. A theefe is
better then a man that is accustomed to lie,
but thei bothe shall haue destruccion to heri-
tage. The condicions of liers are vnhoneste, &
W. their shame is euer with thē. A wiseman shal
bring himselfe to honoure with his wordes,
ene. xli.f. and he that hath vnderstanding, shalbe set by
aniel. ij.g. emong greate men. He* that telleth his lande
Pro. xij.b. shall encrease his hepe of corne, he that wor-
b. xxix.a. keth righteousnesse shalbe exalted: & he that
pleaseth greate men shall escape moche euill.
ccl. xxij.a. Rewardes* and giftes blinde the iyes of the
eut. xvj. b. wise, and make him dombe, that he cannot tell
Eccle. xli.f. men their faultes. Wisedome* that is hid, and
treasure that is hoorded vp, what profite is in
thē bothe? better is he that kepeth his igno-
raunce secrete, then a manne that hideth his
wisedome. ¶ The. xxi. Chapiter.

uensong. ij. MY sonne if thou hast sinned, doe it no
ccle. b.a. more: but praie for thy fore sinnes that
.e. and. xij.a thei maie bee forgeuen thee. Flie from sinne,
al xli.a. euen as from a serpente: For if thou comest
uke. xb.c. to nigh her, she will bite the. The tethe therof
are as the tethe of a Lion, to slea the soulles
of men. The wickednesse of mā is as a sharpe
ij. edged sweard, whiche maketh soche woun-
des that thei cannot bee healed. Strife and
wrongeous dealyng shall waste awaie a man-
nes goodes, and through pride a riche house
shalbe brought to naught, so the riches of the
rod iij. b. proude shalbe rooted out. The* praier of the
b. xxij.c. poore goeth out of the mouth, and cometh vnto
the eares of god, & his vengeaūce (or wrence)
shall come, and that hastely. Whoso hateth to
be reformed, it is a token of an vngodlie per-
sone, but he that feareth god, will remēbre him
selfe. A mightie man is knowen afore by his
tongue, but he that hath vnderstandyng, per-
W. ceiueth that he shall haue a fall. Whoso buil-
deth his house with other menes coste, is like
ccle. xbi.a. one that gathereth stones in winter. The* cō-
gregacion of the vngodlie is like stubble ga-
thered together, their ende is a flambe of fire.
The waie of the vngodlie is set with stones
but in their ende is hell, darkenesse, & peines.
He that kepeth the lawe, wil hold fast the vn-
derstandyng therof: and the ende of the feare
of God is wisedome and vnderstandyng. He
that is not wise, will not bee taught in good,
but the vnwise man aboundeth in wickednesse,
and where bitternesse is, there is no vnderstā-
dyng. The knowelege of the wise shall flowe
like water that renneth ouer, and his counsail
C. is like a fountain of life. The harte of a foole
is like a broken vessell, he can kepe no wisedō.
When a man of vnderstandyng heareth a wise
worde, he shall cōmende it, and make moche of
it. But if a voluptuous man heare it, he shall
haue no pleasure therin, but cast it behinde his
backe. The talkyng of a foole is like an heuie
burthen by the waie, but to heare a wisemanne
speake, it is a pleasure. Where a doubte is in
the congregacion, it is asked at the mouthe of
the wise, & thei shal ponder his wordes in their
hartes. Like as is a house that is destroied,
euen so is wisedome vnto a foole. As for the
knowelege of the vnwise, it is but darke wor-
des. Doctrine is vnto him that hath no vnder-
standyng, euen as fetters about his fete, and
like manicles vpon his right hande. A* foole Eccle. xix.b.
lifteth vp his voice with laughter, but a wise
man shall scarce laugh secretly. Learnyng is
vnto a wise mā a iewel of gold, & like an arme-
let vpon his righte arme. A foolishe mannes
fote is sone in his neighbours house, but one
that hath experience, shalbee ashamed at the
persone of the mightie. A foole will pepe in at
the windowe into the house, but he that is
well nurtered, will stande without. A foolishe W.
man standeth harkenyng at the doore, but he
that is wise wilbe ashamed. The lippes of the
vnwise wil be telling foolishe thinges, but the
wordes of soche as haue vnderstandyng, shal-
be waighed in the balaūce. The hart of fooles
is in their mouthe, but the mouthe of the wise
is in their harte. When the vngodlie curseth
the blasphemer he curseth his awne soule. A Leuit. xix.b.
priuie accuser of other mē shal defile his awne
soulle, and be hated of euery man: but he that
kepeth his toungue and is secrete, shal come
to honour. ¶ The xxij. Chapiter.

A Slothfull bodie is moulded of a stone of The. v. daie.
clay, and euery man will speake to his di- A. Mattins.
shaise. A slothfull bodie is made of the dounge
of oxen, and euery one that toucheth him must
washe his handes again. A misgurtered sonne
is the dishonor of the father. A foolishe daugh
ter shalbe litle regarded. A wise daughter is
an heritage vnto her housbande: but she that
cometh to dishonestie, bringeth her father in
heuinesse. A daughter that is past shame, dis-
honoureth bothe her father and her housbande,
the vngodlie shall regarde her, but thei bothe
shal despise her. The plaiyng of muske is not
mete where heuinesse is, euen so is the correc-
cion and doctrine of wisedome euer vnpleasant
vnto fooles. Who so teacheth a fole, is euē as B.
one that gleweth a potsherde together: as one
that telleth a tale to him that heareth him not
and as one that raiseth a man out of an heuie
slepe. Who so telleth a foole of wisedō, is euē
as a mā, which speaketh to one that is a slepe
When he hath told his tale, he saieth: what is
the matier? When one dieth, lamentacions is
made for him, because the light faileth him: e-
uen so let men mourne ouer a foole: for he wā-
teth vnderstandyng. Make but litle weepyng
because of the dead: for he is come to rest, but
the life of the foole is worse then the death.

Seuen daies doe men mourne for him that is dead, but the lamentacion ouer the vnwise and vngodlie should endure all the daies of their life. Walke not mothe with a foole, and goe not with him that hath no vnderstanding. Beware of him least it tourne thee to trauail, and thou shalt not be defiled with his sinne. Departt frō him, and thou shalt finde rest, and shalt not be drawen backe into his foolishenesse. What is heuier then lead? And what should a foole be called els but lead? Sande, salt, and a lumpe of iron is easier to beare, then an vnwise, foolishe, and vngodlie man. Like as the bande of woodde bounde together in the foundacion of the house cannot be lowsed, euen so is it with the harte that is stablished in the thought of counsaill. The thought of the wise shall neither feare, nor be offended at any time. Like as a faire plastred wall in a winter house, and an high buildyng, maie not abide the winde and storme: euen so is a fooles harte afraied in his imaginacio, he feareth at euery thing, and cannot endure. (A waueryng hart in the imaginacion of a foole will not stand euer in awe but he that abideth in the commaundementes of God, will alwaie feare. He that nippeth a mannes eye bringeth sorowe to the teares, and he that pricketh the harte, bringeth sorowe to the meanyng and thought. Who so casteth a stone at the birdes, fraieth them awaie: and he that blasphemeth his frende, breaketh the friendshippe, though thou drawest a swearde at thy frende, yet despaire not, for thou maiest come again to thy frende. If he speake sowerly, feare not, for ye maie bee agreed together again, excepte it be that thou blaspheme him, disdain him, open his secretes & wounde him traiterously, for all soche thinges shall driue awaie a frende. Bee faithfull vnto thy neighboure in his powertie, that thou maiest reioise with him also in his prosperitie. Abide stedfast vnto him in the time of his trouble, that thou maiest be heire with him in his heritage. Like as the vapour & smoke goeth out at the ouen before the fire, euen so euill woordes, rebukes and threatenynges go before bluttedyng. Be not ashamed to defende thy frende: as for me, I will not hide my face from him, though he would do me harme. Whosoeuer heareth it shal beware of him. Who* shal set a watche before my mouthe, and a sure seale vpon my lippes, that I fal not with them, and that my tounge destroie me not?

The. xxiij. Chapiter.

O Lorde, father and gouernour of my life, leaue me not in their imaginacion and counsaill. Oh let me not fal in soche reproche. Who wil kepe my thought with the scourge, and the doctrine of wisedome in my harte? That he spare not mine ignorance, that I fall not with theim, least mine ignorances encrease, that mine offences bee not many in number, and that my sinnes exceade not, least I fall before mine enemies, and to my aduersaries reioise. O lorde, thou father and God of my life, leaue me not in their imaginacion. O let me not haue a proude looke, but tourne awaie all voluptuousnesse from me. Take from me the lustes of the bodie, let not the desires of vncleannesse take hold vpon me, and geue me not ouer into an vnshamefast and obstinate minde. Heare me (O ye children) I will geue you a doctrine, how you shal order your mouth who so kepeth it, shall not perishe throughe his lippes, nor be hurt throughe wicked woordes, as for the sinner, he shalbe taken in his awne banitie: He that is proude and cursed, shall fall therein. Let not thy mouthe bee accustomed with swearyng, for in it are many falles. Let not the namyng of God be continually in thy mouthe: (and medle not with the names of saintes, for thou shalt not be excused of theim) for like as a seruaunt which is oft punished cannot be without some sore, euen so what so euer he bee that sweareth and nameth God, shall not bee cleane pourged from sinne: a man that vseth moche swearyng, shalbe filled with wickednesse, and the plague shal neuer goe from his house. If he beguile his brother, his fault shalbe vpō him, if he knowelege not his sinne, he maketh a double offence and if he sweare in vain, he shall not be founde righteous: for his house shalbee full of plagues. * The woordes of the swearer bringeth death. God graunt that it be not found in the house of Iacob. But thei that feare God, shewe all soche, and lie not welteryng in sin. Vse not thy mouth to vnhonest and filthy talkyng, for it is the woorde of sinne. Remembre thy father and thy mother, when thou art set emong greate men: least God forget thee in their sighte, and least thou dotyng in thy custome suffre rebuke, & wishe not to haue been borne, and so curse the daie of thy natiuitie. * The man that is accustomed with the woordes of blaspheme, will neuer be reformed al the daies of his life. To sin twise is to moche but the third bringeth wrathe & destruccion. An hote stomache cannot be quenched: (euen like as burnyng fire) til it haue swalowed vp some thing: euē so an vnchast man hath no rest in his flesh, till he haue kindled a fire. A dreed is swete to an whoremonger, he will not leaue of till he haue his purpose. A man that breaketh wedlocke, and regardeth not his soulle, but saith: I saw, who seeth me? I am cōpassed about with darkenesse the walles couer me, no bodie seeth me: whom nede I to feare? The highest will not remembre my sinnes. He vnderstandeth not that his eyes se all thinges, for all soche feare of men driueth awaie the feare of God frō him: for he feareth onely the eyes of me, and considereth not that the eyes of the lorde are cleerer then the sunne, beholdyng all the waies of men and the secrete of

Ecclus. xxij. a.

Psal. xci. a. not

Euensong. A.

B.

Exod. xx. b. Eccl. xxvij. Math. v. d.

not

C. Leuit. xviij.

Ephe. v. a.

1. Meg. xvi. b.

D.

Esai. xxix. a.

the depe, and lokyng euen to mēnes hartes in
secrete places? The lorde god knewe al thin-
ges, or euer they were made, and after they be
brought to passe also, he loketh vpō them al.
Ecclus. xx.b. They became* mās thalbee openly punished in the
Deut. xxv.b. streetes of the citie: and thalbe chased abrode
like a yong horse toale: and whē he thinketh
least vpon it, he thalbe taken. Thus thal he be
put to shame of euery man, because he would
not vnderstōde the feare of the lorde. And thus
shall it go also with euery wife, that leaueth
Prod. xx.c. her housbande, and getteth enheritaunce by a
straunge mariage. First* she hath been vnfaith
full vnto the lawe of the highest. Secondly,
E. she hath forsaken her awne housband. Third
ly, she hath plaied the whore in aduoutrie, and
gotten her children by another man. She thal
be brought out of the congregacion, and her
children shalbe loked vpon. Her children thal
not take roote, and as for fruite, her braun-
ches shall bring forthe none. A shamefull re-
port thal she leaue behinde her, and her dis-
honour thal not be put out. And they that remain
shall knowe, that there is nothing better then
the feare of God: and that there is nothing
sweter, then to take hede vnto the commaun-
dementes of the lorde. A greate worshipe is it
to folowe the lorde, for long life shalbe recei-
ued of him.

The.xxiiij. Chapitre.

Wisedom shall praise her self, and be ho-
noured in god, and reioyse in the middest
of his people: in the congregacions of the
highest shall she open her mouthe, & triumphe
in the beholdyng of his power: in the middest
of her people shall she be exalted and wonde-
red at in the holisulnesse. In the multitude of
the chosen she shalbe commended, and emong
folche as be blessed she shalbe praised, & shall
saie: I am come out of the mouth of the high-
est, first borne before all creatures. I caused
the light that faileth not, to arise in the hea-
uen, and couered all the yearth as a cloude.
My dwellyng is aboue in the heigth, and my
seate is in the piller of the cloude. I my self
alone haue gone rounde aboute the compasse
of heauen, and pearsed the ground of the depe
I haue walked in the floudes of the sea, and
haue stande in all landes: my dominion is in
euery people, and in euery nacion, and with my
power haue I troden doune the hartes of all,
both high and lowe. In al these thinges al-
so I sought rest, and a dwellyng in some en-
heritaunce. So the creatour of all thinges
gaue me commaundement: and he that made me
appointed me a Tabernacle, and saied vnto
me: let thy dwellyng be in Iacob, and thine en-
heritaunce in Israel, and roote thy self emōg
Ecclus. xxiij.c. my chosen. I* was created from the begin-
Exo. xxxi.a. nyng, and before the worlde, and shal not leaue
of vnto the worlde to come. In* the holie ha-
Psal. cxxxij.a bitacle haue I serued before him, and so was
I stablished in Sion. In* the holie citie rested
I in like maner: & in Ierusalē was my power:
I toke roote in an honourable people, euen in
the porcion of the lorde, and in his heritage, &
kept me in the fulnesse of the sainctes. I am set
vp an high like a Cedre vpon Libanus, & as
a Cipres tree, vpon the mount Hermon. I am
exalted like a Palme tree in Cades, and as a
rose plant in Iericho. As a faire oliue tree in
the fielde, and am exalted like as a Plantaine
tree by the water side. I haue geue a smell in
the stretes, as the Cinamon and Balme, that
hath so good a sauour, yea, a swete odour haue
I gouen as it wer Myrre of the best. I haue
made my dwellynges to smell as it were of C.
Roten, Galbanum, of Cloues, and Incense,
and as Libanus when it is not hewen doune
and mine odur is as the pure Balme. As the
Terebinte haue I stretched out my braun-
ches, and my braunches are the braunches
of honour and louyng sauoure. As* the vine Ihon. xv.a.
haue I brought forthe fruite of a swete sauour
and my floures are the fruite of honour and
richesse. I am the mother of beautie, of loue,
of feare, of knowlege, and of holie hope. * In Ihon. xiiij.a.
me is all grace of life and trueth. In me is
al hope of life and vertue. O come vnto me al
ye that be desirous of me, and fill your selues
with my fruites: for my spirite is swete then
honie, and so is mine enheritaunce more then
the honie combe: the remembraunce of me en-
dureth for euermore. They that eate me, shall
haue the more hunger, and they that drinke me
shall thirst the more. Who so harkeneth vnto
me shall not come to confusion, and they that
worke in me, shall not offend. They that make Mat
me to be knowē, shall haue euerlastyng life.
All these thinges are the boke of life, the co-
uenaunt of the highest, and the knowlege of
the truth. Moses* commaunded the law in the Exod. xx.a.
preceptes of righteousnesse, for an heritage and. xxiij.a.
vnto the house of Iacob, and committed the
promises vnto Israell. * Out of Dauid his Psa. cxxxi.b.
seruaūt he ordeined & raised vp a mosse migh- Acts. xx.d.
tie king, sittyng in the seate of honour for e-
uermore. This* filleth with wisedome like as Deut. iiij.e.
the flood of Phison, and as the flood of Ti- and. xxix.b.
gris, when the newe fruites are growyng.
* This bringeth a plenteous vnderstandyng D.
like Euphrates: and filleth it vp, as Iordain Iosue. iij.c.
in the time of haruest. This maketh nurture
to breake forthe as the light, and as the wa-
ter Gihon in the haruest. The first hath not
knowen her perfectly, no more shall the laste
sese out the ground of her. For her thought
is fuller then the sea, & her counsaill is pro-
founder then the great depe. I wisedome haue
cast out floudes. I am as a great waterbroke
out of the riuer. I am as the riuer Noxi, and
as a water conduite I am come out of the
garden of pleasure. I saied, I will water the
garden of my young plantes, and fill the fruite
of my birthe: so my water brooke became ex-

ceding great, and my water approched vnto the sea. For I make doctrine to be vnto all me, as light as the faire morning, and I shal make it to bee euer the clerer. I wil pearce through all the lower partes of the earth/I will looke vpon all soche as bee a slepe, and lighten all them that put their truste in the lorde. I shall yeat poure out doctrine, like as prophetie, and leaue it vnto soche, as seeke after wisedome, and their generations shal I neuer faile, vnto the holie euerlasting world.

Ecclesiasti. xxxiii. *Beholde how that I haue not laboured for my selfe onely, but for all them that seke after the truethe.

¶ The. xxv. Chapitre

Three thinges there are, that my spirite reioyceth, which be also allowed before God, and men. *The vnitie of brethren, *the loue of neighboures *a man and wife that agree well together. Three thinges there be which be my soule hateth, and I vtterlie abhorre the life of them. A poore man that is proude A riche man that is a lier, *and an olde bodie that doteth, and is vnchast. Yf thou hast gathered nothing in thy youth, what wilte thou finde then in thine age. Oh how pleasaunte a thing it is, when grateheaded menne are discrete, & when the eldres can geue good counsail. O how comely a thing is wisedome vnto aged men: yea, vnderstanding, and counsail is a glorious thing. The croune of olde men is to haue moche experience, and the feare of God is their worship. There be .ix. thinges which I haue iudged in my harte to be happie, and the tenth wil I tell foorth vnto men with my tounge. A man that (while he liueth) hath ioie of his children, and seeth the fal of his enemies. Well is him that dwelleth with an housewife of vnderstanding, *and that hath not fallen with his tounge, and that hath not been faine to serue soche as are vnmeete for him. Well is him that findeth a faithful frend and well is him which talketh of Wisedome to an eare that heareth him. Oh how greate is her that findeth wisedome, and knowlege? Yet is he not aboue him that feareth the lord. The feare of God hath sette it self aboue all thinges. Blessed is the man vnto whom it is graunted to haue the feare of GOD. Vnto whom shall he be likened, that kepeth it fast? The feare of God is the beginning of his loue, and the beginning of faith is to cleaue fast vnto it. The heauinesse of the hart is al the punishment, and the wickednesse of a woman goeth aboue all. All punishments plagues & nothing in comparison of the plage of the harte, euen so, all wickednesse is nothing to the wickednesse of a woman. Whatsoeuer happeneth vnto a man is nothing in comparison of it, that his enil will is to do vnto him and all vengeaunce is nothing to the vengeaunce of a woman. Yf a woman get the maistry, then is she contrarie to her husbande A wicked wife maketh a sorie harte, an heauy countenaunce, and a dead wounde. *(Weake handes and feble knees is a woman that her husbande is not the better for.) Of the woman came the beginning of sinne, and through her we all are dead. Geue thy water no passage, no not a litle, neither geue a wicked woman her wil. Yf she walke not after thy hande, she shall confounde the in the sight of thine enemies. Cut her of then from thy flesh, that she doe not alwaie abuse the.

¶ The. xxvi. Chapitre.

Happie is the manne that hath a vertrous wife, for the numbre of his yeres shalbe double. An honeste woman maketh her housbande a ioyfull man, and he shal fill the yeares of his life in peace. A vertrous woman is a noble gifte which shalbe geuen for a good porcion vnto soche as feare God. Whether a man be riche, or poore, he maie euer haue a mery hart, and a cherful countenaunce. Ther be thre thinges that my hart feareth, and my face is afraied of the fourth. Treason in a citie, a seditious people, and noisome tōges, all these are heauier then deathe. But when one is iealous ouer his wife, it bringeth pein and sorowe vnto the hart. A woman that letteth out all thinges, is a scourge of the tōg. When one hath an ciuill wife, it is as when an vnlike paire of Oxen must drawe together: he that getteth her getteth a Scorpione. A dronken woman is a greate plague, for she cannot couer her owne shame. The whoredom of a woman may be knowen in the pride of her eies, and eielides. Yf thy Daughter be not shamefast, holde her straitely, least she abuse her selfe through ouermoche libertie. Beware of all the dishonesty of her eies: and maruile not if she vse against the. Like as one that goeth by the waie, and is thirstie, so shal she open her mouth, and drinke of eue-

C. Prou. xxx. I loathe wife of a woman

D. Eccl. xlii. b. ii Reg. xi. and. xii. a.

Gene iii. c i. Timoth. v.

The. xx. dai Matthæ. x. y. a. as a fow woman

Iudic. xvii

D. Eccle. xlii

hedge that ther sit doune, & opē her mouth to
all euery newe & louing wife: for with the
husbande, & teeth his bones with her wise-
dome. A woman of stowe wordes is a gifte of
god, & to al wel nurtured mindes may nothing
be compared. An honest, and mannerly woman
is a gift aboue other gifte, and there is no
weight to be compared vnto a minde that cā
rule himselfe. Like as the sunne when it ari-
seth is an ornament in the high heauen of the
lord, so is a vertuous wife, the beautie of al
her house. Like as the cleare light is vpō the
holy candlestickes, so is the beauty of the face
vpō an honest body. Like as the golden pil-
lers are vpon the sockettes of siluer: so are
the faire leggues vpon a woman that hath a
costāt mind. Perpetual are the foundacions
that be laid vpō an hole stonie rocke: so are
the cōmaundementes of god, vpō the hart of
an holy woman. There be two thinges whi-
che greue my parte, and in the third is a dis-
pleasor come vpō me. When an expert man of
warr suffereth scarsenes & powerty. When men
of vnderstanding, & wisedome are not set by.
And when one repenteth from righteousnesse
vnto sinne. Whoso doeth suche, the lord hath
prepared him vnto the swearde. There be. v.
maner of thinges, which me thinke to be herd
and perilous. A merchant cannot lightly kepe
him from wrong, neither a taurner himselfe
from sinne.

The. xxvj. Chapiter.

BEcause of powertie haue many one offe-
ded: & he that seketh to be riche, tourneth
his yies aside. Like as a nayle in the wal stic-
keth fast betwene. ij. stones, euen so doth sin
sticke betwixt the buier, and the seller. Yf he
hold him not diligently in the feare of the lord
his house shal sone be ouerthrowen. Like as
when one sifteth, the filthinesse remaineth in
the siue. So remaineth there some vncleane
thing in the thought of man. The ouen prou-
eth the potters vessel: so doeth temptacio of
trouble, trie righteous men. & The tre of the
feld is knowē by his fruite, so is the thought
of mans hert knowen by his wordes. Praise
no man except thou haue heard him, for a mā
is knowen by his wordes. Yf thou folowest
righteousnes, thou shalt get her, & put her vpō
the as a faire garment. And thou shalt dwell
with her, and she shal defende the for euer, and
in the daie of knowlege shalt thou finde cer-
tayntes. The birdes resort vnto their like: so
doeth the trueth turne vnto them that be oc-
cupied with it. The lion waiteth the praie,
so doeth the sinner lurke vpon the workers
of wickednesse. The talking of him that fea-
reth God, is nothing but wisedome: as for a
fole he chaungeth as the mone. Yf thou be a-
mong the vndiscrete, kepe thy wordes vntil a
e conuenient time, but emong suche as be wise

abhominacion, and their spouse is dissolute-
nesse, and wilfulnesse. * Worde sweet-
inge maketh the heare to stande vppe: And
to sitte with suche stoppeth the eares. The
strife of the proude is bloudsheading, & their
blaspheminge is peany to heare. † Whoso dis-
couereth secretes, leeseth his credence, and
findeth no friend after his wil. Loue thy frēd
and binde thy selfe in faithfulnes with him, but
if thou bewraiest his secretes, thou shalt not
get him againe. For like as the man is that
destroieth his enemy, so is he also that dea-
leth falsly in the friendship of his neighbour.
Like as one that letteth a birde go out of his
hande, cannot take her againe, euen so thou,
if thou geue ouer thy frend, thou canst not get
him again. Yea, thou canst not come by him:
for he is to far of. He is vnto the as a Roo,
escaped out of the snare, for his soul is wou-
nded. As for wordes thei maie be bound by a-
gaine, and an euel worde maie be reconciled
but whoso bewraieth the secretes of a frend:
there is nomore hope to be had vnto him. The
that winketh with the yies, imagineth some
euell, and no man shal take him from it. When
thou art present he shall highly cōmende, and
praise thy wordes: but at the last he shal turne
his tale, and slaunder thy saiyng. Many thin-
ges haue I hated, but nothing so euil, for
the lord himself also abhorreth suche a one. Who
so casteth a stone on hie, it shal fal vpon his
owne head, and bee that smiteth with guile,
woundeth himself, whoso diggeth a pit shal fal
therin, & he that laith a stone in his neibours
way, shal stumble theron, and bee that laieth a
snare for another, shalbe taken in it himself.
Whoso geueth a wicked noticome counsail, it
shall come vpon himself, & he shall not knowe
from whence. The proude blaspheme, and are
scorneful, but vengeance lurketh for them as a
Lio. Thei that reioice at the fal of the righte-
ous, shalbe taken in the snare: anguish of hert
shal consume them before thei die. Angre and
rigorousnes are. ij. abominable thinges, and
the vngodly hath them bothe vpon him.

The. xxvij. Chapiter.

He that seketh vengeaunce shal find ven-
geaunce of the Lorde, which shal surely
kepe him his sinnes. * Forgeue thy neigh-
bour the hurt that he hath doen vnto the, and
so shall thy sinnes be forgeuen the also, yf
thou praiest. A manne that beareth hatred a-
gainst another, how dar he desire forgeuenes
of God. He that sheweth no mercy to a manne
which is like himself, how dare he aske for-
geuenes of his sinnes? Yf he that is but flesh
beareth hatred & kepe it, who wil entreat for
his sinnes. Remēbre thend, and let enemitie
passe, whiche seketh death, & destruction, and
abide thou in the cōmaundmētes. Remēbre
the cōmaundmētes, so shalt thou not be rigo-
rous ouer thy neighbor. Remēbre vpō the co-

Eccl. xxx.

ec. xix. b xly. a

Prou. ix. b

Exod. xxi. b

Esther. vi. b
Psal. vij. b.
Prou. xxvi.
Eccles. x. a.

The. xix. daie Mattins. ij
* De. xxxii. a
Rom. xij.
† Math. v. b. vi. b. xvij. b.

Tanti. v. d.

Ecclesiast. ij.

Sap. ix. a.
1. De. ix b
Math. vj. b.

uenaunt of the highest, & forgeue thy neighbor ignorannce. * Beware of strife, & thou shalte make thy sinnes fewer. For an angrie manne kindleth variaunce, and the vngodlye disquieteth frendes, & putteth discord emong theim that be at peace. * The more wooode there is, the greater is the fire: and the migh tier the men be, the greater is the wrath, and the loger the strife endureth, the more it burneth. An hasty brawlyng kindleth a fire, & an hasty strife weadeth blood. A tonng also that beareth false witnesse bringeth death. If thou blowe vpon the sparke, it shal burne. If thou spit vpon it, it shall go furth, and both these out of the mouth. * The slaunderer, and doble tongued is curssed, for many one that be frendes, setteth he at variannce. The third tong hath disquieted many one, and driuen thē frō one lande to another. Strong cities of the richest hath it broken doune, and ouerthrowne the houses of great men. The strength of the people hath it brought doune, & den the decay of mighty nations. The third tong hath cast out many an honest woman, & robbed them of their labours. Who so herkeneth vnto tonche shall neuer finde rest, and neuer dwel safely. The stroke of the rod maketh elders, but the stroke of the tong, smiteth the bones in sonder. There bee many that haue perished with the swearde, but many mo through the toung. Wel is him that is kept from an euill toung, & cometh not in thangre therof, which drawe not the yoke of tonche, and is not bounde in the bandes of it. For the yoke therof is of yron, and the bande of it of stele. The death therof, is a very euil death. Hel were better for one then tonche a toung. But the fire of it may not oppresse them that feare God, & the flambe therof may not burne them. Sonche as forsake the Lorde, shal fal therin, and it shall burne them, and no man shalbe able to quench it. It shal fall vpon them as a Lion, & deuour thē as a leoparde. Thou hedgest thy goodes with thornes: why wel thou not rather make wayes, & barres for thy mouth* Thou weiest thy gold, & siluer, why doest thou not waie the wordes also vpon the balance? Beware that thou slide not in thy toung, and so fall before thine enemies that lare waite for the, and thy fal be incurable, euen vnto death.

Eccl.xxiij.a

B.

Prou.xxvi.a

Eccls.xxi.d.

C.

The.xxix. Chapitre.

Who so wil shewe mercie, lette him lende vnto his neighbor: and he that is able let him kepe the commaundemente. Lende vnto thy neighbor in time of his nede, & paie thou thy neighbor again in due season. Kepe thy woorde, and deale faithfully with him, & thou shalt alwaie finde the thing that is necessary for the. There haue been many that when a thing was lent them, reckened it to be founde and made theim straunge, and labour, that had ben beloged them. While they receiue any thyng, they kisse the handes of tonche as geue them, for their neighbours good: but humble their voice. But when they woulde paye againe they kepe it backe, and geue euill wordes, and make many excuses by reason of the time, and though he be liable, yet geueth he fearce the halfe againe, & reckeneth the other to be lost: and if he with holde not his money, yet hath he an enemy of him, & that vnderserued. He paieth him with cursing and rebuke, and geueth him euel wordes for his good dede. There be many one whiche are not glad for to lend, not because of euil, but they fear to lese the thing they lende. Yeat haue thou pacience with the simple, & withold not mercie from him: helpe the poore for the cōmaundementes sake, and let not him go emptie from the, because of his necessitie. Lese thy Money for thy brother, and neighbours sake, and bury it not vnder a stone, where it rusteth, and corrupteth. * Gather thy treasure after the commaundemente of the highest, and so shall it bring the more profite then Golde.

Eccls.xxix.a

Deuteron.xv.a

Luke.vi.d.

* Laie vp thy almose in the hand of the poore, and it shall kepe the from al euel. * A mannes almose is at it were a purse with him, & shall kepe a mannes fauoure as the apple of an eie: and afterward shal it arise, and paie euery mā his rewarde vpon his head. It shal fight for the against thine enemies, better then the shild of a giaunt, or speare of the mightie. A good honest man is suretie for his neighbour, but a wicked person letteth him come to shame. Forget not the frendship of a suretie, for hee hath geuen his soule for the. The vngodlie despise the good dede of his suretie, and the vnthankeful and ignorannt leaueth his suretie in daunger. Some man promiseth for his neighbor, and when he hath lost his honestie, he shal forsake him. Suretiship hath destroied many a riche man, and remoued thē as the waues in the sea. Mighty people hath it driuen awaie, & caused thē to wander in straūge countries. An vngodly man transgressing the commaundement of the Lorde, shall fall into an euil Suretishippe: and though he force himself to get out, yet shal he fal into the iudgement. Help thy neighbor out after thy power, and beware, that thou thy self fall not in tonche debte. The chiefe thing that kepeth in thy life, is water, and breadde, clothing, and lodging to couer thy shame. Better it is to haue a poore liuing in a manner owne house, then delicate fare emong the straunge. * Be it litle or much that thou hast, hold the content with al, & thou shalt not be blamed as a vagabōd for a miserable life is it to go frō house to house: where a man is free made, he dare not open his mouthe. Though one be lodged and haue meate, and drinke, yeat shall hee bee taken as vnwoorthye, and beare many bitter roughe woordes, namely thus. Goe

Psal xxxvij.b

1.Timoth.vi.b

Hebreo.xiij.a

Ecclus.xxix.a

B.

Matth.vi.e.

Luke,xij.d.

1.Timo.v.b.

* To.iiij.b

Da.iiij.d

Luke.xij.e.

Actes.x.a.

thy wife thou straunger, and prepare a table for thy self, and fede me also of that thou hast. Make thou straunger (so that he regarded his honour no more) my brother cometh into my house, & so he telleth him the necessitie of his house. These things are heauy to a man that hath vnderstanding: namely, the forbidding of the house, and that the lender calleth him in the teethe. ¶ The. xxx. Chapitre.

WHoso loueth his childe * holdeth hym still vnder correction that hee may haue ioie of him afterward, & that he grope not at ther his neighbours doores. * He that teacheth his sonne shal haue ioye in him, & nede not to be ashamed of him emong his acquaintaunce. Whoso enfourmeth, & teacheth his sone, greueth the enemy, & before his frendes he maie haue ioie of him. Though the father die, yeat is he, as though he were not dead, for he hath left one behinde him that is like him. In his life he sawe him, and had ioie in hym, and was not sory in his death, neither was he ashamed before the enemies. For he left behinde him an auenger against his enemies, and a good doer vnto the frendes. For the life of child is he shall binde the wounds together, and hys hert is greued at euery cry. An vntamed horse will be harde, and a wanton childe wilbe wilfull. * If thou bring vp thy sonne delicatly, he shal make the afraied: and if thou play with him, he shall bring the to heauinesse. Laughe not with him, least thou weepe with him also and least thy teethe be set on edge at the laste. * Geue him no libertie in his youthe, and excuse not his folie. Bowe downe his necke while he is young, bitte him vpon the sides, while he is yet but a childe, lest he wax stubburne, & geue no more force of the, & so shalt thou haue heauines of soul. Teache thy child and be diligent therin, least it be to thy shame.

Better is the poore being hole, and strong, then a man to be riche, not hauing his helth. Helth & welfare is aboue al golde, & a whole bodie aboue al treasure: there is no riches aboue a sound body, & no ioy aboue the ioie of the hart. Death is better then a wretched life, and eternal rest is better then a continuall sickenes. The good thinges that are putte in a clase mouth, are like as when meate is laied vpon the graue. What good doeth the offring vnto an idoll? For hee can neither eate, taste, nor smell: Euen so is he that is chased of the lord & beareth the rewardes of iniquitie. He seeth with his eies: and groneth like a guelded man that lieth with a virgine, and sigheth. Chaine not ouer thy minde into heauines, and vexe not thy self in thine owne counsail. The ioie, and cheerfulnesse of the harte is the life of man, and a mans gladnes is the prolonging of his daies. Loue thine owne soule, & comfort thine heart, and for sorowe, & heauinesse driue it farre from the. For heauines hath slaine many a man, and bringeth no profeise. Zele, and anger, shorten the daies of life: care entiseth, & sorowe bring age before the time. Vnto a mery heerte euery thing hath a good tast that he eateth. ¶ The. xxx. Chapitre.

RAuenous and careful nesse for riches taketh away the slepe, and maketh the flesh to consume. When one lieth and taketh care, he awaketh euer vp, like as a great sickenesse breaketh the slepe. The riche hath great labor in gathering his riches together, & then with the pleasure of his riches taketh his rest, and is refreshed. But whoso laboreth, & prospereth not, he is poore: and though hee leaue of, yeat is he a begger. He that loueth riches, shal not be iustified: and whoso followeth corruption, shall haue ynough therof. * Many one are come in greate misfortune, by the reason of golde, and haue founde their destruction before them. It is a tre of falling vnto them that offre it vp, and al foche are beholde the eat therin. Blessed is the riche which is found without blemish, & hath not gone after Golde, nor hoped in monie, & threasures. Where is there soch a one, & we shal commend him & cal him blessed, for great things doth he emong his people. Whoso is tried, & founde perfite in soch thinges, shalbe commended, and praised. Who might offend, & hath not offended? Who could do euel, and hath not done it? therefore shal his good be stablished, and the whole congregation shall declare his almoses. * If thou sit at a great manner table, open not thy mouth wide vpon it, and make not many wordes. Remembre that an euel eie is a wicked thing: therfore it wepeth before euerye manner face. Laie not thine hand vpon euery thing that thine eie seeth, and striue not with him in the dishe. * Wonder with thy self at what thy neighbor would faine haue, & be discrete in euery point. Eate the thing that is set before the manerly, as it becommeth a man, and eate not to moche lest thou be abhorred. Leue thou of first of all, because of nourtour, least thou be he whom no man maie satisfie, which maie tourne to thy decaie. When thou sittest among many men, reache not thine hande out first of all. * O how wel content is a wise man with a litle Wine? so that in slepe thou shalte not be sicke therof, nor fele any pein. A swete wholsome sleepe shall soche a one haue, and feele no inwarde greefe. He riseth vp betimes in the morning, and is wel at ease in him self. But an vnsatiable eater sleapeth vnquietly, and hath ache, and peine in his body. If thou felest that thou hast eate to moche, arise go thy way, caste it out of thy stomach, & take thy rest, and it shal ease the, so that thou shalt bring no sickenes vnto thy bodie. My sonne heare me, and despise me not, and at the laste thou shalte finde as I haue tolde thee.

A. Euenfong. i. Tim. vi. b

Eccle. xiij. a

B.

Mat. vj. a

Eccl. xxxvij. c

C.

Ecclus. xii.c. * In all thy workes be diligent & quycke so
Prou. xxv.a. that there no sycknes happen vnto the. * Who
so is liberall in dealing oute his meate, many
mē shal blesse him, and praise him with their
lyppes: and the same is a sure token of his
loue and faithfulnesse. But he that is vnfaith
full in meate, the hole citie shall complayne
Ephe.v.d. of him: & that is a sure experiēce of his infi-
Iud.xiii.a. delitie and wickednesse. * Be not thou a wyne
bibber, for wine hath destroyed manie a man.
The fyre proueth the harde yron, euen so
doth wyne proue the hartes of the proude,
D. when they be dronken. * Wyne soberly dron-
Prou.xxxi.a. ken quickneth the lyfe of man. Yf thou drinc-
i. Tim.iii. kest it measurably, thou shalt be temperate.
What life is it that maie continue without
wyne? (What taketh awaie life? euen death.)
Wyne was made from the beggynnyng to
make men glad(s not for dronkennes). Wyne
measurably dronke is aduising of the soule
& bodie. Vnmeasurable drinkinge is healthe
to soule & body. But if it be dronke with ex-
cesse, it maketh bytternes and sorowe vnto
the minde. Dronkennes filleth the minde of
Eccle.xx.a. the folysshe with blame & ruine, minisheth the
strength and maketh woundes. * Rebuke not
thy neighboure at the wine, and dispise him
not in his mirthe. Geue him no dispitefull
wordes, and preasse not vpon him with con-
tratie exigences.

The.xxxij. Chapiter.

If thou be made a Ruler, * pryde not thy
M. Deu.xvii.d. selfe therin, but be thou, as one of the peo-
ple. & Take diligent care for them and looke
Rom.xii.b well thereto: and when thou haste done all thy
dutie, sit the downe, that thou maiest be mery
with them, and receaue a crowne of honour.
Talke wisely and honestly, for wisedome be-
commeth the right well. Vyndre not musike.
Speake not, where there is no audience.
* and poure not forth wysdome out of time, at
Eccle.iii.a. an inportunyte. Lyke as the Carbunkle stone
and.xx.a. shineth that is set in golde so dothe a conge
garnysh the wine feaste: and as the Smara-
gde that is set in golde, so is the swetnesse
of Musike by the myrth of wine. (Geue eare
and be stil, and for thy good behauoure thou
shalte be loued.) Thou yonge manne speake
that becommeth the, and that is profytable,
and yet scarce when thou art twise asked.
D. Comprehende much with fewe wordes. In
manye thinges be as one that is ignoraunte:
geue eare and holde thy tonge with all. Ye
thou be among men of hier auctorite, desire
not to compare thy selfe vnto them: and whē
an elder speaketh, make not thou manie wor-
des therein. Before the thonder goeth light-
eninge, and before nurtoure and shamefastnes
goeth loue and fauoure. Stande vp betimes,
and be not the laste: but get the home soone &
there take thy pastime, & do what thou wilt: so
that thou do none euell, and delie no man: but
for all thinges geue thankes vnto him that
hathe made the and replenished the with his
goodes. Whoso feareth the Lord wil receaue
his doctrine: and they that get the to him by
C. tymes, shal finde grace. he that seketh lawe,
shalbe filled with all: & for him that is bus
sayned, he wil be offended thereat. Thei that
feare the Lord shal finde the Iudgement, and
their righteousnesse shalbe kindled as a light
An vngodlie manne wil not be reformed, but
can helpe him self with the example of other
in his purpose. A man of vnderstandyng dis-
piseth no good counsaill: but a wilde & proude
bodie hath no feare. (Yee euen when he hath
dealte rightlie with another mā, but his owne
doinges shalbe his rebuke.) My sonne, do no-
thinge without aduisement, so shall it not re-
pente the after the dede. Goo not in the waye
where thou maiest fal, nor where thou maiest
stumble agaynst the stone. Geue not thy selfe
into a laborious slippery waye, & be ware of
thi owne childrē, (s take hede of thē that be of
thine owne household.) In al thy workes put
thy trustie in God, from thy whole heart, for
that is the keping of the commaundementes.
who so beleueth Godes worde taketh hede
to the commaundementes: & he that putteth
his trust in the Lord, shall want nothinge.

The.xxxiij. Chapiter.

There shall no euill happen vnto him that
feareth God: but when he is in temptatiō Euensong.
the Lord shal deliuer him, and kepe him from
euel. A wise man hateth not the lawe, but an
ypocrite is as a ship in raging water. A man
of vnderstādyng giueth credence vnto the law
of God, & the lawe is faithfull vnto him. Be
sure of the matter, then talke therof: Be furth
wel instruct, then maiest thou giue answere.
The hert of the folish is like a cartewheele: &
his thoughtes run about like an axel tree. Lik
as a wilde horse that neieth vnder euery one
that sitteth vpon him, so is it with a scorne-
full frende. Why doth one daie excel an other,
seinge al the daies of the yeare come of the
Sunne? The wisdome of the Lord hathe so
parted them a sonder, & so hathe he ordeined
the times, & solēne feastes. Some of them
hath he chosē & halowed before other daies.
And al men are made of the * grounde, & oute
of the earth of Adam. In the multitude of sci- Geue.ii.a.
ence hath the Lord sondred thē, & made their B.
waies of diuers fassions. Some of them hath
he blessed, made much of them, halowed them,
& claimed them to him selfe. But some of thē
hath he cursed, brought them lowe, & put thē Roma.ix.c.
out of their estate. * Like as the claie is in
the potters hande, & al the ordring therof at
his pleasure: so are mē also in the hād of him
that made thē, so that he maie geue them as
liketh him best. * Against euel is good, and a- i.Cor.vi.d.
gainst deathe is life: so is the vngodlie a-
gainst suche as feare God. Behold, these are

two against two, & one set against another.
I am awaked vp last of al, as one that gathereth after in harnest. In the giftes of God & in his blessing I am increased, & haue filled my wine presse like a grape gatherer. * Beholde, how I haue not laboured only for my selfe, but for al such as loue nourture & wisdome. Heareme o ye great men of the people, & harken with your eares ye rulers of the congregation. Geue not thy sonne & wife, thy brother & frende, power ouer the while thou liuest, and geue not awaie thy substaunce, and goods to another, lest it repent the: & thou be faine to beg therfore thy selfe. As long as thou liuest & hast breth, lette no man chaunge the: For better it is thy children to praye the, then that thou shuldest be faine to loke in their handes. In al thy workes be excellent, that thine honour be neuer stained. At the time whē thou shalt ende thi daies, & finish thy life distribute thine enheritaunce. The fodder, the whip, & the burthen belongeth vnto the asse. Meat, correccion & worcke vnto thi seruaūt. Yf thou set thy seruaunt to labour, thou shalt finde rest. But if thou let him go idle, he shal seke libertie. The yocke & the whip bowe downe the hard necke, but tame thou thy euel seruaunt with bondes & correccion. Send him to labour that he go not idle, for idlenes, bringeth much euel. Set hym to worcke, for that belongeth vnto him, and becommeth him wel. Yf he be not obedient, binde his fete: but do not to much vnto him in any wise, & without discrecion do nothing. * Yf thou haue a (faithful) seruaūt, let him be vnto the as thine owne soule: intreate him as a brother, for in bloud hast thou gotten him. Yf thou haue a seruaunt, hold him as thy selfe: for thou hast nede of him, as of thy selfe. Yf thou intreate him euel, & repent him heard, & makest him to be proude & to runne away from the, thou canst not tel what waie thou shalt seke him.

The .xxxiiii. Chapiter.

Vnwise people begile them selues with vaine & discreatful hope, & fooles trust in dreames. Whoso regardeth dreames, is like him that wil take hold of a shadow, & folowe after the winde. Euē so is it with the apperinges of dreames. Before the face, is the likenesse of a face. Who can be clensed of the vncleane? Or what truth can be spoken of a liere? Soothsayng, witchcrafte, coniurye and dreamyng is but vanitie: lyke as when a woman trauleth with childe, & hath many fantasies in her hert. Wher as such visions come not of God, set not thine hert vpon them. For dreames haue discerned manye a man, & layed them that put their trust therin. The law shalbe fulfilled without lyes, and wisdome is sufficient to a faithful mouth. What knowleg hath he that is not tried? A wise man, that is well influenced, vnderstandeth much, and he that hath good experience, talke of wisdom. He that hath no experience knoweth lytle, & he that erreth, encreaseth malice & wickednesse. He that is not tried, what thinges knoweth he? Who so foloweth no rule is ful of wickednes. When I was yet in errour, I learned much also: yee, I was so learned that I coulde not expresse it al, & came ofte in perill of deathe therfore, til I was deliuered from it (through the grace of god). Now I se, that they which feare god haue the right spirit: for their hope standeth in him, that can helpe them. And the eyes of the Lord are on them, that loue him. Whoso feareth the Lord, stādeth in awe of no man, & is not afraied, for the Lord is his hope & comfort. Blessed is the soule of him that feareth the Lord: In whome putteth he his trust? Who is his strength? * For the eies of the Lord haue respect vnto thē, that loue him. He is their mightie protection, and stronge groūde. A defence for the heat, a refuge for the hote noone day, a succoure for stūbling, & an helpe for falling. He setteth vp the soule and lightneth the eyes. He geueth life, & blessing. He that geueth an offering of vnrighteous goodes, his offering is refused: and the scornful dealing of the vnrighteous pleaseth not God: the Lord is theirs only, that patiently abide him in the way of the truthe, & of righteousnesse. The Hiest doth not alowe the giftes of the wicked. And, * God hath no delite in the offeringes of the vngodly, neither may sinne be recōciled in the multitude of oblacions. Whoso bringeth an offering out of the goodes of the poore, doth euē as one that killeth the sone before the fathers eyes. The bread of the nedeful is the life of the poore: he that defraudeth him therof, is a manne of bloud. Whoso robbeth his neighboure of his living, doth as great sinne as though he slew him to deth. * He that defraudeth the labourer of his hire, is a bloud shedder. Whē one buildeth & another breketh downe, what profite haue they thē but labour? Whē one praieth & another curseth, whose voice wil the Lorde heare? * He that washeth him self because of a deed body, & then toucheth the deed againe, what doth his washing? * So is it with a mā that fasteth for his sinnes, and doeth the same: who wil here his praier. Or what doth his fasting helpe him.

The .xxxv. Chapiter.

Whoso kepeth the law * bringeth offringes enough. He that holdeth fast the cōmaundemēt, offereth the right healthofferyng. He that is thankful & recōpenceth, offereth fine floure. * Whoso is merciful & geueth almes, that is the right thankofferinge. God hath pleasure whē one departeth frō sinne, & to forsake vnrighteousnes, recōcileth vs with him. * Thou shalt not appeare empty before the Lord, for all such is done because of the

Eccl. xxiiij. b

C.

D.

Eccle. bii. e.

E.

F.

Power. xb. a

Deu. xxiiii. c. Eccles. vii. d

Num. xix. b.

Pro. xxvi. b

Eccl. xxxiiii. b. Peter. ii. b.

Quenlonge.

A. Jer. bii. c

not

Hebr. xiii. e Phil. iiii. c.

Exo. xxiii. a

Genes. iiii. a

righteous maketh the aulter fatte, & the swete smell is it before the Highest. The offring of the righteous is acceptable vnto God: & shall neuer be forgotten. Mene God his honoure
ii.Cor.ix.b. with a cheartful hearte, & kepe not backe the firstlinges of thy hãdes. * In al thy gyftes shew a merciful cõtenaũce, & halow thy tithes vnto god with gladnes. Gene vnto god
Tobi.iiii.b. according as he hathe enriched & prospered the * & loke what thine hãd is able, geue with
B. a cheartful eye: for the Lord recõpenseth & geueth the seuẽ times as much a gaine. Geue no vnrighteous gyftes, for such will he not receaue. Beware of wrongful offringes, for the Lord is a righteous Judge: & regardeth no mans persõ. He accepteth not the person of the poore but he heareth the prayer of the oppressed. He despiseth not the desire of the fatherles, nor the widdow, whẽ she powreth out
Judi.iiii.b. her prayer before him. Doth not God see the teares, that run downe the cheekes of the widdow. Or heareth he not the cõplainte ouer
not such as make her to wepe? For trõ her cheekes do the teares go vp vnto heaue, and the Lord which heareth thẽ do the accept them? Whoso serueth God after his pleasure, shal be accepted: & his prayer reacheth vnto the
Ecclesi.xxxv.d clouds * The prayer of him that pũbleth his
Actes.x.a. selfe, goeth thorow the cloudes, till he come nie She wil not be cõforted, nor go her way, till the Highest God haue respect vnto her, geue true sẽtence & performe the iudgement. And
marke the lord wil not be slacke in cõming, nor tary long til he hath smitte in sonder the backes of the vnmerciful, & auẽged himselfe of the Heathẽ: til he haue take away the multitude of the cruel, & broke the Scepter of the vnrighteous, til he geue euery mã after his workes, & reward them after their doinges: til he haue deliuered his people, mayntained their cause, & reioysed them in his mercye. O howe faire a thing is mercie in the time of anguish & trouble. It is a cloud of raine, that cõmeth
Mattyns. in the time of a drouth. ¶ The. xxxvi. Chapter.

A Haue mercy vpõ vs O Lord, thou God of all thinges, haue respect vnto vs, shew vs the light of thy mercies, & sende thy feare among the Heathen & straũgers, which seke not after the, that they maye know how that ther is no God but thou, & that thei may shew thy wõderous workes. Lift vp thine hand ouer the outlandish Heathen, that they maye learne to know thy myght, & power. Lyke as thou art halowed in vs before them, so haue to passe, that thou maiest be magnified also in them before vs: that they may knowe thee, like as we know the. For ther is none other God but only thou, o Lord renue the tokens, & chaunge the wonderous workes. Shewe thine hãd, & thy right arme gloriously. Raise vp thy indignacion, and power out thi wrath.
Make the time short, remember thy couenaũt, that thy wonderous workes may be prayed. Let the wrath of the fire consume them that liue so carelesse: & let them perishe that dath the people harte. Smyte in sonder the heed of the princes, that be our enemies, & say ther is none other but we. Gather al the tri- B.
bes of Jacob together againe, that they may knowhow that ther is none other god but only thou, that they may shewe thy wõderous workes, & be thou thy peoples heritage, like as from the beginning. O lord, haue mercy vpon the people, that hath thy name, & vpon Israel, * whom thou hast likened to a first borne Exod.iiii.c
sonne. O be merciful vnto Jerusalem the city of thy Sanctuarye, * the city of thy rest. Fil Sion with thy vnspeakable vertues, & thy ii.Par.vi.g
people with thy gloryze. Geue witnesse vnto thy creature, whom thou madest from the beginning & raise vp the prophecies that haue ben shewed in thy name. Rewarde them that waite for the, that thi prophetes maie be fõd faithful. O Lord, heare the prayer of thy seruauntes, according to the blessing of Aaron ouer thy people (& guid thou vs in the waye of righteousnesse) * that al they which dwell Num.vi.b
vpon the earth may know, that thou arte the Lord eternal God, which is frõ euerlasting. I.
The holy denoureth all meates, yet is one meate better thẽ another. Like as the tounge tasteth venysonne, * soo dothe an hearte of i.Corin.ii.b
vnderstãding marcke false wordes. A frowarde hert geueth heuinesse, but a man of experience lifteth him vp againe. The woman receaueth euery man, yet is one daughter better then another. A faire wife reioyseth her husband, & a man loueth nothing better. Yf she be louing & vertеous withal, then is not her husband like other men. He that hathe gotten a vertеous woman, hath a goodly possessiõ: she is vnto him a helpe, & piller wher vpon he resteth. Where no hedge is, ther the goodes are spoiled: & wher no huswife is, ther the frendles mourneth. Like as ther is no credence geuen to a robber, that goeth frõ one citie to another: so is not the mã beleued, that hathe no nestе: & must turne in, where he may abyde in the night. ¶ The. xxxvii. Chapter.

Euery frende saith: I wilbe frendlie vnto Epim also. But ther is some frende, which is Ecclesi.vi.a
onely a frende in name. Is not a payne there not heuinesse vnto death when a companyon & frende is turned to an enemy? O most wicked presumptiõ. Frõ whence art thou sprõg vp to couer the earth with falshed & disceate? There is some companion which in prospe- Eccle.bi.b.
rities reioyseth with hys frende: but in the tyme of trouble, he taketh parte against him. There is some companion that mourneth with his frende for the belly sake: but when trouble commeth he taketh holde of

and thyncke vpon him in thy rychesse. Seke no counsail at thy kinsmen, and hyde thy counsail fro̅ such as beare the no good wyl, * Euery counseler bringeth forthe his counsayle. Neuertheles, there is comme that counseleth, but for hys owne profite. Beware of the counseler, and be aduised afore whereto thou wilte vse hym, for he wyll counsaile for him selfe. Lest he cast the lotte vpon the and saie vnto the: Thy waie and purpose is good, and afterwarde he stande againste thee, and loke what shall become of the. Aske no counsaile at him, that suspecteth the for an enemy, and hide thy counsayle from suche as hate thee. Aske no counsaile at a woman concernynge the thynges that the longethe for: nor at a fearefull and faynte herted body, in matters of warre: or at a marchaunt, howe deare he wil cheape thy wares towarde his: or at a bieer of selling: Or at an enuious mā, of thākes geuyng: Or at the vnmerciful, of louinge kindnes: for at an vnhonest man of honestly.) Or at the slouthfull, of worckyng, Or at an hirelynge whiche hathe no house, or profite, or welthe. (An vyle body wolde not gladlye heare speak of much labour.) Take no suche folkes to counsaile: but be deligente to seke counsaile at a vertevous man that feareth God suche one as thou knowest to be a keper of the comaundementes, whiche hath a mynde after thine owne mynde, and is sorie for the whē thou stūblest. And hold thy counsaile fast in thine hert: for there is no man more faith full to kepe it: then thou thy selfe. For a mās minde is some time more disposed to tell oute then seuen watchmen that sit aboue in an high place lokinge aboute them. And aboue al this praie the Lyest that he will leade thy waie in faithfulnes and truth. Before al thy workes ake counsail first: & or euer thou doest anye thing, be wel aduised. There be four thynges that declare a chaunged hert, wherout there springeth euel and good: death & life, & a masterful tonge that dableth much. Some man is apte and wel instructe in manye thinges, & yet very vnprofitable vnto him selfe. Some man there is, that can geue wise & prudente counsayl, & yet is he hated, and continueth a begger: for that grace is not geuen him of God to be accepted. Another is robbed of al wisdome, yet is he wise vnto him self and the fruite of vnderstāding is commendable in his mouth. A wise man maketh his people wise, & the frutes of his wisdome faile not. A wyse man shalbe plentcously blessed of God: & all they that see him shall speake good of him. The life of man, standeth in the nombre of daies, but the daies of Israel are innumerable. A wise man shal optaine faithfulnesse and credence among his people, & his name shalbe perpetual. My sonne, proue thy soule in not vnto her. * For al thinges are not profitable for al mē, neither hath euery soule pleasure in euery thing. Be not gredy in euery eating, & be not to hasty vpon all meates. * For excesse of meates bringeth sickenes, & glotony coueth at the last to an vnmeasurable heate. Thorow surfet haue many one perished: but he that dieteth him self temperatly, prolongeth his life. i. Cor. vi. c. and. x. c. Eccl. xxx. b.

The. xxxviii. Chapter.

HOnour the Physitio, honour him because of necessite. God hath created him (for of the Most cometh medicine) & he shall receaue gifte of the king. The wisedom of the Physicyon bringeth him to great worship and in the sight of the great men of this worlde he shalbe honourably taken. The Lorde hathe created medecine of the earth, and he that is wise wil not abhorre it. * Was not the bitter water made swete with a tree, that men might learne to know the vertue therof? The Lord hath geue men wisdome, & vnderstāding, that he might be honoured in his wōderous workes. With such doth he heale men, and taketh away their paines: Of suche doth the Apotecary make a confection, yet can no man performe al his workes. For of the Lord cometh prosperous wealth ouer al the earthe. My sonne dispise not this in thy sickenes but * pray vnto the Lorde, and he shall make the whole. Leaue of from sinne, & order thy handes a right, clense thyne herte fro̅ al wickednesse. Gene a swete sauoured offeryng, & the fine floure for a token of remembraunce: make the offering fat, as one that geueth the first frutes, and geue rooms to the Physicion. For the Lord hath created him, let him not go fro̅ the, for thou hast nede of him. The houre may come: that the sicke maie be helped thorowe them, when they pray vnto the Lord, that he may recouer, & get helthe to liue longer. He that sinneth before his maker, shall fall into the hāde of the Physicion. My sonne, bring forth thy teares ouer the deed: & beginne to mourne, as if thou haddest suffered greate harme thy self: & then couer his body after a conuenient maner & dispise not his buriall. Enforce thy self to wepe & pronoke thy selfe to mourne, & make lamentacion expedientlie, & that a daie or two, lest thou be euel spoken of: and then comforte thy selfe because of the heauynesse. * For of heuines cometh death, the heuinesse of the hert breaketh strengthe. Heuines & powertie greueth the hert in temtacion & offence. Take no heuynesse to herte, driue it away, & remember the laste thinges. Forget it not, for ther is no turning againe. Thou shalt do him no good, but hurt thy self. Remember his iudgement, thine also shalbe like wise: vnto me yesterday, vnto the to day. * Let the remembraūce of the deade reaste in his rest, & comfort thy selfe againe ouer him. A The. xviii. day. Watting. Exod. xv. d. iii. Reg. viii. e B. ii. * par. xvi. d. Ec. xxxviii. a Ecclus. xxii. a. C. Gene. xxii. e. Eccle. xxii. a. i. Esdra. iiii. a Ecclus. xii. d. and. xviii. d. Eccle. xxx. e ii. Reg. xii. a

time of rest: and he that ceaseth from exercise and labour shalbe wise. ¶ He that holdeth the plough, and hath pleasure in prodding, & driuyng the oxen, and goeth about with suche worke, he can speake of oxen: he setteth his hart to make furowes, and is diligent to geue the kine fodder. So is euery carpenter also and woorkemaster, that laboureth still night and daie: he carueth, graueth, cutteth out, and his desire is in lyndale tunyng thinges, his harte imagineth how he maie cunningly cast an image, his diligence also and watching perfourmeth the woorke. ¶ The ironsmithe in like maner bideth by his stithe, and doeth his diligence to labour the iron. The vapoure of the fire burneth his fleshe, and he must fight with the heate of the fornace. The noise of the hāmer soundeth euer in his eares, and his yes looke still vpon the thing that he maketh. He hath set his minde thereupon, that he wil make out his woorke, and therefore he watcheth, how he maie set it out, and bring it to an ende perfectly. ¶ So doeth the potter sit by his worke, he tourneth the whele about with his fete, he is diligent and carefull in al doynges, and his labour & worke is without number. He fashioneth the claie with his arme, and with his fete he tempereth it. His harte imagineth how he maie make it pleasaunt, and his diligence is to clense the ouen. All these hope in their handes, and euery one thinketh to be cunning in his worke. Without these maie not the cities be maintained, inhabited, nor occupied: yet thei come not high in the congregation, neither sit thei vpon the iudgement seates: thei vnderstande not the couenaunte of the lawe: thei cannot declare equitie and iudgemente: thei cannot finde out the darke sentences, but through them shall the creature of the worlde be maintained, their praier concerneth onely the worke and labour of cunnyng.

¶ The. xxxix. Chapitre.

Quenlong. A He that applieth his minde to vnderstandyng the lawe of God, doeth diligently seke out the wisedome of them of the old time and exerciseth himself in the Prophetes. He kepeth the saiynges of famous men, and preaseth to the vnderstandyng of darke sentences of wisedom. He seketh out the misterie of secrete saiynges, and exerciseth himself therein continually. He weth seruice emong great men & appeareth before the Prince. He goeth into a straunge countrie, & trauaileth through it: loke what good or euill is emong men, he proueth it, and seketh it out. He purposeth in his harte to resort earely vnto the lorde that made him, and to praie before the highest god. He openeth his mouthe in praier, and praieth for his sinnes. When the greate lorde will, he shalbe filled with the spirite of vnderstandyng, that he maie then poure out wise sentences, and geue thankes vnto the lorde in his praier. He shal order his device, and lead his knowelege aright: and geue him vnderstandyng of secrete thinges. He shall shew forthe the science of his learnyng, and reioice in the couenaūt of the lawe of the lorde. The whole congregacion shall commende his wisedome, and it shal neuer be put out. The remēbraunce of him shall neuer be forgotten, and his name shall continue frō one generacion to another. B.

* His wisedome shalbee spoken of emong the people, and the whole congregacion shall openly declare his praise. While he liueth he hath a greater name, then a. M. beside: and after his death, the same name remaineth vnto him. Yet wil I speake of mo men of vnderstādyng, for I am full as the mone. Herken vnto me (ye holie vertеous children) bring forthe fruite, as the rose that is planted by the brookes of the fielde, and geue ye a swete smell as Libanus. Florishe as the rose garlādes, sing a song of praise. O geue thankes vnto God ouer all his workes. Geue glory and honour vnto the lorde, shewe his praise with your lippes. Yea, euen with the song of your lippes, with harpes, and plaiyng, and in geuyng thākes vnto him, saie after this maner. All * the workes of the lorde are exceedyng good, and all his commaundementes are mete and conuenient in due season. A man nede not to saie: what is that? what is that? For at time conuenient thei shall all be sought. At his commaundemente the water was as a wall, and at the worde of his mouthe, the water stode stil. Ecclꝛ.xliij.b C. Genesis.i.d. D.

In * his cōmaundement is euery thing acceptable and reconciled, and his helth cannot be minished. The workes of all fleshe are before him, and there is nothing hid from his yes. He seeth from euerlastyng to euerlastyng, and there is nothing to wonderfull, or high vnto him. A man nede not to saie then, what is this or that? for he hath made all thinges to doue good vnto man. His blessyng shall renne ouer as the streame, and moisture the yearth like a floude of water. Like as he maketh the water for drouth, so shall his wrathe fall vpon the Heathen. His * waies are plain, and right vnto the iust, but the vngodlie stomble at them. For the good are good thinges created from the beginnyng, and euill thinges for the vngodlie. All * thinges necessarie for the life of man are created from the beginning: water, fire, iron, & salt, meale, whete, and honie, milke and wine, oile, and clothing. All * these thinges are created for the best, to the faithfull. But to the vngodlie shal al these thinges be tourned to hurt and harme. There be spirites that are created for vengeaunce, and in their rigorousnesse, haue thei fastened their tormentes. E. Oze.xiij.d. Roma.vij.d. Eccle.xxix.a i.Timo.iij.a. * In the time of the ende thei shall poure out their strength, and pacifie the wrathe of him that made them. * Fire, haile, hunger, & death, al these thinges are created for vengeaunce. Wath.xxv.d. Eccle.xl.b.

The tethe of wilde noisome beastes, the scorpions, serpentes, and the sweard are created also for vengeaunce, to the destruction of the vngodlie. Thei shalbe glad to doose his commaundementes: and when nede is, thei shalbee ready vpon yearthe: and when their houre is come, thei shal not ouerpasse the commaundement of the lorde. Therefore haue I taken a good courage vnto me from the beginnyng, and thought to put these thinges in writyng, and to leaue them behinde me. All the workes of the lorde are good, and he geueth euery one in due season, and when nede is, so that a man nede not to saie: this is worse then that. For in due season thei are all pleasaunt and good: and therfore praise the lord with whole hart and mouthe, and geue thankes vnto his name.

Gene.i.b.

¶ The.xl. Chapitre.

The.xix.daie Nattins.

A Greate trauaill is created for al men, and A. a han henie yoke vpon all men childzen, from the daie that thei goe out of their mothers wombe, till thei bee buried in the yearth, the mother of all thinges: namely their thoughtes and imaginacions, feare of the hart, counsaill, meditacione, longyng, & desire, the daie of death: frō the highest that sitteth vpon the glorious seate, vnto the lowest and moste simple vpon the yearth: from him that is gorgeously araied, and weareth a croune, vnto him that is but homely, & simply clothed. Ther is nothyng but wrathe, zeale, fearefulnesse, vnquietnesse, and feare of death, rigorous anger and strife. And in the night, when one should rest and slepe vpon his bed, the slepe chaungeth his vnderstandyng and knowelege a litle or nothing is his rest, in the slepe, aswell as in the daie of labour. He feareth and is disquieted in the vision of his harte, as one that runneth out of a battaill, and in the time of health he awaketh and marueileth that the feare was nothing. Soche thinges happen vnto all flesh, bothe man and beast: but seuen fold to the vngodlie. Moreouer, death, bloudshedyng, strife, and sweard, oppression, hunger, B. destruccion, and punishement: these thinges are all created against the vngodlie, and for Ecc.xxxix.e their sakes came the flood also. All that is of Gene.vij.d. the yearthe, shall tourne to yearthe again: and all waters ebbe again into the Sea. All vsides and vnrighteousnesse shalbe put awaie but faithfulnesse and trueth shall endure for euer. The substaunce and goodes of the vngodlie shalbe dried vp, and sinke awaie as a water floud, and thei shall make a sounde like a great thunder in the rain, like as the righteous reioiseth when he openeth his hande, so shall the transgressoures bee fainte, when their goodes vanishe & consume awaie. The C. childzen of the vngodlie shal not obtein many braunches, and the vnclene rootes vpon Eccl.xli.b. the high rockes, shalbe rooted out before the water be the water side, and vpon the riuer bankes. Fredlinesse and liberalitie in the increase and blessyng of God, is like a paradise and garden of pleasure: so the mercie also and kindnesse endureth for euer. To labour and to be content with that a man hath, is a swete pleasaunt life, and that is to finde a treasure aboue al treasures. To beget childzen and to repaire the citie, maketh a perpetuall name, but an honest woman is more worth then thē bothe. Wine and minstrelsie reioice the hart, but the loue of wisedome is aboue thē bothe. Pipyng and harpyng make a swete noise, but a frendly tongue goeth beyonde theim bothe. Thine eye desireth fauoure and beautie, but a grene sedge time, rather then thē bothe/ a frēd and companion come together at oppotunitie but aboue thē bothe is a wife that agreeth with her husbande. One brother helpeth an other in the time of trouble, but almose shall deliuer more then them bothe. gold and siluer fasten the feete, but a good counsaill is more pleasaunt then thē both. To possall substaunce and strength, lift vp the mind: but the feare of the lord more then thē bothe. The feare of the lorde wanteth nothing, & nedeth no helpe. The feare of the lord is a pleasaūt garden of blessyng, & nothing so beautiful as it is. My sone lead not a beggers life, for better it wer to die then to begge. Who so loketh to another mans table, taketh no thought for his awne liuyng how to vphold his life, for he fedeth himself with other mēnes meat. But a wise & wel nurtered man wil be ware therof. Beggyng is swete in the mouthe of the vnshamefast, but in his belie there burneth a fire. ¶ The.xli. Tha.

1.Timo.vi.b. Phil.iiij.b.

not

A. Euensong.

D Death, how bitter is the remembraunce of thee, to a man that seketh rest & comforte in his substaunce and richesse, vnto the man that hath nothing to vexe him, and that hath prosperitie in all thinges, yea, vnto him that is yet able to receiue meate. O death, how acceptable and good is thy iudgemente vnto the nedefull, and vnto him whose strēgth faileth, & that is now in his last age, & that in all thinges is full of care & fearefulnesse: vnto him also that is in despaire, and hath no hope nor pacience? be not thou afraid of death, remembre them that haue been before thee: and that come after the, this is the iudgemente of the lord ouer al flesche. And why wouldst thou be against this pleasure of the highest whether it be .x. an. c. or a. M. yeres: death asketh not how long one hath liued. The childzen of the vngodlie are abominable childzen, and so are thei that kepe cōpanie with the vngodlie. The inheritaunce of vngodlie childzen shall come to naught, and their posteritie shal haue perpetuall shame and confusion. The childzē complain of an vngodlie father, and why? for his sake thei are rebuked and despised. Wo be vnto you (O ye vngodlie) which haue forsaken the law of the highest god: ye be borne

Gene.vij.d.

B.

Eccle.xl.c.

Eccle.xi.b. ye shalbe borne to curseyng, if ye die the curse shalbe your portion. All* that is of the yearth shall tourne to yearth again: so go the vngodlie also out of the curse into destruccion. The sorowe of men is in their bodie: but the name Eccl.xxx.a. of the vngodlie shalbe putte out, for it is nothing worthe. Labour* to get the a good name for that shall continue surer by thee, then a M. great treasures of gold. A good life hath Eccle.xx.d. a numbre of daies, but a good name endureth for euer. My* children kepe wisedō in peace, for wisedome that is hid: and a treasure that is not seen, what profite is in them bothe? A manne that hideth his foolishenesse, is better C. then a man that hideth his wisedō. Therefore be ye tourned at my wordes: for it is not good in all thinges, & alwaie to bee ashamed. True faithe must preue and measure it. Bee ashamed of whoredome before father and mother: be ashamed of lesyng before the prince, and men of authoritie: of sinne before the Iudge and ruler. Of offence before the congregaciō and people: of vnrighteousnesse before a companion & frend. Of theft, before thy neighbours Lema.i.b. & for the truth of God and his couenaunt, be not ashamed therof, bee ashamed to lie with thine elbowes vpon the bread, bee ashamed to loke vpon harlottes: bee ashamed to tourne awaie thy face from thy frende. Be ashamed to take and not to geue. Bee ashamed also to loke vpon another mannes wife, and to make many trifling wordes with her maiden, or to stande by her bedside. Bee ashamed to vphraid thy frende: when thou geuest any thing, cast him Ecc.xx.daie. not in the tethe withall. Matthæ. X.

¶ The.xlij. Chapitre.

Kepe not a thing twise, & disclose not the wordes, that thou hast heard in secret. Be shamefast & well mannered in deede, so shalt euery man fauour thee. Of these thinges bee not thou ashamed, and accept no person to offende. Namely, of these thinges be not ashamed: of the lawe of God, of the couenaunte of iudgement, to bring the vngodlie from his vngodlinesse vnto righteousnesse: and to make him a good man: to deale faithfully with thy neighbour and cōpanion, to distribute the heritage vnto thy frendes, to be diligent to kepe true measure and weight: to be content whether thou gettest moche or litle: to deale truely with temporal goodes, in buiyng and sellyng: to bring vp children with diligence, to correct an euil seruaunt, to kepe that thine is from an euill wife, to set a locke where many handes are: what thou deliuerest and geuest out to be kept, to tell it, & to weigh it: to write vp all thy outgeuyng and receiuyng: To enstourne the vnlearned and vnwise: of the aged that are iudged, of the young. If thou be diligent in these thinges, truely thou shalte bee W. learned and wise and accepted of all men. The daughter maketh the father to watche secretly: and the carefulnesse that he hath for her, taketh awaie his sleepe: yea, in the youth least she should euer growe him: and when she hath an housbande, lest she should be hated: lest she should be defiled or rauished in her virginitie, or gotten with child in her fathers house: or when she cometh to the man) least she behaue her self not aright, or continue vnreuerent. If* Eccl.xxvi.b. thy daughter be wanton kepe her streightly least she cause thine enemies to laugh thee to scorne, & the whole citie to geue thee an euill reporte, and so thou be fain to beare thy shame of euery man, and be confounded before al the Eccl.xxv.c. people. Behold* not euery bodies beautie, and haue not moche dwellyng emong women.

For like as the worme and mothe cometh out Gene.iij.d. of clothyng * so dooeth wickednesse come of C. women. It is better to be with an euill man, then with a frendly wife that putteth one to shame and rebuke. I will remembre the workes of the lorde, and declare the thing that I haue seen. In the wordes of the lorde are his workes. The Sunne ouerlooketh all thinges with his shine, and all his workes are full of clerenesse ther of. Hath not the lorde brought not to passe that his saintes should tel out al his wōderous workes, whiche the almightie lord hath stablished? al thinges endure in his glorye. He seketh out the ground of the depe, and the hart of men, and he knoweth al their imaginacion & wisedome. For the lorde knoweth al science, and he loketh into the token of the time. He declarethe the thinges that are past W. and for to come, & discloseth the thinges that Iob.xlij.b. are secrete. No* thought maie escape him, nei- Esai.xxix.c. ther maie any worde be hid frō him. He hath garnished the high excellent workes of his wisedome, and he is from euerlastyng to euerlastyng. Vnto him maie nothing be added, neither can he be minished, he hath no nede also of any manner counsaill. O how amiable are all his woorkes, & as a sparke to loke vpon. Thei liue al, and endure for euer: and when so euer nede is, thei all are obedient vnto him. Thei all are mutable, one against another: he hath made nothing that hath fault or blemishe. He* hath stablished the goodes of euery one & who maie be satisfied with his glory, when A. Euensong. he seeth it. Psal.civ.a.

¶ The.xliij. Chapitre.

The glory of the heigth, is* the faire and clere firmamente, the beautie of the heauen in his glorious clearenesse. The Sunne when it appeareth, declareth the daie in the goyng out of it, a marueilous woorke of the highest. At none it burneth the yearth, & who maie abide for the heate therof? Who so re- not peth an ouen when it is hot, three times more dooeth the sunne burne vpon the mountaines, when it breatheth out the fiirie beames & shineth with the brightnesse of it, it blindeth the eyes. Great is the lorde that made it, & in his cōmaundement he causeth it to runne hastely-

The Moone also is in all, and at conueniente season it shewed the times, and is a token of the time. The token of the solemne feaste is taken of the moone, a light that minisheth and increaseth again. The monethe is called after the Moone, it groweth wonderously in her chaungyng. The armie of heauen also is in the heigth in the firmament of heauen. It geueth a clere & glorious shine. This is the clerenesse of the starres, the beautifull apparell of heauen, the apparell that the lorde ligh teneth in the heigth. In his holie worke thei continue in their ordre, and not one of theim faileth in his watche. Looke* vpon the rain bowe, and praise him that made it: very beautifull is it in his shine. He cõpasseth the heauen about with his clerenesse and glorie, the hãdes of the highest hath bended it. Through his commaundement he maketh the snowe to fal, and the thunder of his iudgement to smite hastely. Through his cõmaundment the treasures are opened, and the cloudes flie as the foules. In his power hath he strengthened the cloudes, and broken the haile stones. The mountaines melt at the sight of him, the wind bloweth accordyng to his will. The sound of his thundre beateth the yearth, and so dooeth the storme of the north: the whirlewinde also lighteth doune, as a fethered foule casteth out and spreadeth the snowe abroade: and as the grashoppers that deuoure al, so falleth it doune. The eye marueileth at the beautie of the whitenesse therof, and the harte is afraied at the rain of it. He poureth out the frost vpõ yerth like salt, and when it is frosen, it is as sharpe as the pricke of a thistle. Whe the cold north winde bloweth, hard yse shall cometh of the water. He lighteth doune vpon all the gatheringes together of water, and putteth on the waters as a breast plate. He deuoureth the mountaines, and burneth the wildernesse: and loke what is grene, it putteth it out like fire. The medicine of all these is, when a cloude cometh hastely: and when a dewe cometh vpõ the heate, it shalbee refreshed again. In his worde he stilleth the winde: in his counsell he setteth the depe, and (the lorde) Iesus planted it. They that saile ouer the sea, tell of the perilles and harmes therof, and when we heare with our eares, wee meruail therat. For there be straunge wonderous workes, diuerse maner of nice beastes and whalefishes. Through him are all thinges set in good ordre, & perfourmed, and in his worde all thinges indure. I speake moche, but I cannot sufficiently attain vnto it, for he himself onely is the perfection of all workes. We should praise the lord after all our power, for he is great in al his workes. The lorde is to be feared, yea, very greate is he, and* marueilous in his power. Praise the lord, and magnifie him as moche as

Eccl.xlvi.a.

magnifie him with all your power, and labour earnestly, yet are ye in nowise able sufficiently to praise him. Who hath seen him, that he might tell vs?* Who can magnifie him so greatly as he is. For there are hid yet greater thinges then these be: as for vs, we haue seen but fewe of his workes. For the Lorde hath made all thinges, and geuen wisedome to loche as feare God.

Deut.b.c. Ihon.i.b.

The. xlix. Chapitre.

Eccl.xxi.d&e. A. Wattini.

LEt vs commende the noble famous men, and the generation of our fore elders and fathers. Many more glorious actes hath the lorde doen, and shewed his greate powee euer sens the beginnyng. The noble famous men reigned in their kingdomes, and bare excellẽt rule. In their wisedome and vnderstandyng, thei folowed the counsail shewed in the prophetes. Thei* led the folke through the counsail and wisedome of the Scribes of the people. Wise sentẽces are found in their instruction. Thei sought the sweteneſſe and melodie of musike, and brought foorthe the pleasaunt songes in scripture. Thei were riche also, & could counfort and pacifie those that dwelte with them. All these were very noble and honourable men in their generations, and were well reported of in their times. These haue left a name behinde theim, so that their praise shall alwaie bee spoken of. Afterwarde, there were some, whose remẽbraunce is gone. Thei came* to naught and perished, as though thei had neuer been: and became as though thei had neuer been borne: yea, and their children also with thẽ. Neuertheleſſe, these are the louyng men whose righteouſneſſe shall neuer be forgotten but continue by their posteritie. Their children are an holie good heritage: their sede indureth fast in the couenaũt. For their sakes shall their children and sede continue for euer, and their praise shall neuer be put doune. Their bodies are buried in peace, but their name liueth for euermore: the people cã speke of their wisedome, and the congregacion can talke of their praise. Enoch* walked righte and acceptable before the lorde: therfore was he translated for an example of amendemente to the generacions. Noe,* was a perfect and righteous man, and in the time of wrathe he became a reconcilyng. Therefore was he left a remnaunt vnto the yearth, when the floudde came. An euerlastyng couenaunte was made with him, that all fleshe should* perishe nomore with the water. Abraham was a* great father of many people, in glorie was there none like vnto him. He kept the law of the highest, and came into a couenaunt with him. He sette the couenaunt in his flesshe, & when he* was proued, he was found faithfull. Therefore swore God vnto him with an othe, that he would blesse all people in his seede, that he would

Gene.b.c. Gene.bi.a. and.bij.bij. Gene.if.c. * Gene.xvi.d Gene.xxij.d

earth, & to exalt his seede as the starres: yee, and that his seede should haue the possession, and inheritaunce of the land from see to see, and from the riuer vnto the borders of the world
Gene.xxvi.a. * with Isahac did he stablish the same couenaunt, for Abrahā his fathers sake. Ye, that gracious blessing, & helth of all men & couenaūt did he stablish with Isahac and made it rest vpon the head of Jacob. He knew hym
Gen.xxviii.f. and,xxix.xxx * in that he prospered him so wel and richly and gaue hym an heritage & sundred his portion by it selfe, * and parted it amonge the
Josue.xviii. and.xix. twelue tribes. He rightful men brought he out of him, which found fauour in the sight of al flesshe.

¶ The.xlv. Chapter.

Ecclesiast. Prou.xi.a. Actes.vii.c. MOses * beloued of God and men, whose remembraunce is in hie praise, him tha the Lord made lyke in the glorie of the saīntes, & magnified him, so that the enemies stoode in awe of him, throughe his wordes he did great wonders. He made him feet in the sight of kinges, gaue him commaundement before his people, and shewed him hys glorious power. * He stablished him with
Nume.xii.a faithfulnesse and meknesse, & chose him oute of al men. For he herde his voice, and he led
Exod.xix.d hym in the darcke cloude, * and there he gaue hym the commaundementes, yea, the law of life and wisedome that he myghte teache Jacob the couenaunte and Israell hys lawes.
B He chose Aaron his brother also out of the
Exo.xxviii.a tribe of Leuy, exalted him, and made hym suche lyke. * An euerlastinge couenaunte made he with him, and gaue him the preasthode in the people. He made him glorious in beautiful aray, and clothed him with the garmentes of honoure. He put perfect ioye vpon him, and gyrded him with strength. He decte hym with lyke clothes, and a tuncle, with an ouerbody cote also and a gyrdle. He rounde about mate he him belles of gold and that many: * that when he went in, the sounde myghte be heard, that they might make a noyse in the
Exo.xxviii.f. Sanctuarye, and geue the people warninge. The holie garment was wrought and broidred with golde, yelowe silcke and purple. And in the brestlappe there was a goodlye worke, wherin was fastened lighte and perfectnesse. * Upon the same also there was a
C Exod.xxiii.e. worcke fastened, and set with costly precious stones, all bounde with golde: and this he brought in his ministracyon. The stones were fastened for a remembraunce, after the nombre of the.xii. tribes of Israell. Upon his miter there was a plate of pure golde, a grauen ymage of holynes a famous and noble worcke, garnished, and pleasaunt to looke vpon. Before him were there sene no suche faire ornamentes, and these it behoued hym alway to vse: There myghte none other put them on, but onelye hys children and hys childrens childrē perpetuallie. Daylye per-
fourmed he hys burnte offeringes two times
* Moses filled his handes, and anoynted hym with holy oyle. This was now confyrmed him, with an euerlasting couenaunt, and to his seede, as the daies of heauen, namelye that his children should alway minister before him, and perfourme the office of the Preasthode, and with the people good in his name. Before al men liuing chose he him that he should offer incence before the Lorde, and make odoures for a swete sauour & remembraunce, that he should reconcyle the people of the Lord with him againe. * He gaue him
Leui.viii. D. Deu.xvii. and.xi.a. Malac.ii. auctoritie also in his commaundementes & in the couenaunt that he shold teache Jacob the statutes and testemonyes, and to enfourme Israell in his lawe. * Therfore ther stoode vp certayne againste him, and had enuye at
E. Nume.xvi. him the wildernesse, namelye they that were at Dathan, and Abyrams syde, and the furious congregacō of Chore. This the Lord saw and it displeased him, and in his wrathefull indignation were they consumed. A grete wonder dyd he vpon them, & consumed them with the fire. * Beside this, he made Aaron yet more honourable and glorious. He gaue
Nume.xviii. him an heritage, and parted the fyrste fruites vnto him. * Vnto him specially he appointed the bread for sustenaunce, (for the Preastes did eat of the offeringes of the Lorde)
Exod.xxv. Leuit.xxiii. this gaue he vnto him and his seed. * Elles had he no heritage nor portion in the land, and with the people, For the Lord him selfe
Deut.xii.b and.xviii.d is his portion and enheritaunce. The third noble and excellent man is * Phinehes the
Eze.xliii.b F. Num.xv.a sonne of Eleazar, whiche pleased the God of Israel, because he had the feele and feare of the Lord. For when the people were turned backe, he put him self for the right sonne & that with a good wil, to pacify the wrath of the Lord toward Israell. Therfore was there a couenaunte of peace made with him that he should be the principall among the rightеous and the people, that he and hys posteryte shuld haue the office of the Preasthode for euer (lyke as ther was made a couenaunt with Dauid of the tribe of Juda, that from among his sonnes only ther shuld be a king.) And that Aaron also and his seed shulde be the heritage, to geue vs wisedome in our hert, to iudge his people in righteousnesse, that his goodes shuld not come into forgetfulnesse, and that their honoure might endure for euer.

¶ The.xlvi. Chapter.

The.xl.yere. A Josu.xii. Nu.xxvi.b De.xxxiii. Josu.i.a MIghty and strong in battayle * was Jesus the sonne of Saue, which in stead of Moses the prophete was geuen to bee a Captayne of the people, whyche accordyng vnto his name, was a great sauiour vnto the electe of God to punishe the ennemyes that rose vp against Israell, that Israell might

obtayne their enheritaunce. O howe greate, noble, and excellente was he when he lifte vp hys hande, and drew out hys swearde agaynst the cities? Who stoode so manlye before hym? For the lorde him selfe broughte in the enemyes. Stoode not the Sunne stil at hys commaundement, and one daye was as longe as two? He called vpon the highest mooste myghtie, when the enemies preased vpon hym on euery syde, and the Lorde hearde hym wyth the hayle stones. They smote the Heathenyshe people myghtely, and in the fallinge downe they slewe all the aduersaryes, so that the Heathen knewe his power, and al hys defence, that the Lorde hym selfe fought against them, for he folowed vpon the mightye men of them. * In the time of Moses also, he and Caleb the sonne of Jephune, dyd a good worke, which stode against the enemyes, withheld the people from synne, and stylled the wycked murmuryng. * And of six hundreth thousand people of foote, they two were preferred to bringe them into the heritage, namely, a lande that flowed with milke and honye. * The lorde gaue strengthe also vnto Caleb which remayned with him vnto hys age, so that he went vp into the highe places of the lande and his seede conquered the same for an heritage, that all the children of Israell myght see, howe good a thinge it is, to be obedyente vnto the Lorde. And the iudges or rulers (euery one after his name) whose hert went not a whorynge, nor departed from the Lorde, and that forsoke not the Lorde vnfaithfully, whose remembraunce hath a good reporte. Yea, their bones florysh out of their place and their names shal neuer be chaunged,) but honoure remayneth styll wyth the children of those holye men.

Samuel, the prophet beloued of the lord his God * ordeyned a kyng, & anoynted the princes ouer the people. In the law of the lord he, & iudged the congregacion, & the Lord Lord had respecte vnto Jacob: The prophete was founde dylygente in his faithfulnesse: Yea, and he is knowen faithfull in hys wordes: because he sawe the God of lyghte * He called vpon the Lorde Almyghty, when the enemies preased vpon hym on euery side what time as he offred the sucklyng lambes. And the Lorde thondered from Heauen, and made hys voyce to be hearde with a greate noise. He discomfited the Princes of Tyre and all the rulers of the Philystynes. * Before his laste ende he made protestacyon in the syghte of the Lorde and hys annoynted that he tooke neyther substaunce nor good of anye man, no not so muche as a shoo, and no man myght accuse hym. After thys he tolde, that his ende was at hand, and shewed the kynge also hys ende, and deathe, and frō the earthe lyfte he vp his voyce in the prophecy that the vngodlye people shold perish

The. xlvii. Chapiter. Ecclesiasticus.

AFterwarde in the tyme of Kynge Dauid there rose vp a Prophet called Nathan: For lyke as the fat is taken away from the offeryng, so was Dauid chosen out of the children of Israell. He tooke hys pastyme wyth the Lyons, as wyth kydes and with beares lyke as with lambes. Slewe he not a Gyaunt when he was yet but younge and tooke awaye the rebuke from hys people? what tyme as he toke the stoone in his hād, and smote downe proude Goliah wyth the slyng. For he called vpon the Highest Lord whiche gaue him strength in his ryght hād, so that he ouerthrew the myghtye Gyaunte in the battayl that he myght set vp the horne of hys people agayne. * Thus broughte he hym to worshippe aboue all princes, and made him to haue a good report in the praise of the Lorde, that he would were a crowne of glorie. * For he destroyed the enemyes on euery syde, rooted oute the Philystynes hys aduersaries, and brake their horne in sunder, like as it is broken yet thys daye. In all hys workes he praised the Myghtest and holye thyng accordyng the honoure vnto hym.

Wyth hys whole hert dyd he praise the Lord, and loued God that made hym * He set syngers also before the auter, and in their tune he made swete songes. He ordeyned to kepe the holye dayes worshypfully, and that the solempne feaste thorow the whole yeare should be honourably holden, wyth prayeng the name of the Lorde, and wyth syngyng by tymes in the mournynge in the sanctuarye. The Lorde tooke away hys synnes, and exalted his horne for euer. He gaue him the couenaunte of the kyngedome, and throne of worshyppe in Israell. * After hym there rose vp the wyse sonne called Salomon, and for hys sake he drowe the enemyes away farre of. This Salomon raigned with peace in his time (for God gaue hym rest from his enemyes on euery side that he myght builde him a house in his name, & prepare the Sanctuary for euer) Like as he was wel instruct in hys youth, and filled with wisdome & vnderstandyng, as it were with a water floude He couered and stylled the whole land wyth symylytudes and wyse prudent sentences. Hys name went abroade in the Iles, because of his peace he was beloued. All landes marueled at hys Songes, Prouerbes, symylytudes, and at hys peace, and at the name of the Lord God, which is called the God of Israell: * He gathered golde as tinne, and had as much syluer as leade. * He was moued in inordynate loue towarde wemen, and was ouercome in affection. He stayned hys honoure & worshyppe: yea, hys posterye defyled he also in bringynge the

Ecclus. xlvi. a

Deut. xvii. b

Ecclus. xlvi. c

Regum. x. a

Ind. xvi. b

Paragum. b. a.

Regu. xii. a

Ecclus. xlvii. a

ii. regu. xv. a

i. regu. xvi. c

iii. reg. xv. b

ii. Reg. b. b.

ii. Para. xvi. a

ii. reg. xii. d

iii. re. iii. c

iii. reg. x. d.

ii. reg. viii. e.

iii.reg.xii.c. wrathe of the Lord vpon hys chyldren and sorow after his sore: * so that hys kyngedome was deuyded, and Ephrain became an vnfaythful, & vnconstant kyngdome.* Neuertheles, god forsoke not hys mercy, nether was he vtterlye destroyed because of his workes, that he would leaue him no posterye. As for the seed that came vpon hym, whiche he loued, he brought it not vtterlye to naught but gaue yet a remnaunt vnto Iacob, and a roote vnto dauid oute of hym.

ii.re.viii.a

C

iii.reg. xii.b. Thus rested Salomon with hys fathers, & oute of his seede he left behynde him a verye coolynes of the people, and suche one as had no vnderstandyng: * Euen Roboam, whiche turned away the people thorow his councell, and Ieroboam the sonne of Nabat *whiche caused Israel to synne, and shewed Ephraim the waye of vngodlynesse: In so muche that their sinnes and mysdedes had the vpperhande so sore, that at the last they were dryuen oute of the lande for the same: Yea, he brought oute and brought vp al wickednes, tyl the vengeaunce came vpon them.

iii.reg.xii.c

Mattins.

M

The.xlviii. Chapter.

iii.Re.xvii.a Then rose vp * Eliah the prophet as a fyre, & his worde burnyng like a cresset. He brought vp ō them, an hūgre in his zeale he made them few in nomber. For they myghte not awaye with the commaundementes of the Lorde. Thorowe the worde of the Lord he shut the heauen,* and. iii. times brought he the fire downe. Thus became Eliah honorable in his wonderous dedes, Who maye make hys boaste to be lyke hym.* ? One that was dead raysed he vp from deth, and in the worde of the hieste he brought hym oute of the graue againe. He cast downe kynges & destroyed them, & the honourable from their seate. Upon the mounte Syna he hearde the punishmente, and vpon Horeb the Judgemēt of the vengeaunce. He prophecyed recompencynge vnto kinges,* and ordayned Prophetes after him. * He was taken vp in the storme of fyre, in a charet of horses of the Lorde. He was ordeyned in the reprouinge in tyme to pacifie the wrathe of the Lorde, *to turne the hertes of the fathers vnto the chyldren and to set vp the tribes of Jacob agayne. Blessed were they that sawe the, & were garnished in loue: for we lyue in lyfe: (but after death we shal haue no such name)

iii.re.xvii.e. iii.reg.xix.e. iiii.reg.ii.c

Luke.i.a.

B

iiii reg.ii.c. iii.and.iiii. * Elyas was couered in the storme, but Heliseus was fylled with hys spirit. While he lyued he was afraid of no prince, and no man myght ouercome hym. There could no worde disceaue hym,* and after hys death hys body prophecyed. * He dyd wonders in hys lyfe, and in death were hys workes marueilous. For al this the people amended not, nether departed they from their sinnes: * tyl land, & were scattered abroade in al coūtries so that of thē there remayned, but a verye lytle people, & a prince vnto the house of Dauid Nowdest some of them dyd ryght, and some heaped vp vngodly nesse. * Hezekyas made his cytie stronge, conueyed water into it, digged thorow the stony rocke wyth yron, and made vp a well by the water syde. * In hys tyme came Sennacherib vp, and seate Rabsakes, of lyst vp his hand against Syō, and defiled them with great pride. Then trēbled their hertes and handes so that they sorowed lik a womā trauelyng with child. So they called vpon the Lord which is mercyfull, and lyfte vp their handes before hym. Immediatlye the Lorde hearde them oute of heauen: the thought nomore vpon their sinnes, nor gaue them ouer to their enemies: but deliuerd them by the hande of Esay. * He smote the hoste of the Assiryans, and hys Aungel destroyed them. For Hezekias had done the thynge that pleased the Lorde, and remayned stedfastly in the way of Dauid hys father, and Esay the great and faythfull prophete in the sight of God had commaunded hym. * In his tyme the sonne went backward: and he lengthened the kynges lyfe. Wyth a right spirite prophecyed he, what shulde come to passe at the last: & to such as were sorowfull in Sion, he gaue consolacion, wherwith they myght comfort them selues for euermore. He shewed thinges that were for to come, and secrete, or euer they came to passe.

C

E

ii. pa. xxxiii

iiii.re.xviii.

Esa.xxxvi.

iiii.reg. xix.

iiii.re.xx b.

Es.xxxviii.

The.xlix. Chapter.

Euenlonge. ii.iii re.xii and.xxiii.b. ii.pa.xxxiiii

The remembraunce of * Iosyas is like as when the Apoticary maketh many precious swete smelling thinges together. Hys remembraunce shalbe as swete as hony in al mouthes & as the playing of Musycke at a bancket of wyne. He was appoynted to turn the people againe, & to take away al abhominacions of the vngodly. He directed hys hert vnto the Lord, and in the time of the vngodly he set vp the worshyp of God againe. All kynges (excepte Dauyd, Hezechias and Iosyah) committed wickednesse: for euen the kinges of Iuda, also forsoke the law of God For they gaue their horne vnto other, their honour & worshyp also to a straunge people. Therfore was the elect citye of the Sanctuary brent with fyre, & the stretes thereof lay desolate & wast in the hande of Jeremy, for they intreated him, euel, which neuertheles was a prophet ordeined from his mothers wombe, that he myght root out, breake of.* & destroye: & that he might build vp, & plant again. * Ezechiel saw the glory of the Lord in a vysiō, which was shewed hym vpō the charet of the cherubins. For he thought vpon the enemies in the raine, to do good vnto such as had ordred their waies aright.

B

iiii.re. xxb.d.

Jeremy.i.a

Ezechi.a.

out of their place, for thei gaue comfort and consolacion vnto Iacob, and deliuered them faithfully. Now wil we praise Zorobabel, whiche was as a ryage in the right hande. So was Iesus also the soone of Iosedech these men in their time builded the house, and set vp the sanctuary of the lord againe whiche was prepared for an euerlastinge worshippe. And Nehemias is alway to be commended, whiche set vp for vs the walles that were broke downe, made the portes and barres againe and builded our houses of the newe. But vpon the earth is there no man created like Enoch, for he was taken vp from the earth. And Ioseph which was lorde of his brethren, and the vpholder of his people: his bones were couered and kept. Seth and Sem wer in great honoure among the people and so was Adam aboue all the beastes when he was created.

¶ The.l. Chapter.

Symon the soonne of Onias the hye preeste, whiche in his lyfe sette vp the house againe, & in his daies made faste the temple. The hight of the temple also was founded of him, the double buildynge and the hie walles of the temple. In his daies the wels of water flowed out, and were excedyng ful as the see. He toke care for his people, and deliuered them from destruccion. He kept his citie, and made it stronge, that it shold not be beseeged. He dwelt in honour, and worshipped among his people, and enlarged the entraunce of the house, & the courte. He gaue light as the morning starre in the middest of the cloudes, & as the Moone whē it is full. He shined as the Sunne in the temple of God. He is as bright as the rayne bowe in the faire cloudes, and floryssheth as the floures and roses in the springe of the yeare, and as lylyes by the ryuers of water. Lyke as the braunches vpon the mount Libanus, in the time of Somer: as a fyre and incense that is kyndled. Lyke as an whole ornament of pure golde, set with all maner of precious stones, and as a Olyue tree, that is frutefull, and as a Cypresse tree, which groweth vp on hye. When he put on the garmente of honour & was clothed with al bewtye: when he went to the holy aulter to garnish the couerynge of the Sanctuary: when he toke the portyons out of the prieftes hande, he him selfe stode by the hearthe of the aulter, and his brethrē rounde about in order. As the braunches of Cedre tree vpon the mount Libanus so stode they rounde about him. And as the braunches of the Olyue tree, so stoode all the sonnes of Aaron in their glorie, and the oblacions of the lord in their handes before al the congregacion of Israell. And that he might sufficyently performe his seruyce vpon the aulter, and garnishe the offerynge of the hieste God, so stretched out his hand, & toke of the drinke offerynge, and poured in of the wine, so he poured vpō the botome of the aulter a good smell vnto the hyest Prynce. Then beganne the sonnes of Aaron to synge & to blow with trompettes, and to make a great noyse, for a remembraunce and prayse vnto the Lorde. Then were all the people afrayde and fell downe to the earth vpon their faces to worshippe the Lord their God & to geue thankes to the Almighty God. They songe goodly also with their voices, so that there was a pleasaunt noyse in the greate house of the Lorde. And the people in their prayer, beseought the Lord the highest, that he would be merciful tyll the honoure of the Lord wer performed, thus ended they their ministracion and seruice. Then wente he downe and stretched oute his handes ouer the whoole multytude of the people of Israel, that they wolde gene prayse and thankes out of their lyppes vnto the Lorde, and to reioyce in his name. He beganne yet once also to pray, that he might openly shewe the thankgeuing before the highest, namely thus: O geue prayse and thanckes (ye all) vnto the Lord our God which hath euer done noble & great thynges whiche hath increased our daies from oure mothers wombe, and dealte with vs accordynge to his mercy: that he wil geue vs the ioyefulnesse of herte, and peace for our time in Israel. Whiche faithfully kepeth his mercye for vs euermore, & alway deliuereth vs in due season. There be two maner of people that I abhorre for my hert: as for the third whom I hate, it is no people. They that sit vpon the mountayne of Samaria, the Philistynes, and the foolysh people that dwell in Sichymys. I Iesus the sonne of Syrach Eleazarus, of Ierusalem, haue tokened vp these instrumentes and documentes of wisdome in this boke, and powred out the wysdome of my heart. Blessed is he that exerciseth him selfe therein: and who so taketh such to heart shalbe wise for euer. For he doe these thinges he shalbe stronge in all. For the light of the Lorde leadeth hym.

Euensonge.

¶ The.li. Chapitre

I Wil thancke the O Lord and king, and prayse the o God my sauiour. I wil yelde prayse vnto thy name: for thou art my defender helper, & hast preserued my body frō destruccion, frō the snare of traiterous tōges, & frō the lippes that are occupied with lies. Thou hast ben my helper, frō such as stod vp against me, & deliuered me after the multitude of thy mercye, and for thy holy names sake. Thou hast deliuered me from the roryynge of them that prepared them selues to deuour me, out of the handes of such as soughte after my lyfe: from the multytude of them that

troubled me and went about to set eyne vpon me on euery syde, so that I am not bisente in thee mydes of the eyne. From the depe of hell, from an vncleane tonge, from lyage wordes, from the wicked kynge, and from an
B. vnrighteous tonge. My soule shall prayse the Lord vnto death, for my lyfe drewe nygh vnto hell downeward. They compassed me sounde about on euery syde, and there was no man to helpe me, I loked about me yf ther were any man that wolde socoure me: but there was none. Then thoughte I vpon thy mercy, O Lord, and vpon thyne actes that thou hast done euer of olde: namelye, that thou delyuerest suche as put their trust in the, and rydest them oute of the handes of the Heathen. Thus lifte I vp my prayer frō the earth and prayed for deliueraunce from deathe. I called vpon the Lorde the father of my Lorde, that he wolde not leaue me without helpe, in the day of my trouble, and in the tyme of the prowde: I wyll prayse thy name continually, yeldinge honoure & thanckes vnto it: and so my prayer was hearde. Thou sauedest me from destruccion and delyueredst me frō the vnrighteous tyme. Ther
C. fore wyll I acknowledge & praise the, and magnifie the name of the Lord. Whē I was yet but yonge, or euer I wente astray, I desired wisedome openly in my prayer. I came therfore before the temple, and sought her vnto the laste. Then florished she vnto me as a grape that is soone ripe. My heart reioyced in her, thē went my fote the ryght way: yee, from my youth vp, sought I after her. I bowed downe myne eare and receaued her. I found me much wisedome: and prospered greatly in her. Therfore wyll I ascrybe the glorye vnto him that geueth me wisdome: for I am adused to do thereafter. I wyll be gelous to cleue vnto the thyng that is good so that I not be confounded. My soule hath wrestled with her, and I haue ben diligent to be occupied in her. I lift myne hādes on hye, then was my soule lyghtened thorowe wysdome, that I knowledged my folyshnesse. I ordred my soule after her, she and I were
D one herte from the begynnyng, and I founde her in clennesse. And therfore shal I not be forsaken. My heart longed after her, and I gat a good treasure. Thorowe her the Lord
Eccl. li. a. hathe geuen me a newe tonge, wherewith I wyll prayse hym. * Come vnto me ye vnlearned & dwel in the house of wisdome with drawe not youre selues from her, but talke comune of these thynges, for youre soules are very thirstye. I opened my mouthe and spake: O come & buy wysdome withoute anye money, bowe downe youre nekke vnder her
Eccle. vi. e. yocke, and your soule shall receaue wysdome. She is neare at hand, and is content to be founde. Beholde with your eyes, * how that I haue had but lytle labours, and yet haue found much rest. O receaue wysdome, and ye shall haue plenteousnes of syluer & gold in possessyon. Let your mynde reioyce in his mercye, and be not ashamed of hys prayse. Worcke hys worcke by times, and he shall geue you your reward in due season.

¶ The ende of the booke of Jesus the sonne of Syrach: which is called in Latine, Ecclesiasticus.

The booke of the Prophet Baruch.

The first Chapitre.

A. 1. AND these are the wordes of the boke, which were written by Baruche the sonne of Neryas, the sonne of Maasias, the sonne of Sedechias the son of Sedeias, the sonne of Helchias, at Babylon, in the fyfte yeare, and in the .vii. day of the moneth, what tyme as the Chaldees toke Jerusalem, and brente it vp with fyre. And Baruch dyd reade the wordes of this booke, that Jechoniah the sonne of Joachym kynge of Juda myght heare: and in the presence of all the people that were come to here the boke: yea, & before al the noble kinges sōnes, before the lordes of the cōtrey, & elders: & before the whole people, from the lowest vnto the hyest: before al them that dwelte at Babylon by the water of Sody. Which when they herd it, wept, fasted, and prayed before the Lorde. B
They made a collection also of money, accordyng to euery mans powre, and sent it to Jerusalem vnto Joachim the sonne of Helchia the sonne of Salon preist, with the other preistes and to all the people whiche were with him at Jerusalē, what time as they had gotten the ornamentes of the temple of the lord (that were taken away oute of the temple) that they myght bring them againe into the lande of Juda, the tenthe day of the moneth Syban: namelye, syluer vesselles (which Sedechiah the sonne of Josiah kynge of Juda had made) after that Nabuchodonozor king of Babylon had taken Jechoniah, with all his princes, lordes, and all the people, and led them captiue from Jerusalem vnto Babi-
Deu. xiii. c
Jere. xxix. b
lon. And they sayd: Behold, we haue sent you money, * to by your burnt offeringes and incence withal: make you vnleuened breade, and
i. Ty. ii. b.
offre for synne vpon the aulter of the Lord our God. * And praie for the prosperite of Nabuchodonozor, kynge of Babylon, & for the welfare of Balthazar his son: that their daies may be vpō erth, as the daies of heauē that God also may geue vs strength & lighten oure eyes, that we maye lyue vnder the defence of Nabuchodonozor kynge of Ba-

bylon, and vnder the protection of Balthazar his sonne: that we may longe doo them seruice, and finde fauoure in their sighte. Praye for vs also vnto the Lorde oure God: for we haue sinned against the Lorde our God, and vnto this day, is not his wrath turned yet away from vs. And se that ye reade this booke (whiche we haue sent vnto you to be rehearsed in the temple of the Lorde) vpon the hye dayes, and at tyme conuenyente.

D

Baru. ii. b. Daniel. ix. a.

Thus shall ye saye. * The Lorde our God is righteous, but we are worthye of confusyon and shame: lyke as it is come to passe this daye vnto all Juda, and to euerye one that dwelleth at Jerusalem: to our Kynges, Princes, priestes, prophetes & to oure fathers: * We haue sinned before the Lord our God, we haue not put our truste in him, nor geuen his credence, we haue not obeied him: we haue not herkened vnto the voyce of the Lorde our God, to walke in the commaundementes that he gaue vs. Syns the daye that he brought oure forefathers out of the lande of Egipte vnto this presente daye we haue bene euer a mysbeleuyng and an vnfaithfull people vnto the Lorde our God: destroying our selues vtterly, and withdrawyng backe that we would not heare his voice. * Wherefore, there are come vpon vs greate plages and dyuers curses. Lyke as the Lorde promised by Moses his seruaunte: * whiche brought our forefathers oute of the land of Egipt, to geue vs a land that floweth with mylk and honye, lyke as it is to se this day. Neuertheles, we haue not harkened vnto the voyce of the Lord our God, accordynge to all the wordes of the Prophetes, whome he sente vnto vs & to oure rulers: but euerye man folowed his owne mynde and wycked ymagynacion: to offer vnto straunge gods and to do euell in the sighte of the Lord our God.

E.

Leuit. xxvi. Deu. xxviii. Exod. xii. xiii. and. xiiii.

Quenlonge. A Daniel. ix. b

The. ii. Chapter.

For the whiche * cause the Lorde oure God hath performed his worde that he certefied vs, and our headers that ruled in Jerusalem, yee, and our kinges, our princes with all Israell and Juda. And such plages hath the Lorde brought vpon vs, as neuer came to passe vnder the heauen, lyke as it is fulfilled in Jerusalem * accordyng as it is written in the lawe of Moses, that a man shoulde eate the fleshe of his owne sonne, and the fleshe of his owne daughter. Moreouer, he hathe deliuered them into the handes of all the kinges, that are rounde aboute vs (to be confounded and desolate) and scattered the abrode in all landes and nacyons. Thus are we brought benethand not aboue, because we haue sinned against the Lord our God, and haue not bene obediente vnto his voyce. Therefore the Lord our God is ry-

Deu. xxviii. e Sir. xxi. b. a. Ezec. xiiii. b. Hor. Baru. i. b.

ghteous, and we with oure fathers) as reason is

are brought to open shame as it is to se this day. And as for these plages that are come vpon vs alredy, the Lorde hath deuysed them for vs: yet would we not praye vnto the lord our God that we myght turne euery man fro his vngodly waies. So the lord hath caused such plages to com vpō vs: for he is righteous in all his workes, which he hath commaunded vs: which we also haue not done, nor harkened vnto his voyce: for to walke in the commaundementes of the Lorde, that he hath geue vnto vs. * And now, O Lord god of Israel, thou that * haste brought thy people out of the lande of Egypte with a mighty hande, with tokens and wonders, with thy greate power, and out stretched armes haste gotten thy selfe a name, as it is come to passe this day, O Lord our God, we haue synned, we haue done wickedly, we haue behaued oure selues vngodlie in all thy righteousnesses. Turne thy wrathe from vs (we beseech the) for we are but a fewe left amonge the Heathen, where thou haste scattered vs. * Here our prayer (O Lord) and oure petycyons: bringe vs out of captyuyte, for thine owne sake: Get vs fauoure in the syght of them, whiche haue led vs awaye: that all landes may knowe that thou arte the Lord our God: and that Israell, and his generacion calleth vpon thy name. O Lord loke downe from thy holy house vpon vs: enclyne thine eare, and heare vs. * For the deade that be gone downe to their graues, and whose soules are out of their bodyes, * ascribe vnto the Lord, neyther praise, nor righteous makyng: but the soule that is vexed for the multytude of her sinnes whiche goeth on heuyly, and weakely whose eyes begyn to faile: yee, such a soule ascribeth prayse & righteousnes vnto the Lorde. O Lorde we powre out our prayers before the, and requyre mercye in thy syght. O Lord our God: not for any godlines of our forefathers, but because thou hast sente out thy wrath and indygnacyon vpon vs: accordynge as thou dyddeste threaten vs, by thy seruauntes the prophetes, sayinge. Thus sayth the Lorde: bowe downe your shoulders and neckes and serue the kynge of Babylon, so shal ye remayne still in the lande, that I gaue vnto your fathers. If ye will not do this, nor heare the voyce of the Lord your God, to serue the kynge of Babilon: I shall destroye you in the cyties of Juda: wythin Jerusalem and without, I wil also take you fro mthe voice of mirth & the voice of ioye, the voyce of the bridegrome & the voice of the bride, & ther shal no mā dwel more in the lande. But they would not hearkē vnto thy voice, to doo the kinge of Babilō seruice: & therfore hast thou performed the wordes that thou spakest by thy seruātes the prophetes: namely, that the bo

B

Daniel ix. c * Exod. vii. viii. ix. x. xi. xii. xiii. xiiii.

ō Baru. vi. c.

C.

Deut. xxvi. c. Esay lxiii. c

Psal. cxiii. c.

D

Jere. xxvii. a.

nes of oure kinges and the bones of oure fa-
C thers shuld be tr̃slated out of their places?
And lo, nowe are they layed out in the heate
of the sunne, & in the colde of the nyghte, and
deed in greate miserye, with hunger, with
sweard with pestilẽce, & are clene cast forth
As for the temple wherin thy name was cal
led vpon, thou hast layed it waste, as it is to
se this daye: & that for the wickednes of the
house of Israell, and the house of Juda. O
Lord our God, thou hast intreated vs after
al thy goodnes, & accordyng to al that great
louing mercy of thine, like as thou spakest
Deute. iiii. c. by thi seruant Moses, in the day when thou
and. xxviii. a. dyest commandest him, to writ thy law before
the children of Israel, saying * Yf ye will
not herken vnto my voyce, the shal this great
multitude be turned into a very smal people,
for I will scatter them abrode. Notwith-
standyng, I am sure that this folke will not
here me: for it is an harenecked people, but
F in the land of their captiuite, they shal remẽ
ber them selues, & learne to know, that I am
the Lord their God, why I gaue them an hert
to vnderstand, & eares to heare. Then shall
they praise me in the land of their captiuyte
& thinke vpon my name. Then shal they turn
them frõ their harde backes, and from their
vngodlinesse. When shal they remember the
thinges, that happened vnto their forefa-
thers, which sinned against me. So I will
bryngе them againe into the lande which I
promised wyth an oth vnto their fathers: A-
braham, Isahac, & Jacob, & they shalbe lor-
des of it: yee. I will increase them, and not
Neh. xviii. c minishe them. * And I wyl make another co-
zach. viii. b uenaunt with them: such one as shall endure
Apo. xxi. b. for euer, namely, that I will be their God, &
they shalbe my people: & I wil nomore driue
my people the children of Israell out of the
lãd that I haue geuẽ them. The. xii. Chapter.

The Martyrs A Nd now, O lord Almyghtye, thou God
of Israel, oure soule that is in trouble,
and our spirite that is vexed, crieth vnto the
heare by (O Lorde) and haue pitie vpon vs,
for thou arte a merciful God, be gracious
vnto vs, for we haue sinned before the: thou
endurest forever, should we then vtterly pe-
rysshe? O Lorde almyghty, thou God of Is-
rael. Heare now the prayer * of the deed Is-
Ephe. ii. a. raelytes and of their children, which haue
Daniel. iii. c sinned before the, and not herkened vnto the
Jerem. ii. c. voice of the Lorde their God, for the which
Ma. and. b. c. cause these plages hange nowe vpon vs. O
Lorde, remember not the wickednes of oure
forefathers, but thincke vpon thy power and
name now at this time: for thou art our lord
Num. xiiii. a. our God: & thee (O Lorde) will we praise.
Psal. lxvii. a. * For thou hast put thy feare in our hertes,
to the intente that we shulde call vpon thy
name, and praysse the in oure captiuyte, and
of our forefathers, that synned before the.
Beholde, we are yet this day in our captiui-
te where as thou hast scattered vs, to be an B
abhominacyõ, curse, and sin: * like as it hath
happened vnto our forefathers also because Psa. lxxxix. a
of their wickednesse, and departyng frõ the.
O Israell, heare the commaundementes of
lyfe: ponder them well with thine eares, that
thou maiest learne wisdome. But how happe
neth it Israel, that thou art in thine enemies
land, thou art waxen old in a straunge cõ
trey, & defyled with the deed. Why artethou
become lyke them, that goo downe to their
graues? Euen because thou hast * forsaken Jerem. ii. b.
the wel of wisdom. For if thou haddest walk-
ed in the way of God truly, thou shouldest
haue remayned styl safe in thine owne land. Prou. xi. a
* O learne then where discretion is, where and. iy. a
vertue is, where vnderstanding is, that thou
maiest know also frome whence commeth
* longe life, a necessary liuing, the lyght of
the eyes, & quietnes. Who euer foũd out her
place? * Or who ever came into her tresures Psa. xix. a.
Where are the princes of the Heathen be- and. cxix. a.
come, and such as ruled the beastes vpõ the
erth? They that had their pastyme with the
foules of the ayre, that hoorded vp syluer &
gold (wherin men tryst so muche) and made C
no ende of their gathering? What is become
of thẽ that coyned syluer, & were so carefull
and could not bryng their worckes to passe?
They be rotted out, and gone downe to hel, &
other mẽ are come vp in their steades. Yong
men haue sene lyght, & dwelte vpon earthe:
but the way of reformacion haue they not
knowen, nor vnderstand the pathes thereof
nether haue their children receaued it: yee,
lyghte earte is it frõ them. It hath not bene
heard of in the land of Canaan, nether hath
it ben sene at Thema. The Agarenes sought
after wisedome, but that which is earthlye, D
like as the marchaũtes of the land do. Thei
of Theman are connyng also, & they labou re
for wysedome and vnderstãding: but the way
of true wisedome they know not: neither doe
they thincke vpon the pathes thereof. O Is-
rael how great is the house of God? & howe Deut. iii. c.
large is the place of his possession? Great Jere. xxiii. b.
is he and hath no ende: yee, & vnmeasurable. Psal. cxlv.
What is become of those famous Gyaunts
that were so great of bodyes, and so wyzthi
men of war? Those had not the Lord chosen
nether haue they found the way of reformacyõ, therefore were they destroyed: and for
so much as they had no wisedome, they per-
ished because of their foolishnesse. Who hathe
gone vp into heauen, take wysdome there & E
brought her downe from the cloudes? Who
hathe gone ouer the see, to fynde her, and
hath chose her aboue gold, & so brought her
hether? No man knoweth the waies of wis

pathers. But he that wotteth all thinges, knoweth her, and he hathe founde her out with hys ꝯe knowledge. * This same is he which prepared the erth at the beginnyng & fylled it with al maner of beastes & * When he sendeth out the lyghte, it goeth: and when he calleth it againe it obeyeth him with feare. The starres kepe their watche, and geue their light: yea, & that gladly. Whē he calleth them they say: here we be. And so with cheerfulnesse they shewe lyghte vnto hym that made them. * This is oure God & there shal none other be compared vnto him. It is he that hath found out al wisdome, and hathe geuen her vnto Jacob hys seruaunt, & to Israell his beloued. * Afterwarde dyd he shewe hym selfe vpon earthe, and dwelte amonge men.

¶ The. iii. Chapter.

THys is the boke of the commaundementes of God, & the lawe that endureth for euer. All they that kepe it shal come to lyfe: but such as forsake it, shall come to deathe. Turne the o Jacob, take hold & of it, walke by this way thorow hys brightnes & shine. Geue not thyne honoure to another, and thy worshippe to a straunge people. O Israell * howe happy are we, seyng that God hathe shewed vs suche thynges as are pleasaunte vnto hym. Be of good cheare, thou people of God, O thou auncyent Israel. * Howe are ye solde amonge the Heathen, howbeit, not for your vtter destruccio: but because ye prouoked God the Lord to wrath and displeasure, therfore were ye deliuered vnto youre enemies: for ye displeased the euerlastynge God that made you, offringe vnto deuyls & not to God. Ye haue forgotten him that brought you vp, and youre nourse haue ye greeued. O Jerusalem. Whē she saw that the wrathe of God was comming vpon you, she sayde herken O ye that dwell about Syon, for God hath brought me into great heauinesse, and why? I see the captyuitie of my people, of my sonnes and daughters, whych the euerlastyng God hath brought vpon them. With Ioie dyd I norysh them, but now must I leaue them with weping and sorow. Let no man reioyce ouer me wyddow, and forsake whyche for the sinnes of my chyldren am desolate of euery man. For why they departed from the lawe of God, they wolde not know hys righteousnesse, nor walke in the way of hys commaundementes, and as for the pathes of the truth and godlinesse they had no lust to go in them. O ye dwellers about Syon, come, and let vs call to remembraunce the captyuite, that the euerlastinge God hath brought vpon my sonnes and my daughters. * He hath brought a people vpon them from farre, an vnciuetcous people and of a straung

pitie the yong. These haue caried away the deare beloued of my wyddowes, leauynge me alone, both desolate and chyldelesse. But alas what can I helpe you? Howe he that hath brought these plages vpon you, deliuer you also from the handes of your enemies. Go your way (o my children) go your way for I am desolate & forsaken. * I haue put of the clothing of peace, & put vpon me the sacke-cloth of praier, & for my time I wil call vpō the most hiest. Be of good cheare O my chil dren cry vnto the Lord, & he shal deliuer you frō the power of the princes, your enemies. For verely, I haue euer a good hope of your prosperous health: yea, a verye gladnes is come vpon me from the holy one, because of the mercye that ye shall haue of our euerlastinge sauyour. With mourninge & weppynge dyd I let you go fro me, but with ioye and perpetuall gladnes shall the Lorde bringe you againe vnto me, lyke as the neyghbournes of Syon saw your captiuite from god, Euen so shal they also se worthy your helth in God, whiche shal com on you with great honoure & euerlasting worshippe. O my children, * suffer patiently the wrathe that shal come vpon you. For the enemy hathe persecuted the, but shortely thou shalt se hys destruccyon, & shalt tread vpō his necke. My deerlynges haue gone rough heard wayes, for they are ledde away as a flocke that is scatered abrode with the enemies. But be of good comfort (O my chyldren) and cry vnto the Lord: For he that led you away, hath you yet in remembraunce: & lyke as ye haue bē myuded to swarue from youre God, so shall ye nowe endeuoure youre selues tenne tymes more, to turne agayne, & to seke him. For he that hathe brought these plages vpon you shal bringe you euerlastyng ioye a gayne. with your health. Take a good hert vnto the O Jerusalem: for he whiche gaue the that name, exhorteth the so to do. * The wyck. doers that nowe put the to trouble, shall perysshe, and suche as haue reioyced at thy fall, shalbe punished. The ryuers whome thy chyldren sewe, & that haue caryed away thy sonnes, shalbe correct. For lyke as they be now glad of thy decay (& reioyce at thy fal) so shal they mourne in their own destruccion. The ioye of their multitude shalbe taken away, & their cheare shalbe turned to sorow. For a fyre shal fal vpon them from the euerlastinge God longe to endure: & it shalbe inhabyted of deuels for a great season.

¶ The. v. Chapter.

O Jerusalem, looke about the toward the East, and beholde the ioye that cometh vnto the from God. For loo, thy sonnes (whome thou hast forsaken, and that were scattered abrode) come gathered together from the East and west

reioicing in the wooꝛde of the holy one, vnto the honour of god. Put of thy mourning clothes o Jerusalem, and thy coꝛowe, and decke the with woꝛship, and honoꝛ, that cometh vnthe from God, with euerlasting gloꝛie. God shall put the garment of righteousnesse vpon the, and set a croune of euerlasting woꝛship vpon thine head, foꝛ vpon the will God declare his bꝛightnesse, that is vnder the heauen. Yea, an euerlasting name shalbe geuē the of God, with peace of righteousnesse, & the
B honoure of Goddes feare. Arise, O Jerusalem, stand vp on high, loꝛe about the towaꝛde the East: and beholde thy children gathe-red from the East vnto the West, whiche reioise in thy holy wooꝛde, hauing God in remembrance. Thei departed from thee on fote and were ledde awaie of their enemies: but now shal the loꝛd bꝛing them caried with honour, as the children of the kingdome. For God is purposed to bꝛinge doune al stout mo-nateines: ye, & al high rockes, to fil the valleies, and so to make them euen with the gro-unde, that Israel maie be diligent to liue vn-to the honour of God. The wooddes and all pleasaunt trees, shal ouershadowe Israel, at the commaundement of God. For bether shal God bꝛing Israell with ioiful mirth, and in the light of his maiestie, with the mercy, and ꝛighteousnesse, that cometh of himselfe.

¶ The. vi. Chapitre.

Euenſong. A. Jer. xxv. a. b. BEcause of the sinnes that ye haue dooen against God, yee shalbe ledde awaie captiue into Babylon, euen of Nabuchodonoꝛor the king of Babilon, so when ye be come into Babylon, ye shal remaine there many yeares, and foꝛ a long season, namely seuen generations, & after that wil I bꝛing you away peaceably from thence. Now shall ye se in Babylon Gods of Golde, of Syluer, of Wood, and of Stone, bozne vpon mennes shoulders, to cast out a feareful nesse beforе the Heathen. But loꝛe that ye do not as the other: be not ye afraid, & let not the feare of thē ouercome you Therfoꝛe, when ye se the multitude of people woꝛshipping thē behinde, & beforе, saie ye in youꝛhearts: o loꝛd it is thou that oughtest
*Deu. vi. e. not only to be woꝛshipped. Mine angel also shal be with you, and I my self will care foꝛ your soules. As foꝛ the timbꝛe of those gods, the carpenter hath polished them: yea, guilted be thei, and laid ouer with siluer, yet are thei but vaine thinges, and cannot speake. Lyke as a wenche that loueth paramours is trimmelye dꝛn, euen so are these made, and hanged with golde. Crounes of Golde verely haue their Goddes vpon their heades, so the Priestes thēselues take the Golde, and siluer from thē & put it to their owne vses: yea, they geue of the same vnto haꝛlottes, & trim their whoꝛes withall: again thei take it from their whoꝛes and decke their Goddes therwith. Yet can-not these gods deliuer themselues from rust, and mothes. When thei haue couered them with clothing of Purple, thei wipe their fa-ces foꝛ the dust of the temple, whereof ther is moche emong them. One hath a Sceptre in his hande, as though he were iudge of the countrie: yet can he not slaie soche as offend him. Another hath a sweard, oꝛ an axe in his hande, foꝛ al that, hee is neither able to de-fende himselfe from battail, noꝛ from murthe-rers. By this ye maie vnderstande that they
B. be no Goddes: Therefoꝛe see that ye neither woꝛship them, not feare them. For lyke as *not a vessel that a man vseth is nothing wooꝛthe when it is broken, euen so is it with theire Goddes. When thei bee set vp in the temple, their yies be ful of dust through the feete of those that come in. And like as the doꝛes are shut in rounde about vpon him that hath offended the king. Or as it were a dead bodie kept beside the graue. Euen so the priestes kepe the doꝛes with barres, and lockes, least their Goddes be spoiled with robbers. Thei *not set vp candles beforе their im, ye, verely a that many, whereof thei cānot se one, but euen, as blockes, so stand thei in the temple. It is sa-ied that the serpentes, and wooꝛmes, whiche come of the earth, gnaw out their bꝛaines, eating them, and their clothes also, and yeat thei fele it not. Their faces are blacke throughe the smoke that is in the Temple. The Oules, Swallowes and Birdes, lie vppon thē, yea, and the cattes runne ouer their heds. By this yee maie bee sure, that thei are not Goddes, therfoꝛe feare them not. The golde that thei haue is to make them beautiful, foꝛ al that, except some bodie eight of their ruste thei wil geue no mine: and yf thei wer cast into a foꝛme, thei felte it not. Thei are bou-ghte foꝛ money, and haue no breath of lyfe Sap. xiij. e. within them. * Thei muste bee boꝛne vppon mennes shoulders, as thei that haue no feete, whereby thei declare vnto men, that they bee nothing wooꝛth. * Confounded be thei then Psal. cxiij. a. that woꝛship them, foꝛ if thei fal to the gro-unde, thei cannot rise vp again of themselues Yea, though one helpe them vp, and set them right, yeat are they not able to stand alone but must haue proppes sette vndꝛe them like deadde menne. As foꝛ the thing that is offe-red vnto them, their priestes sel it, and abuse it Yea, the priestes wiues take therof, but vnto *not the sicke, and pooꝛe, geue thei nothing of it. the women with childe, and the Wenchruous, laie handes of their offringes: By this yee mai be sure that thei are no Goddes, therfoꝛe be ye not afraied of them. From whence co-meth it then, that thei be called Goddes? The wemen sit beforе the Goddes of siluer, golde and wood, and the priestes sit in their tem-ples, hauing open clothes, whote heades, and beardes are shaue, and haue nothing vppon

their heades: roaring, and crying vpon theyre Goddes, as men doe at the feast when one is ded. The priestes also take awai the garmentes of the ymages, and decke their wiues, and childzen withal. Whether it be good, or euel that any man doe vnto them, thei are not able to recōpense it: thei can neither set vp a king nor put him doune. In like maner thei may neither geue riches, nor reward euel. Though a man make a vow vnto them & kepe it not, they wil not require it. Thei can saue no man frō death, neither deliuer the weake from the mightie. Thei cannot restore a blinde manne to his sight, nor help any mā at his nede. Thei can shewe no mercie to the widowe, nor dooe good to the fatherlesse. Their Goddes of woodde, stone, golde, and siluer, are but euen as other stones, that be hewen out of the mountains. Thei that worship them shalbe confounded. How should they then be taken for gods? ye, how dare mē say that thei be gods? And though the Caldees worshipped thē not hearing that thei wer but dōbe and could not speake. Yet thei thēselues offre vnto Bel, and would faine haue him to speake, as who say thei coulde tele that maie not moue. But whē these men come to vnderstāding, thei shal forsake them, for their Goddes haue no keeping. A great sort of women girte with cordes, sit in the stretes, and burne oliue beries. How if one of theim be conueighed awaie, and lie with any corpse as come by: shee casteth her neighbours in the teeth, because she was not co worthely reputed, nor her coarde broken. What soeuer is dooen for theim, it is but in vaine, and lost. How maie it then be thought, or taied that thei are Goddes? Carpenters, and Goldesmithes make them, neither be they any other thyng, but euen what the workemē wil make of them. Yea, the Goldesmithes thē selues that make theim, are of no long continuaunce. How should then the thinges that are made of them be Goddes? Vaine therfore are the thinges, ye very shame is it that they leaue behinde them for their prosperitie. For as sone as there cometh any warre, or plage vpon theim, then the priestes ymagine where thei maie hide themselues with thē. How can men then thinke that thei be Goddes, which neither maie defende themselues from war, nor deliuer them from misfortune? For seing that thei be but of wood, of stone, of siluer, and of Golde: all people, and kinges shall knowe hereafter, that thei be but vaine thinges: yea, it shalbee openly declared, that theie be no Goddes: but euen the very woorkes of mens handes, and that God hath nothing to do with thē. It is manifest then that thei are no Goddes, but the woorkes of mennes handes, and no woorke of God in them. Thei can set no king in the lande, nor geue raine vnto men. Thei can geue no sentence in a matter, neither defende the lande from wrong. For thei are not able to dooe somoche as a crowe that flieth betwixt heauen and yearth. When ther happeneth a fire into the houte of those Goddes of woodde, and siluer, and of Golde the priestes wil escape, and saue themselues but the Goddes burne as the balkes therin. Thei cannot withstande any king, or battail. Howe maieit then be thoughte, or geaunted, that thei be Goddes? Moreouer, these Gods of woodde, of stone, of Golde, and siluer, maye neither defende theimselues from theues nor robbers. Yea, the verye wicked are stronger then thei. These stripe theim out of their apparaile, that thei be clothed withal, these take their Golde, and Siluer from theim, and so get them awaie, yet can thei not help them selues. Therfore it is moche better for a man not to be a king, and so shewe his power, or els a profitable vessel in an house, wherin he that oweth it might haue pleasure: Yea, or to be a dore in an house, to kepe safe such thinges as be therin, then to be soche a vaine God. The Sunne the Mone, and al the Sterres seing thei geue their shine, and light, are obedient and doe men good. When the lightening glistereth, all is clere. The winde bloweth in euery Countrie, and when God commaundeth the Cloudes to goe roundeabout the whole worlde, thei doe as they are bidden. When the fire is sent doune from aboue, and cōmaunded, it burneth vp hilles, and woods. But as for those Goddes, thei are not like one of these thinges, neither in beauty nor strength, when foxe, men should not thinke nor saie that thei be Goddes, seing thei can neither geue sentence in iudgement, nor doe menne good. For somoche now as ye are sure that they bee no Goddes, then feare them not, for thei can neither speake euel, nor good for kinges.

Thei canne shewe no tokens in Heauens, for the Heathen, neither shine as the Sunne, nor geue light as the Mone: yea, the vnreasonable beastes, are better then thei, for theie can get thē vnder the roffe, and do themselues good. So can ye bee certified by no maner of meanes, that thei be Goddes, therfore feare them not. For like as a scarcrowe in a gardeine of herbes kepeth nothing: euen so are their Goddes of woodde, of siluer, and golde and lyke as a white thorne in an Orcharde, that euery birde sitteth vpon: Yea, like as a dead bodie that is caste in the darcke: euen so is it with those Goddes, of Woodde, Syluer, and Golde. By the Pourple, and Scarlette whyche they haue vppon theim, and soone fadeth awaie, ye maie vnderstande that they bee no Goddes. Yea, they themselues not shalbe consumed at the laste, whiche shalbee a greate confusion of the lande. Blessed is the Godly man that hath no images, a worshipper shalbe farre from reproche.

¶ Thende of the prophet Baruch, whiche is not in the Canon of the Hebrues.

¶ The song of the thre Children whiche were put into the hote burnyng ouen. The common translation readeth this song in the .iii. Chap. of Daniel

AND they walked in the middest of the flambe, praisyng God and magnifiyng the Lorde. Azarias stoode vp, and prayed on this maner. Euen in the middeste of the fyre opened he his mouthe, and said: Blessed be thou O Lorde God of our fathers, right worthy to bee praised, and honoured is that name of thine for euermore, for thou arte righteous, in al the thinges that thou hast doen vnto vs. Yea, faithful are al thy woorkes, thy wayes, are right and all thy iudgementes true. In al the thinges that thou hast brought vpon vs and vpon the holie Citie of our fathers, euen Jerusalem. Thou hast executed true iudgement: Yea, according to righte and equitie hast thou brought all these thinges vpon vs because of our sinnes. For why? we haue offended, and doen wickedly, departing from the Daniel.ix.e. *In all thinges haue we trespassed, and not obeied thy commaundementes, nor kept them neither doen as thou hast bidden vs, that we might prosper.

Baruch.iii.b. Wherfore, al that thou hast brought vpon vs, and euery thing that thou hast doen to vs thou hast doen them in true iudgemente. As in deliuering vs into the handes of our enemies, among vngodly, and wicked abominations, and to an vnrighteous Kinge, yea, the moste frowarde vpon earth. And now we may not open our mouthes, we are become a shame and reproche vnto thy seruauntes, and to them that worship the. Yet for thy names sake we beseche the, geue vs not vp for euer, breake not thy couenaunt, and take not away thy mercie from vs, for thy welbeloued Abrahams sake: For thy seruaunt Isaacs sake, and for thy holy Israels sake. To whom thou hast Ge.xv.d. xxii.e xxvi.b, Deut.x.d. spoken, and promised * That thou wouldeste multiplie their seede as the sterres of Heauen, and as the sande that lieth vpon the sea shore. For we O Lord are become lesse then any people, and be kept vnder this daye in all the worlde, because of our sinnes: So that now, we haue neither Prince, Duke, Prophete, Burnt offeryng, Sacrifice, Oblation Incense, nor Sanctuarie before thee. That euerthelesse in a contrite hearte, and humble spirite let vs be receiued, that wee maie obteine thy mercie. Lyke as in the burnte offeringe of Rammes, and Bullockes, and like as in thousandes of fatte Lambes, so lette our Sacrifice bee in thy sighte this daie, that it may please thee, * For there is no confusion vnto them that put their truste in thee. And now we folowe the with all our hearte, wee feare the and seeke thy face. Putte vs not to shame, but deale with vs after thy louyng kindenesse, and according to the multitude of thy mercies. Deliuer vs by thy Wracles, (O LORDE) and get thy name an honour that all they whiche dooe thy seruauntes euell, maie bee confounded. Lette them bee ashamed through thy almightie power, and let their Strengthe bee broken, that they maye knowe how that thou art onely the LORD GOD, and honoure worthie through out all the worlde. And the Kinges Seruauntes that putte them in, ceassed not to make the Ouen hotte with wylde fyre, drye Strawe, Pitche, and Fagottes, so that the flambe went out of the ouen vpon a nine and fowerty cubites: yea, it tooke awaie, and brente vppe those Chaldees that it gate holde vpon beside the Ouen. But the Angel of the Lord came downe into the Ouen to Azarias, and his felowes, and smote the flamme of fyre oute of the Ouen, and made the middeste of the Ouen as it hadde been a colde winde blowyng: so that the fire neither touched them, greeued them, nor did them hurte. Then these three (as oute of one mouthe) praised, honoured, and blessed GOD, in the Fornace saiyng. * Blessed be thou LORDE God of oure fathers: for thou art praise, and honour worthye: Yea, and to be magnified for euermore * Blessed be the holy name of thy glorie, for it is worthie to be praised and magnified in al worldes. Blessed be thou in the holy temple of thy glorie, for aboue all thinges thou arte to be praised, yea & more then worthye to bee magnified for euer. Blessed bee thou in the throne of thy Kingdome, for aboue all thou art worthie to bee wel spoken of, and to be more then magnified for euer.

Blessed bee thou that lookeste thorowe the deepe, and sittest vppon the Cherubins, for thou arte worthie to bee praised, and aboue all to be magnified for euer. Blessed bee thou in the Firmamente of Heauen, for thou art praise, and honour worthy for euer. O all ye woorkes of the Lorde, speake good of the Lord, praise him, and lette him vp for euer. * O ye Aungels of the Lorde speake good of the Lord, praise him, and set him vp for euer. O yee Heauens speake good of the Lorde: praise him, and lette him vp for euer. O all yee waters that bee aboue the Firmament, speake good of the LORDE, praise him, and lette him vppe for euer. O all yee powers of the lorde, speake good of the lord praise him, & set him vp for euer. O ye sunne, and mone speake good of the lord: praise him, and set him vp for euer.

C. i. Pet. ii. a Rom. ii. c Esai. xxix. Romans. x.

D

E. 1. Mac. iii.

F. Psal. lxxi. c

G. 1.

H. Psal. cxlviii. b.

I.

O ye Heuens of Heauen speake good of the Lorde: praise him, and sette him vp for euer.
O ye Powers and dewe: speake good of the Lorde: praise him, and set him vp for euer. O al ye windes of God, speake good of the lorde praise him, and set him vp for euer. O ye fire and heate, speake good of the Lorde, praise him and set him vp for euer. O ye winter, and sommer, speake good of the lorde: praise him and set him vp for euer. O ye dewes, & frostes speake good of the Lorde: praise him, and set him vp for euer. O ye yse, and snowe, speake good of the lorde: praise him, and set him vp for euer. O ye nightes, and Daies, speake good of the Lorde: praise him, and set him vp for euer. O ye Light, and Darkenesse speake good of the lorde: praise him, and set him vp for euer. O ye lightninges & cloudes, speake good of the Lorde, praise him, and set him vp for euer. O let the earth speake good of the Lorde: yea, let it praise him, and sette him vp for euer. O ye mounteines and hilles speake good of the lorde: praise him & set him vp for euer. O all ye grene thinges vpō the earthe speake good of the lorde: praise him, and set him vp for euer. O ye welles, speake good of the lorde: praise him, and set him vp for euer. O ye Seas, and fludes, speake good of the Lorde: praise him, and set him vp for euer. O ye Whales, and al that moue in the Waters, speake good of the Lorde: praise him, and set him for euer. O al ye foules of the aire speake good of the Lorde: praise him, and set him vp for euer. O al ye beastes and cattel speake good of the Lorde, praise him, and sette him vp for euer. O ye children of men, speake good of the Lorde: praise him and set him vp for euer. O let Israel speake good of the Lord: praise him, and set him vp for euer. O ye priestes of of the lorde, speake good of the lorde: praise him and set him vp for euer. O ye seruantes of the lorde, speake good of the lorde: praise him, & set him vp for euer. O ye spirites, and soules of the righteous speake ye good of the Lorde: praise him, and set him vp for euer. O Ananias, Azarias, & Misael, speake good of the Lorde: praise him, and set him vp for euer.
* Which hath deliuered vs from the Helle, kept vs from the hande of death, ridde vs frō the middest of the burning flambe, and saued vs, euen in the middeste of the Fire. * O geue thankes therfore vnto the Lorde, for he is kinde harted, and his mercie endureth for euer. O all denoute men, speake yee good of the lord: euen the god of al Goddes. O praise him, and geue him thankes, for his mercy endureth worlde without ende. Amen.

¶ The ende of the Song of the three Children.

¶ The Storie of Sulanna, whiche is the thirtene the Chapitre of Daniel after the Latine.

There dwelt a man in Babilon called Ioachim, that toke a wife whose name was Sulanna, the Daughter of Helchia, a very faire woman, and eche a one as feared God. Her father, and her mother also were Godlie people, and taught their daughter according to the law of Moses. Now Ioachim her husbande was a great riche man, and hadde a faire Orchard ioigning to his house. And to him resorted the Iewes commonly, because he was a man of reputation emong them. The same yeare were there made two Iudges, (eche as the lorde speaketh of: al the wickednesse of Babylon cometh from the elders, (that is,) from the iudges, whiche seeme to rule the people. These came oft to Ioachims house, and all eche as hadde any thing to doe in the Lawe, came thither vnto them. Now when the people came again at after noone: Sulanna went into her husbandes Orchard to walke. The Elders seeing this, that she went in daielye and walked, thei burned for lust to her, ye thei wer almost out of their wittes, & cāke downe their eies, that thei should not see heauen, nor remēbre that God is a righteous iudge. For thei wer bothe wounded with the loue of her, neither durst one shewe another his griefe. And for shame durst thei not tel her their inordinat lust, that thei would faine haue hadde to do with her. Yet thei laid wait for her ernestly, from day to day, that thei might at the least haue a sight of her. And the one saied to the other. Up, let vs go home, for it is dines time. So thei went their way frō her. When thei returned again, thei came together enquiring out the mater betwixt themselues: ye the one tolde the other of his wicked lust.
Then appointed thei a time whē thei might take Sulanna alone. It happened also that they spied out a cōuenient time, when she went forth to walke as her maner was, and nobody with her, but her .ij. maidens, and thought to wash herselfe in the garde, for it was an hote seasō: & ther was not one perſō ther, excepte the .ij. elders that had hid themselues to behold her. So she said to her maidens, go fet me oile & sope, & shut thorchard doore that I may wash me. And thei did as she bad theim, and shut the Orchard doore, and went out themselues at a backe doore, to fetche the thing that shee had commaunded. But Sulanna knewe not that the elders laie there hid within. Nowe when the maidens were gone out, the two elders gat them vp, and ranne vppon her saying: Now the Orchard doores are shut, that no man can se vs, we haue a lust vnto thee,

The .ij. boke of Mattin. .3.

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not

not

If thou wilte not, wee wille bring a Testimonial against the, that there was a younge felowe with the, and that thou hast sente away thy maydens from the. For the same cause Sulanna sighed, and said: Alas, I am in trouble on euery side. Though I folow your mind it wil be my death. And if I consente not vnto you, I cannot escape your handes. Wel, it is better for mee to fall into your handes without the deede doing, then to sinne in the sight of the Lorde: and with that wee cried oute with a loude voice, the elders also cried out against her. Then ranne there one to the orchards doore, and smote it open. Now whe the seruauntes of the house heard the crie in the orcharde, thei rushed in at the backe doore, to se what the matter was. So when the elders tolde their, the seruauntes were greatlye ashamed, for why? ther was neuer suche a reporte made of Sulanna. On the morowe after came the people to Joachim her husbād: & the .ij. elders came also ful of mischeuous imagination against Sulāna to bring her vnto deth, & spake thus before the people. Sende for Sulanna the daughter of Helchias, Joachims wife. And immediatly thei sente for her. So she came with her father, & mother, her children, and all her kinred. Now Sulanna was a tender persone, and meruelous faire of face. Therfore the wicked men commaunded to take of the clothes from her face, for shee was couered, that at the least, thei might be satisfied in her beautie. Then her friendes: yea, and al that knewe her, began to wepe. These .ij. elders stode vp in the midst of the people, & laid their handes vpon the hed of Sulanna. Ecclus. xxix. a.
which she wept, and loked vp towarde heauen, for her hart had a sure truste in the lorde. And the elders said: As we were walking in the orcharde alone, this woman came in with her .ij. maidens, whom she sent away from her and sparred the orcharde dooores, and a young felowe which there was hid, came vnto her, and lai with her. As for vs we stode in a corner of the orcharde. And when we sawe this wickednesse, we ranne to her, and perceiued that thei had medled together. But we coulde not holde him: for he was stronger then we, F. he opened the doore, & gate him awaie. Nowe when we had taken this woman we asked her what young felowe this was, but she would not tel vs. This is the matter, and wee are witnesses of the same. The common sort beleued them, as thase that were the Elders, and iudges of the people, and so thei condemned her to death. Sulanna cried out with a loude Deu. xxij. c.
voice, and said. O euerlasting God, thou searcher of secrets, thou that knowest al thinges afore thei come to passe: thou wotest that thei haue borne false witnesse against me, and beholde I must die, whereas I neuer did such
ted against me. And the lord herde her voice. For when she was led furth to the death, the lorde raised vp the spirite of a young childe named Daniel, which he cried with a loude voice: I am cleane from this bloud. Then all the people turned them towarde him, & said C. ii Reg. ij. a. Actes. xx. b.
What meane these wordes that thou hast spoken? Daniel stode in the midst of the and said. Are ye so foole, o ye children of Israel that ye cannot discerne nor knowe the truethe? Ye haue here condempned a daughter of Israell vnto deathe, and knowe not the truethe wherfore. Go sit in iudgemēt again, for they haue spoken false witnesse against her: wherfore the people turned again in all the haste. And the elders (that is the principal heades) said vnto him, come sit doune here among vs, and shew vs this mater, seing God hath geuen the as great honor as an elder. And Daniel said vnto them: Put these two a side one from another, and then wil I heare them. When thei were put asonder one from another, he called one of them, & said vnto him, o thou old cankered carle, that hast vsed thy wickednes so long, thine vngracious deedes which thou hast vsed before, are now come to light. For thou hast geuen false iudgementes, thou hast oppressed the innocente, and letten the giltie go free, where as yet the lord saieth: The innocent and righteous se thou slea not. Wel then, if thou hast seen her, tel me vn- Exod. xxij. a. Prouer. vj. c.
der what tree thou sawest them talking together. He answered vnder a Mulbery tree. And Daniel said, very wel, now liest thou euen vpon thine owne hed. Lo, the messenger of the LORDE hathe receiued the Sentence of him to cutte the in two. Then putte he him aside, and called for the other, and said vnto him, O thou seede of Canaan, but not of Juda: faire nesse hath disceiued the, and lust hath subuerted thine herte. Thus dealt ye afore, with the daughters of Israel, and they for feare consented vnto you: but the daughter of Juda would not abide your wickednes. Now tel me then, vnder what tree didst thou take them speaking together? He answered vnder a Pomegranate tree. Then said Daniel vnto him: Very wel, now liest thou also vpon thine owne headd. The messenger of the lord, standeth waiting with the sweard, to cut the in two, and to slea you both. With that all the whole multitude gaue a great shout & praised God, which he alwaie deliuereth them that Psalm. xxij. a.
putte their truste in him. And they cāme vpon the two Elders (whom Daniel hadde conuicted with their owne mouth, that thei hadde geuen false witnesse) and dealt with them, euen like wise as ther wolde haue doē with their neighbours: yea: thei did according to the lawe of Moyses, and put them to death. Thus the in- Deu. xix. a.
nocent bloud was saued the same daie. Then

daughter Suſanna, with Joachim her houſbande, and al the kinred, that there was no diſhonestie found in her. And that day forth was Daniel had in great reputation in the ſight of the people. And kinge Aſtyages was laied with his fathers, and Cyrus of Perſia reigned in his rede.

¶ The ende of the ſtorie of Suſanna.

¶ The ſtorie of Bel, and the Dragone, whiche is the fourteene Chapiter of Daniel after the Latine.

Daniel did eate at the Kinges table & was had in reuerēce aboue al his frendes. There was at Babylone, an Image called Bel: and ther were ſpent vpon him euery day .xv. cakes. xl. shepe and vi. gret pottes of wine. Him did the king worship himſelf, and went daiely to honoure him: but Daniel worshipped his owne God. And the Kinge ſaied vnto him, why doeſt not thou worship Bel? He answered and saied: *Becauſe I make not worship thinges that be made with handes.* But the liuing God, whiche made heauen and earth, and hath power vpon al fleshe. The king saied vnto him thinkeſt thou not that Bel is a liuing God? Or seeſt thou not howe moche he eateth, and drinketh euery daie? Daniel smiled, and saied: O King deceaue not thyſelfe, for this is but made of claie within, and of mettall without, *neither eateth he euer any thing. Then the king was wroth, and called for his prieſtes and saied vnto them: Yf ye tel me not who is this, that eateth vp theſe expenſes, yee shall die: but if ye can certifie mee that Bel eateth them, then shal Daniel die, for he hath ſpoken blaſphemy againſt Bel. And Daniel saied vnto the king, let it be as thou haſt ſaid. The prieſtes of Bel were .lxx. beſides women and children. And the king went with Daniel in to the temple of Bel. So Bels prieſtes saied lo, we wil go out, and ſet thou the meate ther O King, and powre out the wine, then ſhutte the doore faſt, and ſeale it with thine annel: and to morow whē thou comeſt in, if thou findeſt not that Bel hath eaten vp al, we will ſuffre death, or els Daniel that hath lied vpon vs. The prieſtes thought thēſelues ſure enough, for vnder the altare thei had made a priuy entraunce, and there went thei in euer, and dide eate vp what there was. So when thei were goen furth, the king ſet meate before Bel. Then Daniel had commaunded his ſeruauntes to bring aſhes, and theſe he ſifted throughout al the temple, that the king might ſe. Then went thei out, and ſparred the doore ſealing it with the Kinges Signet, and ſo departed. In the night came the prieſtes, with their Wiues, and Children, (as thei were wont to doo) dideat, and drinke vp al. In the morning betimes, at the breake of the daie the king aroſe, and Daniel with him. And the king ſaied: Daniel are the ſeales whole yeat He answered, yea o king thei be whole: now aſsone as he had openen the doore, the King loked vnto the aultare, and cried with a loud voice. Great art thou O Bel, and with thee is no deceit. Then laughed Daniell, and helde the king that he would not goe in, and saied: Beholde the pauement, marke wel whose fote ſteppes are theſe? The king saied: I ſee the fote ſteppes of men, women, & children. Then waxe the king was angrie, & toke the prieſtes, with their wiues, and their children, and thei ſhewed him the priuy doores, wher thei came in, and did eate vp ſuche thinges as were ſet vpō the altar. For the which cauſe the king ſlue them, and deliuered Bel into Daniels power, whiche deſtroied him and his temple. And in that ſame place there was a gret dragon which thei of Babilon worshipped, and the king ſaied vnto Daniell: ſaieſt thou that this is but a God of mettal also? he liueth he eateth and drinketh, ſo that thou canſt not ſaie that he is no liuing God, therfore worship him. Daniel ſaied vnto the king, I wille worship the lorde my God: for he is the true liuing God: as for this, he is not the God of life. But geue me leaue O king, and I shal deſtroy this Dragon without ſweard or ſtaffe. The king ſaid: I geue the leaue. Then Daniel toke pitche, and fat, and heary woolle, and dide ſeethe them together, and made lompes therof, this put he in the Dragones mouthe, and ſo the Dragon brake in ſonder: and Daniel ſaied: lo, ther is he whom ye worshipped. When ther of Babylon hearde that, ther tooke great indignation and gathered them together againſt the king: ſaiyng: The King is become a Jewe, and he hath deſtroyed Bell, hee hath ſlain the Dragon, and put the prieſtes to death. So thei came to the king, and ſaid: let vs haue Daniel, or els we wil deſtroi the and thine houſe. Nowe when the king ſawe, that ther entiſed in ſo ſore vpō him, and that neceſſitie conſtreined him, he deliuered Daniel vnto theim, whiche caſt him into the lions denne, where hee was ſixe daies. In the denne ther were vij. lions, & thei had geuē them euery daie two bodies, and two ſhepe, whiche then were not geuen theim to the entente that thei might deuoure Daniel. There was in Jurie a Prophete called Abacuc, whiche had made Potage, and broken breade into a depe platter, and was going into the fielde, for to bring it to the reapers. But the Aungel of the lorde ſaied vnto Abacuc, go carye the meate that thou haſt into Babylone, vnto Daniell, whiche is in the Lions denne. And Abacuc saied: Lorde, I neuer ſawe Babilon,

Suſanna. A.

Deu. xiij. c. b. a
Exodi. xx. a
Deute. vi. d.
Pſalm. liij. a

Pſal. xl. a.

Daniel. vi. e.

Jer. li. g:
Eſay. xlvi. a

Dan. vi. c.

Daniel. vi. e.

Aungel of the Lorde toke him by the toppe of the hed, and through a mightie winde, set him in Babylon, vpon the denne. And Abacuc cried saiyng: O Daniel thou seruaunt of God, haue taken the breakefast which God hathe sent the. And Daniel said: O God hast thou thought vpon me? wel thou neuer failest them that loue the. So Daniel arose, and did eate, and the Aungel of the Lorde sette Abacuc in his owne place again immediatly. Vpon the the seuenth daie, the King wente to bewepe Daniel, and when he came to the denne, he loked in, and behold, Daniel sate in the midst of the Lions. Then cried the king with a loud voice, saiyng, great art thou O lord God of Daniell, and he true him oute of the Lions denne. As for those that were the cause of his destruction, he did cast them into the den, & they were deuoured in a momente before his face. After this, wrote the king vnto al people kinredes and tounges, that dwelt in al countries, saiyng, peace be multiplied with you, My Commaundement is, that in al the dominions of my realme, that men feare, and stande in awe of Daniels God, for he is the liuing God, which endureth euer, his kyngdome abideth vncorrupt, and his power is euerlasting. It is he that can delyuer, and saue, he doeth woonders, and meruelous thinges in heauen, and in earth, for he hath saued Daniel from the power of the Lyons.

1. Reg. xv a.

Ier. xxxvij. b. Act. vij. b. Daniel. vi. c.

Daniel. vi. e. Luke i. c. Esai. xlij. b. Ose. xiii. a. Dani. iii. f.

¶ The ende of the story of Bel.

¶ The Praier of Manasses,

kyng of Juda, when he was holden captiue in Babylone.

O Lord almyghty GOD of our fathers, Abraham, Isaac, and Jacob and of the righteous sede of them, which hast made heauen and earth with al the ornamentes therof, which hast ordeined the sea, by the worde of thy commaundement, and shut vp the depe, and hast sealed it for thy feartful, and laudable name, which al men feare, and tremble before the face of thy vertue, and for the angre of thy threatnynge, the whyche is importable to sinners. But the mercie of thy promise is greate, and vnsearcheable, for thou art the Lorde God, most hygh aboue al the yerth, long suffering and exceding mercyful, and repentaunte for the malice of men. Thou Lorde after thy goodnesse hast promysed repentaunce of the remyssyon of synnes: and thou art the God of the righteous, hast not put repentaunce vnto the righteous Abraham, Isaac, & Jacob, vnto them that haue synned agaynst thee But because I haue synned aboue the number of the sandes of the Sea, and that myne iniquities are multiplied. I am humbled with many bandes of Iron, and there is in mee no breathing. I haue prouoked thine angre, and haue doen euel before the, in committyng abominacion, and multiplying offences. And now I bow the knees of my hart, requiring goodnes of the o Lorde. I haue sinned Lorde, I haue sinned, and knowen mine iniquitie. I desire the by praier O lorde forgeue me: forgeue me, and destroie mee not with myne iniquities, neither doost thou alwaies remembre mine euils to punish them, but saue me which am vnworthie, after thy great mercy, and I will praise the euerlastingly, all the daies of my life: for al the vertue of heauē praiseth the, and vnto the belongeth glory world without ende. Amen.

¶ The firste booke of the Machabees.

¶ The first Chapiter.

A Fter that Alexander the sonne of Philip, king of Macedonia wente furth of the lande of Cethim, and slewe Darius king of the Persians and Medes. It happened that he tooke great warres in hande, wan very many strong cities, and slewe many kinges of the yearthe going thorowe to the endes of the world, and getting many spoiles of the people: insomuch that the worlde stoode in great awe of him, and therfore was hee proude in his hearte. Now when he had gathered a mighty strong host, and subdued the landes, and people, with their princes so that thei became tributaries vnto him, he fel sicke. And when he perceiued that he must nedes dy, he called for his noble estates, which had ben brought vp with him of children, and parted his kyngdome emong theim while he was yet aliue. So Alexander reigned. xij. yere, and then died. After his death fel the kingdome vnto his Princes, and their obteined it euery one in his roume, and caused theimselues to be crouned as kinges, and so did their children after them many yeares, and moche wickednesse encreased in the worlde. Out of these came thungracious rote noble Antiochus, the sonne of Antiochus the king, which had been a pledge at Rome, & he reigned in the hundred and seuen and thirtie yeare of the Empire of the Greekes. In those daies there wente out of Israell wycked menne, which moued moche people with their Counsaille saiyng. * Lette vs goe, and make a couenant with the Heathen, that are rounde about vs. * For sence wee departed from them, we haue hadde moche sorow. So this deuice pleased theim wolle, and certeine of the people tooke vpon theim to goe vnto the kyng, which gaue them licence to doe

Judith. i. b.

da. vij. a. viij. b

i. Mac. viij. a. b.

Deu. xii. a.

Je. xliiij. c

Mach.iij.b. Then set thei vp an open scole at Jerusalem of the lawes of the Hethen, and wer nomore circumcised: but forsoke the holy testament, and ioigned theimselues vnto the Heathen.
1.Meg. xxi.b. * and were cleane solde to doe mischiefe. So when Antiochus began to bee mightie in his kingdome, he went about to obteine the land of Egypte also, that he might haue the dominion of two realmes: * vpon this, he entred into Egipt with a strong host, with charets, Elephantes, horsemen, and a greate numbre of shippes, and began to warre against Ptolomy the king of Egypt. But Ptolomy was afraied of him and fled, and many of his people were wounded to deth. Thus Antiochus wan
3. Mac.b.c. many strong cities, and tooke awaie greatte good out of the lande of Egipt. * And after
C. that Antiochus had smitten Egipt, he turned again in the cxliij. yere and went toward Israel, and came vp to Jerusalem, with a mightie people, and entered proudly into the sanctuary, and toke away the golden aultare, the candlesticke, and all the ornamentes thereof, the table of the shewbread, the pouring vessel, the chargers, the golden spones, the vaile, the crounes, and golden apparaile of the temple, and brake doune all. He toke also the siluer, and the Golde, the precious iewelles, and the secrete treasures that he founde. And when he had taken awaie altogether, caused a great murther of menne, and so fulfilled his malicious pride, hee departed into his owne
D lande. Thus there arose great heauinesse, and
3. Mac.b.c miserie in al the lande of Israel. * The princes, and the eldres of the people mourned, the young men, and the maidens were defiled, and the faire beautye of wemenne was chaunged the bridegrome, and the bride tooke theim to mourning: the land, and those that dwelt ther in was moued: for al the house of Jacob was
3. Mac.b.a. brought to confusion. * After two yeres the kinge sente his chiefe Threasaurer vnto the Cities of Juda, whiche came to Jerusalem with a greatte multitude of people, speaking peaceable wordes vnto theim, but al was deceipt: for when thei had geuen him credence, he fell sodeinly vpon the Citie, and smote it
1. Maca.bj.b. sore, and destroied moche people of Israel. * And when he had spoiled the citie, he set fire on it, casting doune houses, and walles on euery side. The wemen, and their children toke thei captiue, and led awaie their catel. Then builded thei the citie of Dauid with a greate and thicke wal, and with mighty towres, and made it a strong hold for them. Beside al this thei set wicked people, and vngodlie menne to kepeit, fored it with weapons, and vitaualles gathered the goodes of Jerusalem, and laied them vp there: thus it became a theuish catel. And this was done to laie waite for the people that wente into the Sanctuarye, and for the cruel destruction of Israel. * Also they shed innocet blood on euery side of the Sanctuary, & defiled it: In so much that the citezens were fayne to departe, and the Citie became an habytacyon of straungers, beyng desolat of her owne seede, for her owne natiues wer fayne to leaue her. * Her Sanctuarye was Tob.j.a
cleane wasted, her holydayes were turned in Amos. viij.b.
to mourning, her Sabbothes were hadde in derysyone, and her honoure broughte to naughte. Looke how great her glory was a
E sore, so great was her confusyon, and her
1. Maca.bj.a ioye turned into sorowe.

* Antiochus also the kynge sente oute a commyssion vnto all his kyngedome, that all the people should be one. Then they lefte euery man hys lawe, and al the Heathen agreed to the commaundement of kyng Antyochus: Yea, many of the Israelites consented there vnto offeryng vnto Idols, and defyling the Sabboth. So the kyng Antyochus sent his messaungers with hys commissyone vnto Jerusalem, and to all the cyties of Juda: that they should folowe the lawes of the Heathen, and forbad ether burnt offeryng, meatoffering: or peace offeryng to be made in the temple of God, and that there shoulde no Sabboth nor hye feast daye be kept: but commaunded that the Sanctuary and the holy people of Israel should be defiled. He commaunded also that there should be set vp other aulters, temples, and Idols: to offer vp swynes flesshe, and other vncleane beastes, that men should leaue their children vncircumcyled, to defyle their soules with al maner of vncleannesse & abhominatiō: that they might forget the lawe, and chaunge all the holye ordynaunces of God: and that whosoeuer wouldbe not do accordyng to the commaundement of king Antiochus, should suffre death. In lyke maner cōmaunded he thorow oute all his realme, and set rulers ouer the people, for to compell them to do these thinges, commaunding the cities of Juda to doo sacrifice vnto Idols. Then wente the people vnto the heathen by heapes, forsoke the lawe of the Lorde, and committed moche euell in the lande. Yee, and chased oute the not
secret Israelites, whiche had hid themselues in corners and priuye places. The fyftene daye of the moneth Casleu, in the hundred and fyue and fortie yeare, set kynge Antyochus an abhominable Idole of desolacīō vpon the aulter of God, and they builded altars thorowoute al the Cytyes of Juda on euery syde before the doores of the houses, and in the stretes where they brent incense, Jere.xxxij.
and did sacrifice. And as for the bokes of the law of God, they brent them in the fyre, and rent them in pece. Whatsoeuer he was not
that had a boke of the Testament of the lord found by hym, yee, whosoeuer endeuoured

kinges commaundement was that they ſhuld put hym to death. And thorow his auctorite they executed theſe thinges euery Moneth vpon the people of Iſrael that were founde in the cities. * The xxv. and twenty daye of the Moneth, what time as they dyd ſacrifice vpon the auiter (whyche ſtoode in the ſtede of the auiter of the Lorde) according to the commaundement of kynge Antyochus, they put certayne women to death, which had cauſed theyr chyldren to be circumcyſed: Not onlye that, but they hanged their chyldren by the neckes thorowout al their houſes, & ſlewe the circumcyſers of them. Yet were there many of the people of Iſrael, whiche determyned in them ſelues, that they wolde not eate vncle ane thinges: but choſe rather to ſuffer death, then to be defyled with vncleane meates: So becauſe they wolde not breake the beſſed law of God, they were cruelly ſlaine. And this great tyrranny increaſed very ſore vpon the people of Iſraell.

1. Ma. vi. d.

NOTA

¶ The. ii. Chapter.

a IN thoſe dayes there dyd ſtande vp one Mathathyas the ſonne of John the ſon of Simeon the prieſt (out of the kinred of Joarib) from Jeruſalem, and dwelt vpon the mount of Modin, and had .v. ſonnes, John called Godds, Simeon called Thaſy: Judas, otherwiſe called Machabeus: Eleaſer otherwiſe called Abaron: and Jonathas, whoſe ſyr name was Appus. Theſe ſawe the euell that was done among the people of Juda, and Jeruſalem. And Mathathyas ſaid Woo is me: alas that euer I was borne, to ſe this miſery of my people, and the piteous deſtruccion of the holy citie: and thus to ſit ſo ſtill, it being deliuered into the handes of the enemies. * Yer Sanctuary is comein to the power of ſtrangers: her temple is as it were a man that hath loſte his good name Yer precyous ornamentes are caried awaie captiue. Yer olde men are ſlaine in the ſtretes, and her young men are fallen thorowe the ſweard of the ennemies. What people is it, that hath not ſome poſſeſſion in her kingdō? Or who hath not gotten ſomme of her ſpoiles? All her glory is taken away. She was a free woman & now ſhe is become an hand mayde. Behold our Sanctuary, our bewtye & honoure is waſted away, and defyled by the Gentiles. What helpeth it vs then to lyue?

b Mac. i. b.

B. And Mathathias rent his clothes, he and his ſonnes & put ſackecloth vpon them, and mourned very ſore. Then came the men thyther whiche were ſent of kyng Antyochus, to compell ſuche as were fled into the citie of Modyn, for to do ſacrifice, and to burne incenſe vnto Idolles, & to forſake the lawe of God. So many of the people of Iſraell conſented and enclined vnto them, but Mathathias & his ſonnes remained ſtedfaſte.

Then ſpake the commiſſioners of kyng Antiochus, & ſaid vnto Mathathias: Thou art a noble man, of hie reputacion & great in this citie, hauing faire children & brethrē. Come thou therfore firſt, & fulfyl the kinges commaundemēt, like as al the Heathē haue done, yee, & the men of Juda, & ſuch as remaine at Jeruſalē: ſo ſhalt thou & thi children be in the kinges fauour & enriched with gold, ſiluer, & great rewardes. Mathathias anſwered, and ſpake with a loud voice. Though al nations obey the king Antiochus, & fal away euery manne frō keping the law of their fathers: though thei cōſent to his cōmaundemēts, yet will I & my ſonnes & my brethren, not fal frō the law of our fathers. God forbid we ſhuld that were not good for vs * that we ſhulde forſake the law & ordinaunces of God, and to agre vnto the commaundemente of kynge Antyochus. Therfore we will do no ſuch ſacrifice, nether breake the ſtautes of oure lawe * to go another way. And when he had ſpoken theſe wordes, there came one of the Jewes, which openly in the ſight of al, did ſacrifice vnto the Idolles vpon the auiter in the citie of Modyn, according to the kinges commaundemente. When Mathathias ſaw this, it grened him at the herte, ſo that his raines ſhoke withal, and his wrath kindled for very zeale of the law. With that he ſtarte vp, and killed the Jewe beſide the auiter: Yee, and ſlew the kinges commyſſioner, that compelled him to do ſacrifice, and deſtroied the auiter at the ſame time: ſuche a zeale had he vnto the law of God * Lyke as Phinees did vnto zambry the ſonne of Salomy. And Mathathias cryed with a loude voice thorow the cytye ſayinge. Whoſo is feruent in the lawe, and wil kepe the couenaunt, let him folowe me. * So he and his ſonnes fled into the mountaynes, and left al that euer they had in the citie. Manye other godly men alſo departed into the wildernesſe wyth their chyldren, their wiues and their catell, and remayned there: for the tirannye increaſed ſore vpon them. Nowe when the kinges ſeruauntes, & the hoaſt whiche was at Jeruſalem in the cytie of Mauyd harde that certaine men had broken the kynges commaundement, and were gone their way to the wildernes into ſecret places, and that there were many departed after them: they folowed vpon them, to fight againſt them on the Sabboth day & ſaid, wyl ye yet rebell? Get you hence and do the commaundemente of kyng Antyochus, & ye ſhal liue. Then anſwered: * We wyll not go forth, nether will we do the kinges cōmaundemente, to defile the Sabboth day. Thē began they to fyght againſt them, neuertheleſſe, they gaue them none other anſwer, nether caſt they one ſto-

Actes, b. b.

Poyner. iii. c

C

Num. xxv. b.

ii. mac. b. c

Josue. i. c

but saide: we wil die all in our innocency, beare we earth and heauen witnesse with vs, that ye put vs to death wrongfully. Thus they sought against them vpon the Sabboth, & slewe bothe men & cattel, their wiues & their children to the nombre of a thousand people. When Mathathias & his frendes herd this, they mourned for the right sore & said one to another: If so be that we al do as our brethren haue done, & fight not for our liues & for our lawes against the heathen, then wil they the sooner rote vs out of the earth. So they concluded amog them selues at the same time: saying, what so euer he be that cometh to make battaile with vs vpon the Sabboth day, we wil fight against him & not die al, as our brethren that were murthered so wickedly. Upō this came the congregacion of the Iewes vnto the stōg men of Israel, al such as were feruent in the law. And al they that were fredde for persecuciō, came to helpe them & to stand by them: In so much e that they gathered an hoste of men, & slue the wicked doers in their greuous & the vngodly men in their wrathe. Some of the wicked fled vnto the heathen, & escaped. Thus Mathathias & his frendes went about, & destroied the aulters, & circūcised the children, that had not yet receaued circumcisiō: as many as they founde within the coastes of Israel: & folowed mightely vpon the childrē of pride & this acte prospered in their hāde: In so much, that they kept the law against the power of the Gentiles & the kinges: & gaue not ouer their dominion vnto wicked doers. After this, whē the time drue on fast, that Mathathias should die, he said vnto his sonnes: Now is pride & persecucion increased, now is the time of destruccion & wrathful displeasure: wherefore (O my sonnes) be ye feruent in the law, & ieoparde your lyues for the Testamēt of the fathers, cal to remēbraunce what actes our fathers did in their time, so shal ye receue great honour & an euerlasting name. * Remembre Abraham, was not he found faithful in temptacion, & it was reckened vnto him for ryghtwesnes? * Joseph in time of his trouble kept the cōmaūdement & was made a Lord of Egipt. * Phinehes our father was so feruent for the honour of God, that he obtained the couenaūt of an euerlasting priesthod. * Josua for fulfilling the word of god, was made the captaine of Israel. * Caleb bare recorde before the congregacion & receaued an heritage. * Dauid also in his merciful kindnes, obtained the trone of an euerlasting kingdō. * Elias beīg geleous & feruēt in the lawe, was take vp into heauē. Ananias, Asarias & Misael remained stedfast in faithe, & were deliuered out of the fire. In like maner * Daniel beīg vnguilty, was saued frō the mouth of the Lions. And thus ye may consider throwout al ages, that the world begā, * that whosoeuer put their trust in god were not ouercome. * Feare not ye then the wordes of an vngodly mā: For his glory is but dounge & wormes: to day is he set vp, and to morow is he gone: for he is turned into earth & his memorial is com to nought. Wherefore, (O my sōnes) take good hertes vnto you, & quite your selues like mē in the lawe, for if ye do the thinges that are commaunded you in the law of the Lord your God, ye shall obtaine great honour therein. And beholde, I know that your brother Simō is a man of wisdom set ye giue eare vnto him alway, he shalbe a father vnto you. As for Judas Machabeus, he hath ever ben mighty & strong frō his youth vp: let him be your captaine, and order the battaile of the people: thus shal ye bring vnto you al those that fauour the law, and se that ye auenge the wrong of youre people & recompence the heythen againe & apply your selues whole to the commaūdemēt of the law. So he gaue thē his blessing & was laide by his fathers: & died in the hūdreth. xlvi. yere at Modin, wher his sōnes buried him in his fathers sepulchre, & al Israel made great lamētacion for him. The iii. Chapter.

Then rose vp Judas Machabeus in his fathers stede, & al his brethren helped him & so did al they that helde with his father, & fought, with cheerefulnes for Israel. So Judas gat his people great honour. He put on a brestplate as a Gyaunt, and araied him self with his harnesse, and defended the host with his sweard. In his actes he was like a Liō, & as a Lyons whelpe roaring at his pray. * He was an enemie to the wicked, & hūted them out: & brent vp those that vexed his people: So that his enemies fled for feare of him, & al the workers of vngodlines were put to trouble: such lucke & prosperitie was in his hād. This greued diuers kinges, but Jacob was greatly reioysed throw his actes, & he gat him self a great name for euer. He went throwow the cities of Juda, destroying the vngodly out of them, turninge away the wrath frō Israel, & receyuing suche as were oppressed: and the fame of him went vnto the vttermost part of the earth. Then Apolonius (a prynce of Syria) gathered a mighty great hoost of the heythen, & out of Samaria, to fight against Israel which whē Judas perceiued, he went forth to mete him & fought with him, slue him, & a great multitude with him, the remnant fled, & he toke their substaūce. Judas also tooke appolonius owne sweard, & fought with it al his life lōg. Now when Seron (another prince of Syria) herd say that Judas had gathered vnto him the cōgregaciō & church of the faithful, he said I wil get me a name & a praise throwoute the realme: for I wil go fight with Judas

Jam. ii. d. Rom. iii. c. Gene. xii. b. Hebr. xi. d. Eccle. xliii. c. * Gen. xli. c.

Num. xxvii. e. Eccle. xlv. e. Nu. xxvii. d. Josue i. e. * Num. xiii. a. i. Reg. xxiii. a. xiii. de. bii. e. Daniel. iii. b. Daniell. vi. c. Hebr. ix. b.

* Eccl. li. c. and. xl. a. i. Peter. i. b. Jacobi. i. Eccle. xliii. b. Deut. xxvi d.

ii. Reg. ii. Josc. xiv. xi. xii.

Psalme. cvi. d. ii. Ma. vii. d.

and the that are with him, as many as haue
despyted the kinges commaundement. So he
made him ready, and there went with him a
great myghty hoost of the vngodly, to stande
by him, & to be auenged of the childre of Is
rael. And whe they came ny to Bethoron, Ju
das went forth against them with a smal cõ
pany. And when his people saw such a gret
hoost before them, they sayd to Judas: How
are we able (being so few) to fight agaynste
so great a multitude and so stronge, seyng we
be so werye, and haue fasted all this daye?
1. reg. xiiij. a. But Judas sayde: It is a small matter for
many to be ouercome with few: yea, there is
no differẽce to the god of heauen, to deliuer
by a gret multitude or by a smal companye:
ii. paralip. b, b for the victory of the battayle standeth not
in the multitude of the hoost, but the strength
commeth from heauen. Beholde, they come a
gainst vs with a presũptuouse and a proude
multitude to destroy vs, our wiues & our chil
dre, & to rob vs. But we wil fight for our li-
ues, & for our lawes, & the lord him self shal
destroy them before our face: therfore be not
C afrayde of them. As sone as he had spoken
these wordes, he leaped sodaynlye vpon them
Thus was Seron smytten, and his hoost
put to flyght, and Judas folowed vpon them
beyond Bethoron vnto the plaine feld: wher
there were slaine eyght hundred men of them
and the residue fled into the land of the Phi
listines. Then al the Heathen on every side,
wer afrayde of Judas and his brethren: so
that the rumour of him came vnto the kin-
ges eares, for all the Gentyles could tel of
D the warres of Judas. So when kyng An-
tiochus heard these tydinges, he was angry
in his minde: wherfore he sent forth, & gathe
red an hoost of his whole realme, very strong
armies: & opened his treasurye and gaue hys
hoost a yeares wages in hand, commaunding
them to be redy at all tymes. Neuerthelesse,
when he saw, that there was not money e-
nough in his treasuryes, & that throwe the
disceyt & persecucion, which he made in the
land (to put downe the lawes that had ben of
old times) hys customes and tributes of the
lande were minished: he feared that he was
not able for to beare the costes & charges
any lenger, nor to haue such giftes, to giue
so liberally as he dyd afore, more then the
i. mac. bi. a. kinges that wer before him. wherfore, he was
hevy in his minde, & thought to go into Per
sides, for to take tributes of the land, and so
to gather much money. So he left Lysias (a
noble man of the kinges blod) to ouersee the
kinges businesses, from the water Euphrates
vnto the borders of Egipte: and to kepe wel
his son Antiochus, tyl he came again. More
ouer, he gaue him half of his hoost & Elephã
tes, committed vnto him euery thing of his
mynde, concerning those which dwelt in Judea

Jerusalẽ: that he shuld send out an army a
gainst thẽ, to destroy & to rote out the power
of Israel & the remnaũt of Jerusalem: to put
out their memorial from that place, to set straũ
gers for to enhabit al their quarters, and to
part their lãd amõg thẽ: thus the king toke
the other part of the* host, & departed from An
tioch (a city of his realme) ouer the water of Iose. rapit.
Ephrates, in the hundred & xlviij. yere, & went lyb. ant. b
thorow the high countries. And Lisias chose
vnto him Ptolomie the son of Doximinus, ii. Mac. bij. b
Nicanor, & Gorgias, mighty men, & the kin
ges frendes. These he sent with forty thou
sãd fote men, & fyue thousãd horsemẽ, for to
go into the land of Juda and to destroy it, as
the king cõmaũded. So they went forth with
al their power, and came to Emaus into the
plaine feld. Whe the marchaũtes hard the re
moũte of them, they & their seruauntes, toke
very muche siluer, and golde, for to by the
childre of Israel to be their bond men. Ther
came vnto them also yet mo men of war on e-
uery side, out of Syria and from the Philis-
tines. Now when Judas and his brethren
saw that trouble increased, and that the hoost
drew nie vnto their borders, considring the F
kinges wordes which he cõmaũded vnto the
people: namely that they shuld vtterly waste
and destroy them: They said one to another:
Let vs redresse the decay of our people, let
vs fight for our folke and for our Sanctuary.
Then the congregacion were soone redy ga-
thered to fight, to pray and to make supply-
cacion vnto god for mercye and grace. And i. mac. i. d
for Jerusalem, it lay voide and was as it had
ben a wildernes. Ther went no mã in or out
at it, and the Sanctuary was troden down.
The aleauntes kept the castel, ther was the
habytacion of the Heathen. The myrthe of
Jacob was taken away, the pipe & the harpe
was gone from among them. The Israelites G.
gathered them together & came to Maspha
before Jerusalem: for in Maspha was the
place* where they prayed afore time in Is- i. reg. viij. b.
rael. So they fasted that day, and put sacke-
clothes vpon them, and cast ashes vpon their
heades, rente their clothes, and layde forth
the bookes of the law (wherout the heathen
coughte the likenes of their ymages) and
brought the pieces ornamẽtes, firstlinges
and the tithes. They set ther also the* ab- Num. vi. b.
staineres (which had fulfilled their daies)
fore god & cried with a loud voyce, towarde
heauen, saying: What shal we do with these &
whether shal we carye them away? For thy
Sanctuary is troden down & defiled, thy pri
estes are come to heuynesse, & dishonoure: be
holde, the heathen are come together for to
destroye vs. Thou knowest what thinges
they ymagine against vs. How may we stand
before them, except thou (O god) do vs helpe
Then blew they out their trompettes and with a

Pro. xxviii. d loude voice. The Iudas ordeined* captaines ouer the people: ouer thouſandes, ouer hundredes, ouer fiftie, and ouer ten. But as for ſuche as buylded the houſes, maried wiues, planted them vineyardes, & thoſe that were fearful: he commaũded the euery man to go Deut. xx. a. home againe, according* to the law. So the Iudg. vii. a. hoſte remoued, & pytched vpon the ſouthſide of Emaus. And Iudas ſayd: Arme your ſelues, & be ſtronge (O my children) make you redy againſt to morow in the morning, that ye may fight with theſe people, whiche are agreed together to deſtroy vs and our Sanctuary. Better is it for vs to die in battayle, then to ſe our people & oure Sanctuarye in Esth. vi. b. ſuche a miſerable caſe:* Neuertheleſſe, as Luke. xi. a. thy will is in heauen, ſo be it.

¶ The. iiij. Chapter

A. Then toke Gorgias fyue thouſande men Ioſeph. li. b. of fote, & a thouſand of the beſt horſe- xii. capit. x. men, & remoued by night, to come nie where the Iewes hooſt lay: & ſo to ſlaie them ſodenly. Nowe the men that kepte the caſtell, were the conueyers of them. The aroſe Iudas to ſmite the chiefe and principall of the kinges hoofte at Emmaus, for the armye was not yet com togither. In the meane ſeaſon came Gorgyas by night into Iudas tẽtes: & when he found no man ther, he ſought them in the Mountaines, & thought they had ben fled awaye, becauſe of him. But when it was day, Iudas ſhewed him ſelfe in the feld with thre thouſand men onely, which had̃e nether herneſſe nor ſwearde to their myndes. But on the other ſide, thei ſawe that the Heathen wer mightie & wel harneſſed, and their horſmen about them, and al theſe well expert in feates of warre. Then ſayd Iudas to the men that were with him: Feare ye not the multitude of them, be not afraied of their vyolent running: remembre, how our fathers Exod. xiiij. f. were deliuered* in the red ſee, when Pharao folowed vpon them with a great hoofte. Euẽ ſo let vs alſo cry now toward heauen: and the Lorde ſhal haue mercy vpon vs, & remẽber the couenaunt of our fathers: yea, & deſtroye this hoofte before your face this daie And al the Heathen ſhal know, that it is god B. him ſelfe, which deliuereth & ſaueth Iſrael Then the Heathen lift vp their eyes: & whẽ they ſaw that they were commynge againſte them, they went out of their tentes into the 1. Mac. viii. d battaile: and thei that wer with Iudas, blew vp the trompettes.* So they buckled togeather, and the Heathen wer diſcomfyted and fled ouer the plaine felde: but the hinmoſt of them wer ſlaine. For they folowed vpon thẽ vnto Aſſaremoth, and into the feldes of Idumea toward Azot and Jamnia: ſo that ther wer ſlaine of them vpon a thre thouſande men. So Iudas turned againe with his hoofte, and ſayd vnto the people: Be not gredye of the ſpoiles, we haue yet a battayle to fight, for Gorgyas & his hoſte are here by vs in the mountaines, but ſtand ye faſt againſt our enemies, & ouercome thẽ: thẽ may ye eaſily take the ſpoyles. C. As Iudas was ſpeaking theſe wordes, behold, ther appered one part of thẽ vpõ the mount. But whẽ Gorgias ſawe that thei of his part wer fled, & the tentes burnt vp (for by the ſmoke they myght vnderſtand what was done) they perceauing this, wer very ſore afrayed: and when they ſawe alſo that Iudas and his hoofte were in the feld readye to fyghte battaile, they fled euery chone into the land of the heathẽ. So Iudas turned againe to ſpoile the tentes, wher they gat much gold and ſiluer, precyous ſtones, purple and gret richeſſe. Thus they went home, and ſong a Pſalme of thãke ſeuginge, and praiſed God in heauen:* for pſa. cvii. a. he is gracious, and his mercy endureth for Pſal. cxviii. a euer. And ſo Iſrael had a great victorie in that daie. Now al the Heathen that eſcaped came and told Lyſias euery thing as it happened. Wherfore Lyſias was ſore afrayed, and greued in his minde, becauſe Iſrael had not gotten ſuche myſchefune, as he would̃e they ſhould, neither as the king commaunded. The next yeare following gathered Lyſias thre ſcore thouſand choſen men of fote, and fiue thouſand horſmen to fyght againſt D. them. So they came into Jewry, and pytched their tentes at Bethoron, where Iudas came againſt them wyth ten thouſande men. And when he ſawe ſo great and mightie an hoofte, he made his praier, and ſaide: Bleſſed be thou (O ſauyoure of Iſrael)* which didſt i. reg. xvii. g deſtroy the violent power of the Giãt, in the hande of thy ſeruaunte Dauid, * and gaueſt the hoofte of the Heathen into the hãd i. reg. xiiii. b. of Jonathas (the ſonne of Saull) and of hys weapon bearer. Put this hoſt now into the hande of thy people of Iſrael, and let them be confounded, in their multitude and horſemen. Make them afrayde, and diſcomfort the boldneſſe of their ſtrength that they may be moued thorow their deſtruccion. Caſt them downe thorow the ſwerde of thy louers, thẽ ſhal al they that know thy name, praiſe thee with thankeſgeuing. So they ſtroke the battayle, and ther wer ſlaine of Lyſyas hoofte, fyue thouſand men. Thẽ Lyſias ſeing the diſcõfiting of his men and the manlines of the Iewes, how they wer readie, eyther to lyue or die like mẽ: he wẽt vnto Antioch, & chooſe out mẽ of war: that when they wer gathered together, they might come againe into Jewry. Then ſaid Iudas & his brethren, behold, our enemyes are diſcomfited: Lette vs nowe go vp, to clenſe and to repare the Sanctuarie.* Vpon this, al the hoſt gathered them ii. Mac. x. a. togither, & went vp into mount Sion. Nowe whẽ they ſaw the Sanctuary laied waſte, the

aulter defiled, the doores brent vp, the chambres growing in the courtes, like as in a wod or vpon mountaines: yea, and that the priestes Celles wer broken downe; They rent their clothes, made gret lamentacion, cast ashes vpō their heedes, fell downe flat to the grounde, made a gret noise with the trompettes, & cried toward heaue. Then Judas appointed certaine men to fight against those which wer in the castel till they had clensed the Sanctuary. So he chose priestes that wer undefiled, such as hadde pleasure in the law of god: & they clensed the Sanctuary: & bare out the defiled stones into an vncleane place And for so much as the aulter of burnt offeringes was vnhalowed, he tooke aduisemente, what he mighte doo withall, so he thought it was best to destroy it (lest it shold happē to do them any shame) for the heathē had defiled it, & therfore they brake it downe as for the stones, they layed them vp vpon the mountaine by the house in a conuenient place: till there came a prophete, to shewe
F. what should be done with them. * So they
Exod. xx. d tooke whole stones according to the law, and
Dent, xxvii. a builded a new aulter such one as was before
Iosue. viii. g. & made vp the Sanctuary within & without & halowed the house & the courtes. They made new ornamentes, & broughte the candelsticke, the aulter of incence, & the table into the temple. The incence laied they vpon the aulter, and lighted the lampes which were vpon the candelstick, that they myghte burne in the temple. They set the shewbread vpō the table, & hanged vp the vaile & set vp the temple, as it was afore. And vpon the
ii. Mach. x. a fiue & twenty day of the nynth moneth, which is called the moneth of Caslue, in the hundred & eyght & fortye yeare they rose vp by times in the morning for to do sacrifice according to the law) vpon the new brunte offringe aulter that they had made: after the time & season that the Heathen had defiled it. The same day was it set vp againe, with
G tōges, pipes, harpes, & cymbales And al the people fel vpon their faces, worshipping & thanking the God of heauen which had geuen them the victory. * So they kept the
ii. para. vii, b. dedicacion of the aulter eight daies offring burnt sacrifices & thanckeofferinges with gladnes. They decked the temple also with crownes and wildes of wolde, and halowed the portes and celles, and hanged dores vpon them. Thus there was very grete gladnes among the people, because the blac phemye of the Heathen was put awaye. So Judas and his brethren with the whole cōgregacion of Israel, ordeined, * that the time of dedicacīō of the aulter should be kepte in his season frō yere to yere, by the space of
Iohn. x. c. from the fine & twenty daie of

And at the same time builded they vp the mount Sion with high walles & strong towers rounde about: lest the Gentiles shuld come & treade it down as they did afore. Therfore Judas set men of war in it, to kepe it, & make it strong, for to defende * Bethsura: that the i. Mac. vi. b. people might haue a refuge against the Edomites. The. b Chapitre.

IT happened also that when the Heathē A
round about heard, howe that the aulter Ioseph. xii.
& the Sanctuary were set vp in their olde lyb. xii.
estate: it displeased them very sore, wherfore they thought to destroy the generacyon of Jacob that was amōg thē: In so much that they began to slay & to persecute certaine of Ezech. xxv.
the people * Then Judas fought against and. xxxv. a.
the children of Esau in Idumea, & against ii. mach. x. c.
those which were at Arabathane (for they dwelt rounde about the Israelites) where he slew & spoiled a gret multitude of them. He thought also vpon the malice, & vnfaithfulnesse of the children of Bean, how they were a snare & a stop vnto the people, & how they layed wayte for them in the hie way. Wherfore he shut vp them into towers, & came vnto them, destroyed them vtterly & burnte vp their towers, with al that were in them. Afterward, went he against the children of Ammon, wherof he found a myghtye power & a great multitude of people, with Tymothy their captaine. So he stroke many battailes with them, which wer destroied before hym. And when he had slaine them, he wan Gazer the cyty, with the townes belonging therto & so turned againe into Jewry. The Heathē also in Galaad gathered them together against the Israelytes that were in their quarters, to slaie them: but they fled to the castel of Datheman & sent letters to Judas & his brethren, saying. The Heathen are gathered against vs on euery side to destroy vs & now they make them readye for to come. & lay seege to the castel, whervnto we are fled & Timothy is the captain of their host: come therfore & deliuer vs out of their hādes: for there is a great multitude of vs slaine alredy. Yee, & our brethrē that were at Tubin are slaine & destroied (wel nie a thousād men) & their wiues, their childrē & their goods haue B
the enemies led away captine. While these letters wer yet a reding, behold, ther came o ther messēgers frō galile with rent clothes which told euē the same tidinges, & said: that they of Ptolomays, of Tyrus & Sidon wer gathered against thē, & that al Galyle was filled with enemies to destroy Israel. * Whē ii. mac. viii. f.
Judas & the people heard this, they came together (a great congregacīō) to deuise, what they might do for their brethren, that were in trouble & beseeged of their enemies. And Judas said vnto Simon his brother: Chose

thren in Galilee: As for me & my brother Jonathas, we wil go into Galaadyt hym. So he left Josephus the sonne of Zacharie, and Azarias to be Captaine of the people, & to kepe the remnaunt of the hoste in Jewry, and cõmaunded them saying: Take the ouersight of this people, & se that ye make no war against the Heathen, vntill the time that we come againe. And vnto Simon he gaue three thousand mẽ for to go into Galile, but Judas himself had eight thousãd in Galaaditym. The went Simeon into Galyle, & made diuers battailes with the Heathen: whome he discõfited, & followed vpon them vnto the porte of Ptolomays. And there were slaine of the Heathẽ almost three thousãd men. So he toke the spoiles of them, & caried away the Israelites that were in Galile and Arbatis with their children, and all that they hadde, and broughte them into Iewry with greate gladnes. Judas Machabeus also and his brother Jonathas wente ouer Jordan, and trauailed iii. daies iourneye in the wilderne: Where the Nebuthees mete them, and receaued them louingelye, and tolde them euerye thinge that had happened vnto their brethrẽ in Galaaditbym, & howe that manye of them were besieged in Barasa, Bozor, Alymys, Casphor, Mageth & Cornaim (al these are stronge walled and mightie great cities) and that they were kept in other cities of Galaad also: and to morow they are apointed to bring their hoost vnto these cities, to take them, & to winne thẽ in one day. So Judas & his hoost turned in al the hast in the wildernesse toward Bozor, & wan the citie, slewe al the males with the swerde, tooke all their goodes, & set fyre vpon the citie. And in the night they toke their iourney frõ thence, and came to the castell. And betimes in the morning whẽ they lo'ked vp, behold, ther was an innumerable people bearing ladders and other instrumentes of war, to take the castell and to ouercome thẽ. When Judas saw that the battayle began, and that the noise thereof went vp, and range into the heauen, and that there was so greate a crye in the cytie: He sayde vnto his hoostes: fighte this daye for youre brethren. And so came behind their enemyes in three companies and blew vp the trompettes, and cried in their prayer to God. But as soone as Timothes hoost perceaued that Machabeus was ther, they fled from him, and the other slewe them downe right sore: so that ther were killed of them the same day, almost eyght thousãd mẽ.

D. Then departed Judas vnto Masypha, layde seege vnto it, and wanne it: slew al the males in it, spoiled it, & set fire vpõ it. From thence went he & tooke Chaspon, Mageth, Bozor, & the other cities in Galaad. After this gathered Timothy another host, which pitched their tentes before Raphon beyond the water. Judas also sente to espy the hoost, & they brought him word againe, saying: All the heathen that be rounde about vs are gathered vnto him, & the hoost is verye greate. Yee they haue hyred the Arabyans to helpe them, and haue pitched their tentes beyond the water and are redy to come & fight against the. So Judas went on to mete them. And Timothye said vnto the captaines of his hoostes: when Judas and his hoost come me the riuer: if ye go ouer first, we shal not be able to withstãd him, for why? He will be to stronge for vs. But if he dare not come ouer so that he pitche his tente beyond the water: then wil we go ouer, for we shalbe strong inough against him. Now as soone as Judas came to the riuer, he appointed certaine scribes of the people, and cõmaunded them, saying: se that ye leaue none behind vpon this side of the riuer but let euery mã come to the battaile. So he went first ouer vnto them, and his people after him. And al the Heathen were discomfited before him, and let their weapons fal, and rãne into the temple that was at Carnaym. Which citie Judas wan, and burnt the temple with al that were in it: So was Carnaym subdued, and might not withstande Judas. Then Judas gathered al the Israelites that were in Galadathym, frõ the least vnto the most, with their wiues and their children a very great hoste, for to come into the lande of Israell.

E So they came vnto Ephron, whiche was a mighty greate and stronge citie, and lay in their way. For they could not go by it, neither of the right hand nor of the left, but must go thorow it. Neuertheles they that were in the citie wold not let them goo thorowe, but walled vp the portes with stones. And Judas sent vnto them with peaceable wordes saying: Let vs passe thorow your land, that wee may go into our owne coũtre: ther shal no body do you harme, we wil but only go thorow on fote. But they wold not let them in. Wherfore Judas cõmaunded a proclamacyon to be made thorowout the hoostes, that euerye man shoulde kepe his ordre: and so they did their best like valeaunt men. And Judas besieged the citie al that day and al that nighte, and so wanne it, wher they slew as manye as were males, and destroyed the citie, and spoiled it, and went thorow al the citie ouer them that were slaine. Then went they ouer Jordaine into the plaine felde before Bethsem. And Judas helped those forwarde that came behinde and gaue the people good exhortacion all the waie thorowout, till they were come into the lande of Juda. Thus they went vp vnto the mount Sion, where they offred with mirth, & thankes geuing, because ther were none of them slaine, but come home againe peaceably. About what time as Judas and his

i. Mac. xii. a.

ii. pas. xx. a.

nathas were in the lande of Galaad, and Simon their brother in Galaad before Ptolemays. Then Josephus the sonne of Zachary and Azarye the captaines, hearinge of the actes that were done & of the battailes that were stycken, said: let vs get vs a name also, and go fight against the Heathen that are round about vs. So they gaue their hoste a commaundement, and went towarde Jamnya. Then came Gorgias and his men out of the citie, to fighte against them: Josephus also and Azarye were chased vnto the borders of Jewry, and there were slaine that daye of the people of Israel, two.m.men: so that there was a great misery among the people* and al because they were not obedyente vnto Judas and his brethren, but thought they wold quite them selues manfully. Nuertheles they came not of the seede of these menne, by whome Israel was holped. But the men that were with Judas, were greatly commended in the sight of al Israel, & al the Heathē, where soeuer their name was heard vpon, & the people came vnto them, bydding them welcome. After this went Judas forth with his brethren, and fought against the children of Esau, in the land that lieth toward the southe where he wan the citie of Edron, & the townes that lie beside it: and as for the walles & towres round about it, he brent them vp. The remoued he to go into the land of the Philystynes, and went thorow Samaria. At the same time were there many Priestes slaine in the battaile, which wilfully and without aduisement went oute for to fighte, to get them honoure. And when Judas came to Azot in the Philystynes land,* he brake down their altares, brent the Images of their Idolles, spoiled the cities, and came againe into the lande of Juda.

i. Mac. v. b.

Deute. vi. a.

¶ The. vi. Chapitre.

8. Josu. ca. xiij. lib. xii. anti.

Now when Kinge Antyochus trauailed thorow the hie countries, he heard that Elymais in Persya was a noble and plenteous cytye in syluer and gold, and that there was in it a very ryche temple: where as were clothes, rote armoures and shyldes of gold, which Alexāder the son of Philyp, kynge of Macedonia (that raygned fyrste in Greke lande) hadde left behinde him. Where fore he wente about to take the cytie and to spoyle it, but he was not able: for the citezins were warned of it, and fought with hym. And so he fled and departed with great heuynesse, and came againe into Babylon. Moreouer, there came one which brought hym tydynges in Persyde,* that his hoostes whyche were in the land of Juda, were driuen away, and howe that Lysyas wente forth fyrste with a greate power, and was dryuen away of the Jewes: howe that they hadde wonne the byclosure, and gotten greate goodes oute of the hoostes that perysshed, howe they had broken downe the abhominacion * which he set vp vpon the aulter at Jerusalem, and fensed the Sanctuarye with hye walles, lyke as it was afore: yea, and Bethsura his cytie also.

i. Mac. i. b

So it chanced, that when the kyng had heard these wordes, he was afraied and greued verye sore. Wherefore he laied him downe vpon hys bedde, and fell sycke for very sorowe: and all because it hadde not happened as he hadde deuysed. And there continued he long, for his greefe was euer, more and more, so that he sawe he must nedes dye. Therefore he sente for hys frendes, and sayd vnto them: the slepe is gone from myne eyes, for the verye sorowe and vexacyon of my heartte that I haue. For when I consyder in my mynde the greate aduersitie that I am come vnto, and the floudes of heauynesse whyche I am come in, where as afore tyme I was so merye, and so greatelye setted by (by reason of my power.) Agayne, consyderynge the euell that I haue done at Jerusalem, from whence I tooke all the rychesse of golde and syluer that were in it, and sente to fetche away the inhabitours of Jewry with oute anye reason whye: I knowe that these troubles are com vpon me for the same cause And beholde, I muste dye wyth great sorowe in a straunge lande. Then called he for one Philip a frende of hys, whome he made ruler of all hys realme, and gaue hym the Crowne, his roobe and hys ryngc: that he shoulde take hys sonne Antiochus vnto him, and bringe him vp, til he myghte raygne him selfe.* So the kynge Antyochus dyed ther in the hundred and fortie and nyne yeare.

i. Mac. ix. a. b.

When Lysyas knew that the kyng was deed he ordeyned Antyochus hys sonne (* whome he had brought vp,) to raygne in hys fathers steade, and called hym Eupator, (howe they that were in the castell (at Jerusalem) kepte in the Jewes round about the Sanctuarye, and sought euer syll to do them harme for the strengthenynge of the Heathen.

Joc. cap. xiij. libr xii. i. maca. ij. b.

Wherefore, Judas thoughte to destroye them, and called all the people together, that they myghte laye seege vnto them. So they came together in the hundred and sixtie yeare, and beseeged theym, layinge for the theyr ordynaunce and instrumentes of warre. Then certayne of them that were beseeged, sente for the (vnto whome some vngodlye menne of Israell ioyned them selues also) and sente vnto the kynge, sayinge: Howe longe wyll it be, or thou punysshe and auenge

i. Mac. ij. c. iij. iij.

onde brethren) We haue euer bene mynded to
do thy father ſeruyce, to walke in his ſtatutes, & to obey his commaũdementes: Therefore our people fell from vs, & wherſoeuer they founde anye of vs, they ſlewe them: and ſpoyled our inheritaunce, and they haue not onely medled with vs, but with al our countreyes: and beh old, this daye are they beſeegynge the caſtel at Ieruſalem, * and haue made vp the ſtrong hold in Bethſura. And if thou doeſt not preuent them right ſone, they wyll do more then theſe, and thou ſhalt not
D be able to ouercome them. * When the kynge
.mac.xij.d, herde this, he was very angry, and called al hys trendes, the captaynes of his fote men and of all his horſmen together. He hyred men of warre alſo out of other realmes and out of the Iles of the ſee, whiche came vnto hym. And the nombre of his hoofte was an hundred thouſand foote men, & twenty thouſand horſmen, & two and thyrty Elephan-
.ma.iij.g.vi tes wel exercyſed in battayl. * Theſe came thorow Idumea vnto Bethſura, & beſeeged it along ſeaſon, and made diuers inſtrumentes of war againſt it. But the Iewes came out and brent them, and ſoughte lyke men. Then departed Iudas from the caſtell at Ieruſalem, and remoued the hoofte toward Beth-
E zacaran ouer againſt the kinges army. So the kyng arose before the day, and brought the power of his hoofte into the way to Bethzacaran, wher the hooſtes made them ready to the battayle, blowing the trompetes. And to prouoke the Elephantes for to fyght, they ſhewed them the lap of red grapes & mulberies, & deuided the Elephantes amonge the hooſte: ſo that by euery Elephant ther ſtod a thouſand men wel harnelled, and helmettes of ſtele vpon their headdes. Yee, vnto euery one of the Elephantes alſo were ordeined fyue hundred horſmen of the beſt, which waited on the Elephant, goyng wherſoeuer he went, & departed not from hym. Euery Elephant was couered with a ſtronge towar of wood, where vpon were two and thyrty valiaunt men with weapons to fight, and with in was a man of Inde to rule the beaſte. As for the remnaunt of the horſmen, he ſet vpõ both ſides in two partes with trompettes, to prouoke the hoofte, & to ſtyre vp ſuche as wer ſlowe in the army. And when the ſunne ſhone vpõ their ſhieldes of fold & ſtele, the mountaines glittered againſt them, & wer as bright as the creſſettes of fyre. The kinges hoofte alſo was deuided, one part vpõ the hie mountaines, the other low beneth: ſo they went on takyng good hede: & keping their order. And al they that dwelte in the lande, wer aſtonied at the noyſe of their hoſte, when the multitude went forth and when the weapons ſmot together, for the hoofte was bothe great & myghty. Iudas alſo & his hoſte entred into the battayle and ſlew fyue hundred men of the kinges army. Now when Eleazar the ſonne of Saura, dyd ſe one of the Elephantes dect with the kinges badge, and was amoze goodly beaſt then the other: he thought the kyng ſhould be vpon him, & iopard him ſelf to deliuer his people: and to get him a perpetual name. Wherefore he ran with a corage vnto the Elephant in the middeſt of the hooſt, ſmytynge them downe on bothe ſides, & ſlewe many aboute him. So went he to the Elephantes fete, & gat him vnder him, and ſlew him, then fel the Elephante downe vpon hym, and there he dyed. Iudas alſo and his men feynge the power of the kynge and the myghty violence of hys hooſt departed from them. And the kynges army went vp againſt them toward Ieruſalem, and pytched their tentes in Iewrye beſyde mounte Syon. Moreouer, the kinge toke treure with the* that wer of Bethſura. ..mac.iiii.d
But when they came oute of the citie (bee- bi.d.
cauſe they had no vyttales within, & the lãd ii.ma.xi.vb
laye vntylled) the king toke Bethſura, & ſet F
men to kepe it, and turned his hooſte to the place of the ſanctuary, & layed ſeege to it a gret while. Wher he made al maner of ordynaunce, handbowes, fire dartes, rackettes to caſt ſtones, ſcorpions to ſhote arrowes, and ſlynges. The Iewes alſo made ordinaunce againſt theirs, & fought along ſeaſon. But in the citie, ther wer no vytayles, for it was the ſeuenth yeare of the warres and thoſe heathen that remained in Iurye, had eaten vp al their froze, And in the Sanctuary wer fewe men left, for the hunger came ſo vpon them, that they wer ſcattered abrode euerye man to his owne place. So when Lyſyas
heard that Philipe* whome Antiochus the i Ma.vi.b
kyng while he was yet lyuing had ordeyned to bring vp Antyochus his ſonne, that he myght be king) was come again out of Perſia, and Medea, with the kynges hoofte, and thought to optaine the kingdom. He gat him G.
to the king in al the haſt, and to the captaynes of the hooſt, & ſayd, we decreaſe dayly, and oure vitailes are but ſmall: Againe, the place that we lay ſeege vnto is very ſtroge & it wer our part to ſe for the realme. Lette vs agre with theſe men, and take truce wyth them, & with al their people, and graũt them to lyue after their law, as they dyd afore for they be greued, & do all theſe thinges againſt vs, becauſe we haue diſpiſed their law. So the king and the princes wer contente, and ſent vnto them to make peace, and they receaued it. Now when the king & the princes had made an oth vnto them, they cam out of the Caſtell, and the kynge went vp to mouñt Syõ. But when he ſaw that the place was wel defenced, he brake the oth that he had made, & cõmaunded to deſtroy the wal

about. Then departed he in al the hast, and returned to Antioche, where he found Philip hauing dominion of the citie. So he coughte against him, and toke the citie again into his handes.

¶ The. xv. Chapitre

1. In the. cli. yeare came Demetrius the sonne of Seleucus from the citie of Rome with a small company of men, vnto a citie of the sea cost, and there he bare rule. And it chaunced that when he came to Antioche the citie of his progenitours, his host toke Antiochus, and Lisias, to bring them vnto him. But when it was tolde him, he said, let mee not se their faces. So the hoste put them to death. Now when Demetrius was set vpon the throne of his kingdome, there came vnto him wicked, and vngodly men of Israel, whose capiteine was Alcimus, that would haue ben made hie preest. These men accused the people of Israell vnto the King, saying. Judas and his brethren haue slaine thy frendes, and driuen vs out of our lande. Wherefore sende now some man to whom thou geuest credence that he maie go and se al the destructiō, whiche he hath doen vnto vs, and to the Kinges lande, and let him be punished and al his frendes, and fautores. Then the king chose Bachides a frende of his, whiche was a man of great power in the realme beiōd the great water & faithful vnto the king, & sent him to se the destruction that Judas had dooen. And as for that wicked Alcimus, he made him hie preest and commaunded him to bee auenged of the children of Israel. So thei stoode vp & came with a great host into the lande of Juda sending messengers vnto Judas, and his brethrē and speaking vnto them with peaceable wordes, but vnder deceipt. Therefore Judas and his people beleued not their saying, for thei saw that they were come with a great hoste. After this came the Scribes together vnto Alcimus, and Bachides, trusting best vnto them. And first the Assidians required peace of them saieng: Alcimus the preest is come of the sede of Aaron, howe can hee deceiue vs? So thei gaue them louing wordes, & swore vnto them and said, we will do you no harme neither your frendes: and they beleued them. But the very same daie tooke thei three score men, and slue them, according to the wordes that are written. ✝ Thei haue cast the flesh of thy saintes, and their blouode rounde about Jerusalem, and there was no man that would burie them. So there came a great feare and dreadde among the people, saying: there is neither Truethe nor Rygh teousnesse in them, for thei haue broken the apoinctment and othe that they made.

And Bachides remoued his hoste from Jerusalem, and pitched his Tentes at Bethzeka, where he sent furth, and toke many of them that had forsaken him. He slewe many of the people also, and cast them into a great pytte. Then committed he the lande vnto Alcimus, and left men of warre with him to help him. And Bachides him self went vnto the King. And thus Alcimus defended his preesthod and all soche as vexed Israell resorted vnto him. In somoche that thei obteined the lande of Juda, and did more euel vnto the Israelites. Now when Judas sawe al the mischief that Alcimus & his cōpany had doē, yee more then the heathē the selues vnto the Israelites: he went furth round about al the borders of Jury & punished those vnfaithful runnagates, so that thei came no more out into the countreie. So when Alcimus sawe that Judas and his people had gotten the vpper hande, and that he was not able to abide them, he went againe to the king and said all the worst of them that he could. Then the King sent Nichanor one of his chiefe Princes, whiche bare euel wille vnto Israell, and commaunded him, that he shoulde vtterly destroye the people. ✝ So Nichanor came to Jerusalem with a great host, and sent vnto Judas, & his brethrē with peaceable wordes but vnder deceit, saying: there shalbe no war betwixt me & you: I will come with fewe mē, to se how you do with frendship. Vpō this he came vnto Juda, and they saluted one another peaceably but the enemies were appointed to take Judas by violence. Neuertheles it was told Judas that he came vnto him but vnder deceipte wherfore he gatte him awaie from him, and would se his face nomore. When Nichanor perceiued that his counsail was bewraied, he went out to fight against Judas, beside Capharsalama, where there were slaine of Nichanors host. v. M. men, and the residue fled vnto the castel of Dauid.

After this came Nichanor vp to mount Sion: and the preestes with the Eldres of the people went furth to salute him peaceably, & shewed him the burnt sacrifices that were offred for the king. But he laughed them and the people to scorne, mocked them, defyled their offringes, and spake distainfully: Yea, and swore in his wrath saying. Ye Judas, & his host be not deliuered now into my hands as sone as euer I come again and fare wel, I shall burne vp this house. With that hee went oute in a greatte angre. Then the preestes came in, and stoode before the aultare of the temple, weping, and saying. * For so moche as thou o lorde hast chosen this house that thy name might be called vppon therein, and that it shoulde be an house of prayer, and petition, for thy people. Be auenged of this man, and his hoste, and lette them bee slayne with the sweard, remembre the blasphemies of them, and suffre them not to continue any longer. When Nichanor was gone from

D. 1. Mac. xv. a.

1. Mac. i. b.

Psal. lxxix. a

C

1. Mac. iij. c.

iij. Reg. viij. c. Esay. lxvi. b. Matth. xxi. b.

Ieruſalem, he pitched his tent at Bethozon, and there ꝙ hoſte mette hym oute of Syria.

And Iudas came to Adaſa with three thouſande menne, and made his praier vnto God, ſaiyng: O Lozde, * becauſe the meſſengers of kyng Senacherib blaſphemed the, the angell went furth and ſlue an hundzedth fower ſcoze, and fiue thouſande of theym. Euen ſo deſtroie thou this hoſt before vs to daie, that our people maie knowe howe that hee hathe blaſphemed thy holy ſanctuary, & punith him according to his malicioufneſſe. And ſo the hoſtes droue the field, the thirteneth day of the moneth * Adar, and Nicanoꝛs hoſte was diſcomfited, * and he himſelf was firſt ſlaine in the battaile. When Nichanoꝛs menne of warre ſawe that he was killed, they caſte awaie their weapons and fled, but the Iewes folowed vpon theim an whole daies iourney from Adazar vnto Gazara, blowing with the trõpets, & making tokens after them. So the Iues came furth of al the tounes therabout, and blue out their hornes vpon them, and turned againſt them. Thus were thei all ſlaine and not one of them left. Then thei toke their ſubſtaunce for a praie, and ſmote of Nichanoꝛs head, and his right hande, * whiche he helde vp ſo proudly, and brought it with the and hanged it vp afore Ieruſalem. Wherfore the people were exceedingly reioiſed, & paſſed ouer that daie in great gladneſſe. And Iudas ordeined that the ſame daie, namelye the, xiij. daie of the moneth Adar, ſhoulde bee kepte in mirthe euery yeare. Thus the lande of Iuda, was in reſt a litle while.

1. Macha. vij. d.
2. Macha. xv. b.
3. Macha. xv. d.
4. Macha. xv. d.
5. Macha. xv. d.
6. Macha. xv. d.
7. Macha. xv. d.
8. Macha. xv. d.
9. Macha. xv. d.
10. Macha. xv. d.
11. Macha. xv. d.
12. Macha. xv. d.
13. Macha. xv. d.
14. Macha. xv. d.
15. Macha. xv. d.
16. Macha. xv. d.
17. Macha. xv. d.
18. Macha. xv. d.
19. Macha. xv. d.
20. Macha. xv. d.
21. Macha. xv. d.
22. Macha. xv. d.
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The.viij. Chapitre

Iudas hearde alſo of the fame of the Romaines that thei were mighty and valiant men, and agreable to all thinges that are requited of them, and make peace with all men whiche come vnto them, and howe they were noughty men of ſtrength. Beſides that it was told him of their battails, and noble actes whiche thei didde in Galacia, howe thei had conquered them, and brought them vnder tribute, and what great thinges they had doe in Spaine: howe that with their wiſedom and lohed behauiour they had wonne the mines of ſiluer, and golde, that are ther, and obteined al the lande, with other places farre from thē: how they had diſcomfited, and ſlayne doune the kinges that came vppon theym, from the vttermoſt part of the yearth, and howe other people gaue theim tribute euery yere: howe they hadde ſlayne, and ouercome Philippe, and Perſeꝰ kynges of Cethim, and other mo, (in battaile) which had brought their ordynaunce againſt them: how thei diſcomfited greatte Antiochus Kynge of Aſia, (that would nedes fyghte with theim,) hauyng an hundzed and twentie Elephantes, with horſe menne, Charettes, and a very great Hoſte, howe they tooke hymſelf aliue, and ordeined him wyth ſuche as ſhoulde reigne after hym, to paye theym a greatte Tribute. * Yea, and to fynde theim good ſureties and pledge. Beſydes all this, howe they hadde taken B. from him India, Media, and Lydia (thys beſt Landes) and geuen theym to Kynge Eumenus. Agayn, howe theie (perceiuyng that the Greekes were commyng to vexe them,) ſent agaynſt theym a capiteine of an hoſte, whyche gaue theim battaile, ſlewe manye of theym, ledde awaye their wiues, and Chyldren captiue, ſpoyled them, and toke poſſeſſion of their lande, deſtroied their ſtrong holdes, and ſubdued theim to bee their bondemen vnto this daie. Moꝛeouer, howe that as for the other kyngdomes, and Iles, whyche ſometime withſtode the, they deſtroied theym, and brought theim vnder their dominion, But helped euer their owne Frendes, and thoſe that were confederate wyth theym, and conquered kyngdomes bothe farre, and nyghe. And that whoſo euer heard of their renoume was afrayed of theym. For whom thei wolde helpe to theyze kyngdomes, thoſe reigned, and whome it liked them not to reigne, theie putte him downe. And how theie were come to great preheminence, hauing no kinge among them, neither any man clothed in Purple, to be magnified there thoꝛowe, but hadde ordeined themſelues a Parlamente, wherein there ſate thꝛe hundzed, and twentie Senatours daiely vppon the counſaile, to diſpatche ouer the buſineſſe of the people, and to kepe good ordze. And how that euery yere thei chooſe a Maioꝛ to haue the gouernaunce of all their lande, to whome euery man was obedient, and there was neither enill wil noꝛ diſcention emong theym.

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The.ix. Chapitre

Then Iudas chooſe Eupolemus the ſonne of Ihon, the ſonne of Iacob, and Iaſon the ſonne of Eleazar, and ſent them vnto Rome, for to make frendeſhip, and a bonde of loue with theim. that they might take from theim, the bondage of the Greekes, for the Iewes ſawe that the Greekes woulde ſubdue the kyngdome of Iſrael. So thei went vnto Rome a very great Iourneie: and came into the Parlamente, and ſaied: Iudas Machabeus with his brethren, and the people of the Iues hath ſent vs vnto you, to make a bonde of friendſhippe, and peace with you, and ye to note vs as your louers, and frendes. And the mater pleaſed the Romaines rightwel, wherfore it was written vppe: of the whiche the Romains made a writing in tables of Braſſe and ſente it to Ieruſalem: that they might haue by them a memorial of the ſame peace: & bonde of frendeſhip after this maner. God ſaue the Romaines and the people of the Iewes, bothe by ſea, and by lande, and kepe the

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ye there come firste anye warre vpon the Romaines or any of their frendes, throughout all their dominion, the people of the Iues shall helpe them, as the time requireth, and that with al their hartes. Also thei shal neither geue nor sende vnto their enemies bi smalles, weapons, monie, nor shippes, but fulfil this charge at the Romaines pleasure, and take nothing from them therefore. Againe, ye the people of the Iewes happen firste to haue warre, the Romaines shal stande by thē with a good wil, accordyng as the time wil suffre. Neither shal thei geue vnto the Iewes enemies, bi smalles, weapons, monie nor shippes. Thus are the Romaines contented to doo, and shall fulfille their charge without any deceipte. According to these articles, the Romaines make the bond with the Iewes. Now after these articles saied thei if any of the parties wil put to them, or take any thing from thē, they shal doe it with the consent of both, & whatsoeuer thei adde vnto thē, or take from them, it shal stand fast. And as touching the euill that Demetrius hathe doen vnto the Iewes, wee haue written vnto him saiyng: Wherefore laiest thou thy heauye yoke vpon the Iewes oure frieuces, and louers? Yf thei make any complaint of thee again vnto vs, we shal defende them, and fight with the by sea and by lande.

¶ The.xi. Chapitre.

1.Ma.vi.c.A. Jo.vbi.xi.li. In the meane season when Demetrius heard that* Nichanor and his host was slayne in the fielde, hee proceaded further to sende Bachides, and Alcimus againe into Jury, and those that were in the right wing of his host with them. So they went furth, by the wate that leadeth vnto Galgala, and pitched their tentes before Mesaloth, whiche is in Arbelis, and wanne the Citie, and slewe moche people. In the firste moneth of the. clu yere thei brought their host to Jerusalem, & came to Bera, with twenty thowsande footemenne, and twoo. M. horsemenne. Now Judas had pitched his tente at Laisa, with thre thousande chosen menne. And when theie sawe the multitude of the other armie that it was so great, they were sore afraied, and many conueighed theym selues out of the host. Insomoche that there abode no moe of them but eight hundred men. When Judas saw that his host failed him, and that he must nedes fight, it brake his hart, that he had no time to gather theim together: Wherfore the man was in extreme trouble. Neuertheles he saied vnto theim that remained with hym. Vp let vs go against oure enemies, peraduenture we shal be able to fight with theim. But they would haue stopped him, saiyng: we shall not be able, therfore let vs now saue our lyues, and tourne againe to our brethren, and then

but fewe. And Judas saied: God forbid that we shoulde flie from theim. Wherfore, yf our time be comelie, let vs manfully lie for our brethren, and let vs not staine our honour. Then the host remoued out of their tentes, & rode against them. The horsemen are diuided into two parties, the slingeatters & archers went before the host, and all the mighty men were formost in the fielde. Bachides himselfe was in the right wing of the battaile, and the host drue nigh in to parties, and blew the Trompets. They of Judas syde blue the trompets also, & the erth shoke at the noyse of the hostes, and thei stroke a fielde from the morowe til night. And when Judas saw that Bachides host was strongest on the right side, hee toke with him all the hartie men, & brake the right wing of their order and folowed vpon thē vnto the mount Azot. Now whē thei whiche were of the left wing saw that the right side was discomfited, thei persecuted Judas, & them that were with him. Then was there a sore battaile, for many were slaine and wounded of bothe the parties. Judas also himselfe was killed, and the remnaunt fledde. So Jonathas, and Simon tooke Judas their brother, and buried him in his fathers sepulcre in the citie of Modin. And all the people of Israel made greate lamentacion for him, and mourned lōg, saiyng. Alas, that this worthy sholde be slaine, which deliuered the people of Israel. & for other thinges perteining to the battailes of Judas, the noble actes that he didde and of his worthinesse: thei are not writte, for thei wer very many. And after the deathe of Judas, wicked men came in all the coostes of Israel, and there arose all soche as woorke vngodlines. In those daies was there a great dearth in the lande, and all the countrie gaue ouer thē selues & theirs vnto Bachides. So Bachides chose wicked men, and made them Lordes in the lande, these sought out, and made searche for Judas frendes, and brought them vnto Bachides: which auenged himselfe vpō theim with great despite. And there came so greatte trouble in Israelle, as was not sence the time that no Prophete was seen there. Then came all Judas frendes together, and saied vnto Jonathas: forsomoche as thy brother Judas is dead, there is none like him to goe furth against our enemies, against Bachides, and soche as are aduersaries vnto our people. Wherefore, this dai we chose the for him to be our Prince & capiteine, to ordre our battail and Jonathas tooke the gouernance vpō him at the same time & ruled in stead of his brother Judas. When Bachides gat knowlege therof, he sought for to slee him. But Jonathas, & Simon his brother perceiuing that, fled into the wildernes of Thecua with all their company, and pi-

Joseph.ca.ij. lib.xij. Antiq. C.

Whiche when Bachides vnderstode, he came
ouer Jordaine with all his hoste vppon the
Sabboth daie. Now had Jonathas sent his
brother Jhon (a capitaine of the people) to
praie his frendes the Nabuthites, that they
woulde lende theym their Ordinaunce, for
they hadde moche. So the children of Jam-
bry came out of Medaba, and toke Jhon and
all that he had, and went their waie withall.
Then came worde vnto Jonathas and Si-
mon his brother, that the Children of Jam-
bry made a great Mariage, and broughte the
bride from Medaba with greate pompe: for
he was daughter to one of the noblest prin-
ces of Canaan. Wherefore they remembred
the bloud of their brother Jhon, & went vp,
& hid themselues vnder the shadow of the mo-
untaine. So they lift vp their eies, and loked
and beholde, there was moche a doe, and great
repaire, for the bridegrome came forth, & his
frendes and his brethren met the with tim-
panies, instrumentes of Musique, and manye
weapons. Then Jonathas and theie that were
with him rose out of their lurking places a-
gainst theim, and slewe many of theim. As for
the remnaunte, they fled into the mountaines,
and they toke al their Substaunce. Thus
the Mariage was turned into mourning, and
the noyse of their melodie into lamentacion:
And so, when they had auenged the bloud of
their brother, they tourned again vnto Jor-
dane. Bachides hearing this, came vnto the
very border of Jordan with a greate power
vppon the Sabboth daie. And Jonathas saide
to his company, let vs get vp, and fight aga-
inst our enemies: for it standeth not with vs,
to daie as in times past: Beholde, our enemi-
es are in our waie, the water of Jordan vppon
the one side of vs, with banckes, fennes, and
woodes of the other side, so that there is no
place for vs to depart vnto. Wherefore cry
now vnto heauen, that ye maie bee deliuered
from the power of youre enemies. So they
stroke the battaile. And Jonathas stretched
out his hande to smite Bachides, but he fled
backewarde. Then Jonathas, and they that
were with him lept into Jordane, and swym-
med ouer Jordane vnto him, and there were
slaine of Bachides side that daie a M. meune
Therefore Bachides with his hoste turned a-
gaine to Jerusalem, and built vp the castles,
and strong holdes that were in Jury, Jerico
Emaus, Bethoron, Bethel, Thamnata, Phara
Topo, with highe walles, with Yoates, and
Lockes: and set men to keepe them, that they
might vse their malice vpon Israel. He wal-
led vp the citie of Bethsurath, Gazara, and
the castelle, and prouided theym with meune,
and victailes. He toke also the chiefest mens
Soonnes in the Countreie for pledges, and
putte theim in the Castelle at Jerusalem to

1 Mac. 7. a.
5. Mach. 13. b.

moneth. Alcimus commaunded that the wal-
les of the inmost Sanctuarie (houlde bee de-
stroied, and the buildinges of the Prophetes
also. And when he began to destroy them, the
thinges that he went about were hindred, for
he was smitten with a palsie, and his mouth
shut, so that he coulde nomore speake, nor co-
maund any of his house: concerning his bu-
sinesse. Thus died Alcimus in great miserie,
at the same time. And when Bachides saw that
Alcimus was deade, he tourned again to the
king, and so the lande was in rest two yeres.
Then all thungodly men helde a counsaile,
saying: Beholde Jonathas, and his company
are at ease and dwel without care. Wherefore
let vs cal Bachides hether, & he shal take the
al in one night. So they went and gaue Ba-
chides this counsaille whiche arose to come
with a gret host: and sente Letters priuily to
his adherentes, whiche were in Jury, to take
Jonathas, and those that were with him: but
they might not, for that other hadde gotten
knowlege of their deuice. And Jonathas to-
ke the menne of the Countrie, whiche were the
ringleaders of them, and slue theim. Then Jo
nathas and Symon with their company de-
parted vnto the Citie of Bethbessen, whiche
lieth in the wilderneesse, and repaired the de-
caie therof, and made it strong. When Bachi-
des knewe this, hee gathered al his host, and
sent worde to them that were of Jurie. The
came hee, and laied siege to Bethbessen, & fo-
ught against it a long season, and made In-
strumentes of warre. Nowe Jonathas lefte
his brother Symon in the Citie, and went
forth himselfe into the countrey, & came with
a certeine numbre, and slue Odares and hys
brethren, & the children of Phaseron in their
tentes, and so he began to be strong, & to en-
crease in power. As for Simon and his com
pany they went out of the citie, and brente vp
the instrumentes of war, and fought against
Bachides, and discomfited him. And Bachi-
des, was sore vexed, because his counsail, &
trauail was in vain. Wherefore he was wroth
at the wicked men that gaue him counsail to
come into their lande, and slue many of theim
Then purposed he with his company to goe
awaie into his owne countrie, whereof when
Jonathas hadde knowlege, he sent Ambassa-
dours vnto him, for to make peace with hym,
and that he would deliuer his prisoners a-
gaine. To the whiche Bachides consented
gladly, and did according to his desire, yea,
and made an Othe, that hee houlde neuer do
him harme, all the daies of his life. So
hee restored vnto him all the prisoners that
he had taken out of the lande of Jude, & then
turned, and went his waie into his own lande
neither proceded he any further to come vnto
the borders of Jude: thus Israel had no warr

and beganne there to gouerne the people, and
destroyed the vngodly men out of Israell.

¶ The.x. Chapitre

A. In the hundred and three score yeare came
Alexander the sonne of noble Antiochus,
and toke Ptolomays, whose citizeines receiu-
ed him, & there he reigned. When Demetri-
us herd therof, he gathered an exceding gret
host, and went forth against him to fyghte.
Wherfore Demetrius sent letters vnto Jo-
nathas, with louing wordes, and praised him
greatly: For he said, we wil first make peace
with him before he binde himself with Alex-
ander against vs, els he shal remembre the e-
uel that wee haue doen against him, his bro-
ther and his people. And so hee gaue Jona-
thas leaue to gather an hoste, to make wea-
pons, & to be cõfederat with him, & cõmaun-
ded the pledges that were in the castel to bee
deliuered vnto him. Then came Jonathas to
Jerusalem, and redde the letters in the audi-
ence of all the people, and of theim that were
in the castel And therfore were thei sore a-
fraied: and, because thei herd that the kynge
had geuen him license to gather an hoste.
Thus wer the pledges deliuered vnto Jona-
thas, whiche reckoned theim to their Eldres.
Jonathas also dwelte at Jerusalem, and be-
ganne to builde vp, and to repaire the Citie,
commaunding the woorkmenne to wal it, and
the Mounte Sion, rounde aboute with free
stone, to be a strong holde, and so thei didde.
As for the Heathen that were in the castel-
les whiche Bachides had made vp, their fled
so that euery man left the place, & went into
his owne countrie. Onely at Bethsura remay
ned certeine of the Jewes, whiche had for-
saken the lawe, and commaundementes of god
for Bethsura was their refuge. Nowe when
king Alexander hearde of the promises that
Demetrius had made vnto Jonathas, & whe
it was told him of the batailes, and noble ac-
tes, whiche he, and his brethren hadde doen
C. and of the gret trauailes that thei had taken
he saied: where shal we finde sorche a manne?
Wel, we wil make him our frende, and be cõ
federate with him. Upon this he wrote a let-
ter vnto him, with these wordes. King Alex-
ander saluteth his brother Jonathas. Wee
haue herd of the, that thou art a valiant man &
mete to be our frende, wherfore this day we
ordeine the to be the hie preest of thy people
& to be called the kinges frende. Upon this
he sent him a Purple clothing, & a croune of
Golde, that thou maiest considre what is for
our profit, and kepe frendeship towarde vs.
So in the seuenth moneth of the hundred and
three score yere vpon the solempne feaste daye
of the tabernacles, Jonathas put the holye
raiment vpon him. Then gathered he an hoste
& made many weapons. Which when Deme-
trius herd, he was merueilous sory, and said
Alas what haue we doen, that Alexander hath
preuented vs in getting the frendship of the
Jues, for his own defence? Yeat wil I write
louingly vnto them also, yea, and promise thẽ
dignities, and rewardes that they maie bee of
my side. Wherevpon he wrote vnto thẽ these
wordes. King Demetrius sendeth greting
vnto the people of the Jues. ¶ Whereas you
haue kept your couenaunt towarde vs, & con-
tinued in our frendship, not enclining to our
enemies, we were glad when we heard ther-
of wherefore remaine stil, and bee faithful to D
vs, and we shal well recompence you for the
thynges that ye haue doen on our partie: we
shall release you of many charges, and geue
you rewardes. And nowe I discharge
you and all the Jewes from tributes, I for-
geue you the customs of salt, and release you
of the croune taxes, of the third part of sede
and halfe of the Fruirte of Trees whiche is
mine owne duetie. These leaue I for you, from
this daie furth: so that they shal not be taken
of the lande of Juda, nor of the three Cities,
whiche are addded therunto, out of Samaria,
and Galile, from this dai furth for euermore
Jerusalem also, with all thynges belonging
therto, shalbe holy, and free. Yea, tithes, and
tributes, shal pertaine vnto it. As for the po
wer of the Castell, whiche is at Jerusalem,
I remyt, and geue it vnto the highe Preeste,
that he may set in it sorche meanne, as hee shall
chuse to kepe it. I freely deliuer all the Jues
that are prisoners throughout al my realme,
so that euery one of them shalbe free from pai
ying any Tribute, Yea, euen of their cattal.
All the Solempne feastes, Sabaothes, new
Moones, the Dayes appointed, the three
dayes before, and after the feast, shalbee free
for all the Jewes in my realme, so that in thẽ
no man shall haue power to doe any thing, or
to mone any businesse against any of them in
any maner of cause. There shal thyrtie. M.
also of the Jewes be written vp in the Kyn-
ges hoste, and haue their wages paied, as all
other men of warre of the kinges host should
haue: And of theim shalbe ordeined certein to E
keepe the Kinges stronge holdes: Yea, and
some of them shalbe set ouer the kinges busi-
nes, that they may faithfully deale with the-
same. The Jewes also shall haue Princes of
their owne, and walke in their owne Lawes,
as the king hath commaunded in the lande of
Juda. And the three cities that are falle vnto
Jewry from the Countrie of Samaria, and
Galile, shalbe taken as Jurye, and bee vnder
one: neither be subiect to any straunge lorde
but to the high preest. As for Ptolomays, &
the lãd perteining therto, I geue it vnto the
Sanctuarye at Jerusalem, for the necessarye
expences of the holye thynges. Moreouer I
will geue euerye yeare. xv. M. Sycles of sil-
uer out of the Kynges Exchequier. whiche

perteineth vnto me, to the woꝛke of the temple yea, and loke what remaineth which thei that had our matters in hande in tymes paſt haue not payed: the ſame ſhal they gepe vnto them alſo. And beſides al this, the kyng thoꝛſyeles whiche they toke yeaꝛely of the renten of the Sanctuary, ſhall belonge vnto the prieſtes that do ſeruyce.

Item whoſoeuer thei be, that flee vnto the temple at Ieruſalem, oꝛ within the libertyes therof, whereas they are falſe into the kinges daũger foꝛ any maner of buſines, thei ſhalbe pardoned, & all the goodes that they haue in my realme ſhalbe free. Foꝛ the building alſo & repayꝛing of the woꝛke of the Sanctuary, expẽces ſhalbe geuẽ out of the kinges Exchequier. Yea, & foꝛ the makinge of the walles roũde about Ieruſalẽ, foꝛ the breaking doun of the old, & foꝛ the ſetting vp of the ſtrong holdes in Iewry, ſhall the coſtes & charges be geuẽ out of the kinges Exchequier. But when Ionathas and the people heard theſe woꝛdes, they gaue no credence vnto them neither receyued theym, foꝛ they remembred the great wickednes that thei had doen vnto Iſrael, and how ſoꝛe thei had vexed them. Wher foꝛe, he agreed vnto Alexander, foꝛ he was a prince that had dealt frendly with them, and ſo they ſtode by him alway. Then gathered kyng Alexander a great hoſt, and brought his army againſte Demetrius. So the two kinges ſtroke battail together, but Demetrius poſte fledde, and Alexander folowed after, and fel vpon them, a mighty ſoꝛe field was it continuing til the Sunne went doune and Demetrius was ſlayne the ſame dai. And Alexander ſent ambaſſadours vnto Ptolomy the king of Egipt with theſe woꝛdes ſaying

Foꝛſomuche as I am come agayne to my realme, and am ſet in the throne of my progenitours, and haue gotten the dominion, ouercomed Demetrius, conquered the lãd and diſcomfited both him and his hoſt, and ſytte in the throne of his kyngedome: Let vs nowe make frendſhip together, geue me thy doughter to wyfe, ſo ſhal I be thy ſon in lawe and both geue the rewardes, & yet great dignite.

Ptolomy the kynge gaue anſwere ſaying: Happy be the day wherein thou art come agayne vnto the land of thy progenitours and ſet in the throne of their kyngdome. As now wyl I fulfyll the wayteyng: but mete me at Ptolomais, that we maye ſe one another and that I maye marrye my doughter vnto the accordynge to thy deſyre. So Ptolomye went out of Egipt with his doughter Cleopatra, and came vnto Ptolomais, in the .C. lxij. yere where kynge Alexander met him. and he gaue Alexander his doughter Cleopatra, and maryed them at Ptolomais with great woꝛſhype, lyke as the maner of kynges is to be. Then wrote kyng Alexãder vnto Jonathas that he ſhould come, and mete him. So he went honourably vnto Ptolomais & there he mette the two kinges, and gaue thẽ greate preſentes of Gold and ſiluer, and foũde fauour in their ſight. And ther came to gether againſt Jonathas, certeine wicked men, and vngracious perſones of Iſrael, making complaintes of him, but the king regarded them not. As foꝛ Jonathas, the king cõmãded to take of his garmentes & to cloth him in purple: and ſo thei did. Then the king appointed him to ſitte by him: and ſaide vnto his princes. Go with him into the middeſte of the citie, and make a proclamation, that no man complain againſt him of any matier, and that no man trouble him, foꝛ anye maner of cauſe. So it happened: that when hys accuſers ſawe the woꝛſhip which was proclaymed of him, and that he was clothed in purpl thei fled euerycheone. And the kinge made moch of him, wrot him among his chiefteines. made him a Duke, and partaker of hys Dominion. Thus Jonathas went againe to Ieruſalem with peace, & gladnes. In the .clxb. yeare came Demetrius, the ſonne of Demetrius krome Tretain into hys fathers lande: wherof, when Alexander hearde tell, he was ryghte ſoꝛie, and returned vnto Antiochie. And Demetrius choſe Appolonius which had the gouernaunce of Celoſiria, to be his capitaine. So he gathered a greate hoſte, and came vnto Jamnia, & ſent woꝛd vnto Jonathas the high preſt, ſaying: Dareſt thou withſtand vs thy ſelf alone? As foꝛ me I am but laughed to ſcome, and ſhamed, becauſe thou proueſt thy ſtrength againſte vs in the mounteines. Nowe therefoꝛe if thou truſteſt in thine own ſtrength, come doune to vs in to the plaine fielde, & ther let vs proue our ſtrength together: thou ſhalt find that I haue valiant meñ of war with me, & ſhalt know whom I am, and the other that ſtand by me, which ſaie that your fote is not able to ſtand before our face. Foꝛ thy fathers haue ben twyſe chaſed into their owne lande. And now how wilt thou be hable to abyde ſo great an hoſt of horſemen and fote men, in the fyeld, where is neither Wocke, Cone, noꝛ place to flee vnto. When Jonathas heard the woꝛdes of Appolonius, he was moued in his mynde, wherfoꝛe he choſe ten thouſande men, & went out of Ieruſalem, and Simeon his brother met hym foꝛ to helpe hym. And they pitched their tentes at Joppa, but the citie kept him furth. foꝛ Joppa was an holde of Appolonius. Then Jonathas layed ſiege to it, & they that were within the citie, foꝛ very feare let hym in, and ſo Jonathas wan Joppa. Appolonius hearyng of this toꝛne. iij. M. horſmen with a great hoſt on fote, & went as though he would go to Azotus, and came immediatly

f. Mac. viij. b

Joſe. b. Cap. lxbj. xiiij

G.

not

H.

I.

K.

i. Mac.

Joſep. bi. cap. and. lib. xiij.

i. macha. xj. a

L.

j. Mac.

into the plaine field: because he had so many horsmen, and put his trust in them. So Jonathas followed vpon him to Azotus, and there the ſtroke the bataile. Now had Appolonius left a thousande horsmenne behinde theim priuily in the tentes. And when Jonathas knewe that soche waite was laied behynde them, thei went round about the enemies host and shot dartes at the people from the morning to the euening. As for Jonathas people, thei kept their order as he had commaunded theim, and the enemies horses were euer labouring. Then brought Simon furthe his host, and set theym againſt the footemen, for the horsemen were wery already. So he discomfited theim, and they fledde. And thei that were scattered in the fielde gat them to Azotus and came into the temple of Dagon their idol, that ther thei might saue their liues. But Jonathas set fire vpon Azotus, and all the cities rounde about it, and toke their goodes, and brent vp the temple of Dagon with all theim that were fled into it. Thus wer slain and brent vp, wel nie. vi. M. men. So Jonathas remoued the host from thence, and brought them to Ascalon, where the menne of the citie came furth, and met him with great worship. After this went Jonathas and his host again to Jerusalem with great substaunce of good. And when King Alexander heard these thinges, he thought to doo Jonathas more worship, and sent him a coler of Gold, as the vse is to bee geuen vnto soche as are of the kinges next bloud. He gaue him also the city of Accaron, with the landes belonging ther to in possession.

1.Mac.xi.a.

¶ The xi. Chap.

II. And the king of Egipt gathered an hoste like the sande that lieth on the sea shore and many shippes, and went about through deceipt, to obteine the Kingdome of Alexander and to ioigne it vnto his owne realme. Vpon this he toke his iorney into Siria, and was letten into the cities, and men came furth to mete him, for king Alexander had commaunded theim so to doo, because he was his father in lawe. Now when Ptolomy entred in to any citie, he left men of warre to keepe it, and this he did through out al the cities. And when he came to Azotus, thei shewed him the Temple of Dagon, and Azotus that was burnt vp with the other thinges which wer destroied, the dead bodies cast abrode, and the graues that thei had made by the waie syde for soche as were slaine in the field. And told the King that Jonathas had dooen all these thinges, to the entente that they myghte get him euill wille. But the Kynge saied not a woorde therto. And Jonathas met the Kynge with great honour, at Joppa, where they saluted one another, and toke their rest. So when Jonathas had gone with the king vnto the water that was called Eleutherus, he turned again to Jerusalem. Now Ptolomy had gotten the dominiō of the cities vnto Seleucia vppon the sea cost, imagined wicked counsailes againſt Alexander, and sente Ambassadors vnto Demetrius, saiyng come lette vs make a bonde betwixt vs, so shall I geue the my daughter, that Alexander hathe, and thou shalte reigne in thy fathers Kyngdome. I repent that I gaue Alexander my daughter, for he goeth about to slay me. And thus he slaūdred Alexander, because he wold haue had his realme. Thus he toke his daughter from him, gaue her vnto Demetrius, and forsoke Alexander, so that his malice was openly knowē. And Ptolomy came to Antioch where he set two crounes vpon his own hed the croune of Egypt, & of Asia. In the meane season was King Alexander in Cicilia, for thei that dwelt in those places, had rebelled againſt him. But whē Alexāder herd of this he came to warre againſt him: so king Ptolomy brought furth his host, & met him with a mighty power, & chased him awaie. Then fled Alexander into Arabia, there to be defended, and king Ptolomays honour encreased. And Zabdiel the Arabian smote of Alexāders hed and sent it to Ptolomy. But the thirde daye after died King Ptolomy himselfe, and they whom he had set in strong holdes, wer slain of those that wer within the cities. And Demetrius reigned in the. c.lxvij. yere. At the same tyme gathered Jonathas theym that were in Jurie to laie siege vnto the Castelle whiche was at Jerusalem, and so they made many instrumentes of warre againſt it.

1.Mac.xi.b.

Then went there certeine vngodly persones, which hated their own people, vnto king Demetrius: and tolde him that Jonathas besieged the castel. So when he herd it, he was angrye, and ymmediatly came to Ptolomays, and wrote vnto Jonathas, that he shold laye no siege vnto the castel, but come and speake with him in all the hast. Neuertheles, when Jonathas herde this, he commaunded, to besiege it. He chose also certeine of the eldres and prestes of Israel and put himselfe in the peril, and toke with him gold, siluer, clothing and diuers presentes, and went to Ptolomays vnto the king and founde him gracious. And though certeine vngodlie menne of his owne people made complaintes vpon him: Yeatte the King entreated him like as his Predecessoures had dooen before: and promoted him in the sight of all his frendes, confyrmed him in the high Priesthode withal the worship that he had afore, and made him his chiefe friend. Jonathas also desired the king that he would make Jurie free with the three shed cities of Samaria, and the landes perteining therto. Upon this did Jonathas promise him three hundred Talentes. Wherunto the Kynge consented, and gaue Jonathas

ii.mac.x.b.

i.ma.x.c.

UMI

writing of the ſame, contening theſe wordes
King Demetrius ſendeth greeting vnto his
brother Jonathas, & to the people of the Je-
wes. We ſend you here a copie of the letter,
whiche we did write vnto our elder Lathe-
nus, concerning you, that ye ſhould know of
it. King Demetrius ſendeth greeting vnto
Lathenus his elder. For the faithfulneſſe
that our frendes the people of the Jues kepe
vnto vs, and for the louing kindenes whiche
thei beare towardes vs: we are determined to
doe theim good. Wherfore we ordeine al the
coſtes of Jurie with thre cities, Lidda, and
Ramatha, whiche are added vnto Jury from
Samaria, and al the landes perteining there
vnto, to be frely ſeparated for ſuche as doe
ſacrifice at Jeruſalem, both concerning the
paimentes whiche the kinge tooke yerely a-
core time, and the fruites alſo of the earthe,
and trees, & for other tithes, and Tributes
that belongeth vnto vs, we diſcharge theym
therof from this time forthe. In like maner
we graunt vnto them al the cuſtomes of ſalt
and crowne taxes whiche were brought vnto
vs. And this freedome that thei haue ſirme, &
ſtedfaſt, from this time forthe for euermore.

Therefore ſee that ye make a Copie of
theſe our letters, and deliuer it vnto Jona-
thas, that it maie be kept vpō the holy mount
in a conuenient place. After this whan De-
metrius the king ſawe that his lande was in
reſt, and that no reſiſtence was made him: he
ſent awai al his hoſt euery man into his own
place except an army of ſtraungers whom he
brought out of the iles of the heathen, wher
fore al his fathers hoſt had euel wil at him.
1. Mac. xj. c. Now was there one Triphon, that had ben
of Alexanders parte afore, whiche when he
ſawe that al the hoſt murmured againſt De-
metrius he wente to Emalcuell the Arabian,
that brought vp Antiochus the ſone of Alex
ander, and laie fore vpon him to deliuer hym
this yong Antiochus that he might reigne in
his fathers ſteade. He tolde him alſo what
great euel Demetrius had doen, and how his
meane of warre loued him not, and ſo remay-
ned there a long ſeaſon. And Jonathas ſente
vnto king Demetrius to driue them out whi-
che were in the Caſtel at Jeruſalem, and in
the other refugies, for thei did Iſrael greate
harme. So Demetrius ſent worde vnto Jo-
nathas, I wil not onely do theſe thinges for
the and thy people, but at time conuenient I
wil doe bothe the, and thy people great wor-
ſhip. But now thou ſhalt doe mee a pleaſure,
if thou wilt ſende me men to helpe me, for all
mine army is gone from me. So Jonathas
ſent him three. M'. ſtrong menne vnto Anti-
ochie, and thei came vnto the king, wherfore
the king was very glad at their coming: but
thei that were of the citie, euen. cxx. M. men
gathered themſelues together, & would haue
ſlaine the king whiche fled into his Courte,
and the citizeines kept the ſtretes of the ci-
tie, & began to fighte. Then the king called for
the Jues helpe, whiche came to him altoge-
ther, and went abrode through the Citie, and
ſlue the ſame daie an. c. M. men, ſet fire vpon
that citie, gat many ſpoiles in that daie: and
deliuered the king. So when the citizeines
ſawe that the Jewes had gotten their wil of
the citie, and themſelues diſapointed of their
purpoſe, thei made their ſupplication to the
king, ſaieng: graunt vs peace, and let the Je-
wes ceaſſe from troubling vs and the citie, &
vpon this they caſt away their weapons.

Thus thei made peace: and the Jues gat
great worſhip in the ſight of the King, and
in the ſight of al that were in his realme, and
were ſpoken of throughout the kingdom: and
ſo they came again to Jeruſalem with great
goodes. So the King Demetrius ſate in
the throne of his kingdome, and had peace in
his lande. Neuertheleſſe he diſſembled in all
that euer he ſpake, and withdrue himſelf from
Jonathas, neither rewarded him accoding to
the benefites whiche he hadde doen for hym,
but troubled him very ſore. After this came
Triphō again with yong Antyochus, which
reigned, and was crowned King. Then there
gathered vnto him al the men of warre whom
Demetrius had put awaie, theſe foughte a-
gainſt Demetrius, whiche fled, and tourned
his backe. So Triphō toke the Elephantes
and wanne Antioche. And young Antiochus
wrote vnto Jonathas ſaieng. I confirme the
in thy priefthod, and make the ruler ouer iiij.
countries, that thou maieſt be a frende of the
kinges. Upon this he ſent him Golden veſ-
ſelles to be ſerued in, and gaue him leaue to
drinke in Golde, and to be clothed in purple,
and to weare a collar of Golde. He made his
brother Simon alſo capitaine from the co-
ſtes of Tirus vnto the borders of Egipte.
Then Jonathas toke his iourneie, and wente
through the cities beyonde the water of Jor
dan, and al the men of warre of Syria gathe-
red theim together for to helpe him. So he
came vnto Aſcalon, and thei of the citie rece-
ued him honourably, and from thence wente
he vnto Gaza, but thei would not let him in.
Wherfore he laied ſiege vnto it, burning vp
and ſpoiling the places that were about the
citie. And the citizeines of Gaza ſubmitted
themſelues vnto Jonathas, whiche made
peace with them, but toke of their ſonnes to
pledge, ſente theim to Jeruſalem, and went
thorowe the countrie vnto Damaſcus. Now
when Jonathas heard that Demetrius prin-
ces were come into Cades whiche is in Ga
lile with a great hoſt, purpoſing to put De-
metrius out from medling in the Realme, he
came againſt theim, and left Simon his bro-
ther there in the lande whiche came to

sara, and layed siege to it a longe season and discomfited them. So they desyred to haue peace with him, which he graunted them, and afterwarde put them oute from thence, tooke the citye & set men to kepe it. And Jonathas with his hoste came to the water of Genesar and betymes in the morning gat them to the playne fielde of Azor.

And beholde, the hostes of the Heathen met them in the field, & layed watche for hym in the mountaynes: so that when Jonathas came agayne them, the other (whiche were layed to watch) rose out of their places and fought, and they that were of Jonathas side fled, euery man, & there was not one of them left excepte Mathathias the son of Absolomus and Judas the sonne of Calphi the captaine of the hoste. Then Jonathas rent his clothes layed earthe vpon his heade, made hys praier and turned agayne vnto them in the fielde: where they fought together & he put them to flight. Nowe when his owne men that were fled saw this: they turned agayne vnto him and helped hym to folowe vpon all their enemyes vnto their tentes at Cades. So there were slayne of the heathen the same day, ix. M. men: and Jonathas turned agayne to Jerusalem.

The. xj. Chapter

Jonathas seyng that the tyme was mete for him, chose certayn men and sent them vnto Rome for to stablishe and to renew the frendship with the. He sent letters also vnto Sparta and to other places in lyke maner. So they went vnto Rome, & entred into the counsell, and sayde: Jonathas the hie priest and the people of the Jewes sent vs vnto you: for to renew the olde frendship & bond of loue. Vpon this the Romaines gaue the safe passporte that men should lead them home in to the lande of Juda peaceably. And this is the copye of the letters that Jonathas wrote vnto the Spartians. Jonathas the hie priest with the elders, and priestes, and the other people of the Jewes, sende greating vnto the Spartians their brethren. There were letters sent long ago vnto Onias the hie priest, from Arius: whiche then saigned among you that ye are our brethren, as the writinge made therupon specifyeth. And Onias entreated the ambassadour that was sent honourably, and receyued the letters, wherin ther was mention made of the bonde of loue and frendship: but as for vs, we nede no such writinges: for why? we haue the holy bokes of scripture in our handes to our comforte. Neuertheles we had rather sente vnto you, for the renuynge of the brotherhod and frendship: lest we shulde be straunge vnto you, for there is longe space the tyme that ye sent vnto vs. Wherfore: in the sacrifyces that we offre and other ce-

ther we alwaye remembre you without ceasyng (lyke as reason is, & as it becometh vs to thinke vpon our brethren) yea, & are right glad of your prosperous honour. And though we haue had grea te troubles and warres, so that the kynges about vs haue soughten against vs: yet would we not be grenous vnto you, nor to other of our louers and frendes in these warres. For we haue had helpe from heuen, so that we are deliuered, & oute enemies subdued. Wherfore we chose Numenius the sonne of Antiochus, & Antypater the sonne of Jason, & sent them vnto the Romans, for to renew the old bonde of frendship & loue with them. We commaunded them also to come vnto you, to salute you, & to deliuer you our letters, concerning the renouacion of our brotherhod. And now ye shal do right wel to geue vs an answere thereunto. And this is the copye of the writyng, which Arius the kyng of Sparta sent vnto Onias. Arius kynge of the Spartians sendeth greting vnto Onias the high priest. It is founde in writing, that the Spartians and the Jewes are brethren, and come out of the generacion of Abraham. And now for smuche as this is come to our knowledge, ye shal do wel to write vnto vs of your prosperite. As for vs, we haue written our minde vnto you. Oure cattel and goodes are yours and yours ours. These thynges haue we commaunded to be shewed vnto you.

When Jonathas heard that Demetrius princes were com forth to fight against hym with a greater hoste then afore, he went from Jerusalem and met them in the land of Hemathe, for he gaue them not space to come into hys owne countrey. And he sente spies vnto their tentes, which came againe and told him, that they were appointed to come vpon him in the night season. Wherfore when the sunne was gone downe, Jonathas commaunded hys men to watche al the nyght, & to be redy with weapons for to fight: and set watche men rounde about the hoste. But when the aduersaries heard that Jonathas was readye with his men to the battail: they feared, and wer afraied in their heartes and kindled fires in their tentes, brake vp and gat them away. Neuertheles, Jonathas and his company knewe it not tyl the morning, for they sawe the fires burning. Then Jonathas folowed vpo them, but he might not ouertake the, for they were gone ouer the water of Eleutherus. So Jonathas departed vnto the Arabians (whiche wer called Zabadei) slew them and toke their goodes. He proceaded further also, & came vnto Damascus, & went thorow al that countre. But Simon his brother toke his iourney and came to Ascalon and to the nexte stronge holdes, departing vnto Joppa, and wanne it. For he heard that they wold fauor of Demetrius

cytie to kepe it. After this came Jonathas home agayne, and called the elders of the people together, and deuiſed with theym for to builde vp the ſtronge holdes in Jewrye, and the walles of Jeruſalem, to ſet vp an hie wal bet wixte the caſtel and the citie, for to ſepe rate it frō the cytie, that it might be alone, that men ſhould neither bye nor ſel in it. Upō this they came together for to builde vp the city, & for ſo much as the wal vpon the broke of the weſt ſyde (called Caphetah) was fallen downe they repayred it, and Simō ſet vp Adidah in Sephelah, and made it ſtronge ſet tynge portes & lockes vpon it.

Nowe when Triphon purpoſed to raygne in Aſia, to be crowned, and to ſlay the kyng Antiochus: he was afrayed that Jonathas wolde not ſuffer him: but fight againſt him. Wherfore he wēt about to take Jonathas & to kyll him. So he departed, and came vnto Bethſan. Then went Jonathas for the agaynſt hym to the battayll with .xl. M. chooſen mē, & came vnto Bathſan alſo. But whē Tryphō ſawe that Jonathas cam with ſo great an hoſt to deſtroi him, he was afrayd & therfore receaued him honorably, cōmended him vnto all his frendes, & gaue him rewardes and cōmaūded his mē of war to be as obedient vnto him as to him ſelf. And ſaid vnto Jonathas, why haſte thou cauſed thys people to take cache trauayle, ſeyng there is no warre betwixt vs? Therfore ſende them home agayne, and chooſe certayne men to wayt vpon thee, and come thou with me to Ptolomais for I wyll gene it thee, with the other ſtrong holdes mē of war & their officers: As for me I muſt depart, this is onely the cauſe of my comming. Jonathas beleued him, & dyd as he ſayd, putting away hys hoolte, which he went into the lande of Juda. He kept but thre M. by him, wherof he ſent two M. into Galile and one thouſande wente with him ſelfe. Now aſſone as Jonathas entred into Ptolomais, the citezyns ſparred the gates of the citye, and toke him, & ſlew all theym with the ſwerd, that came with him. Thē ſent Tryphō an hoolte of fote mē & horſe men in to Galyle, and into the greate playne to deſtroy Jonathas company. But when they knew that Jonathas was taken: & all thei ſlayne that wayted vpon him, thei toke counſel together, and came forth ready to the battel. So when they which followed vpō thē, ſaw that it was a matter of lif, they turned back againe. As for the other thei went into the lande of Juda peaceably, & bewayled Jonathas, & them that were with him right ſore. And Iſrael made great lamentacion. Then all the heathen that were rounde about them ſought to deſtroy them. For thei ſayd: now haue thei no captaine, nor any mā to helpe them. Therfore let vs ouercome them, & rote out their name from among men.

The .xij. Chapter.

Nowe when Symon hearde that Tryphon gathered a great hoolte to come into the lande of Juda, and to deſtroye it, and ſawe that the people was in great fearefulneſſe and fere: He came vp to Jeruſalem, and gathered the people together, and gaue them exhortacion, ſayinge: ye knowe what great battayles I and my brethren and my fathers houſe haue fought for the law and the Sanctuarye, and what maner of troubles we haue ſene: therfore* all my brethren are ſlayne for Iſraels ſake, and I am leſte alone. And nowe let me not ſpare myne owne lyfe in anye maner of trouble, for I am no better then my brethren, but will auenge my people and the Sanctuarye, oure chyldren and oure wyues: for all the heathen are gathered together to deſtroi vs of very malice. 1. maca. xi.c. xi.b, xij.b.

At theſe woordes the hearte of the people was kyndled together, ſo that they cried with a loude voyce ſaying: Thou ſhalt be our captayne in ſtead of Judas, & Jonathas thy brethren, order thou oure battayle, and whatſoeuer thou commaundeſt vs, we ſhall doe it. So he gathered all the men of warre, makynge haſte to fynyſhe all the walles of Jeruſalem, wherby he made ſtronge rounde aboute. Ioſeph. 1. libe. xi

Then ſent he Jonathas the ſonne of Abſomes with a freſhe hoolte vnto Joppa, which droue them out that were in the caſtell, and remayned there hym ſelfe. Tryphon alſo remoued from Ptolomais with a great armye, to come into the lande of Juda, & Jonathas wyth hym in warde. And Symon pytched his tentes at Addus before the playne fielde.

But when Tryphon knewe that Symon ſtode vp in the ſteade of his brother Jonathas, and that he wolde warre agaynſte hym, he ſente meſſengers vnto hym ſayinge: Where as I haue kepte Jonathas thy brother, it is for money that he is owyng in the Kynges accounpte concernynge the buſyneſſe that he hadde in hande. Wherfore, ſende nowe an hundred talentes of Syluer, and hys two ſonnes for ſuertye, that when he is letten forthe, he ſhall not forſake vs, and we ſhall ſende hym agayne. Neuertheleſſe, Symon knewe, that he deſſembled in hys woordes, yet commaunded he the money and chyldren to be delyuered vnto hym, leaſt he ſhoulde be the greater enemye agaynſt the people of Iſrael, and ſaye: becauſe he ſente hym not the money and the chyldren, therfore is Jonathas dead.

So Symon ſente hym the chyldren and an hundred talentes, but he deſſembled, and woulde not let Jonathas goe. Afterwarde came Tryphon into the lande, to deſtroye it, and wente rounde aboute by the waye, that leadeth vnto Ador. But wherſoeuer they wente, thyther wente Symon and hys hoolte alſo. Nowe they that were in the caſtell ſe

rente meſſengers vnto Tryphon, that he ſhoulde make haſte to come by the wyld' neſſe, and to ſende them vytayles. And Tryphon made readye all hys horſemen to come the ſame nyghte. Neuertheleſſe it was a verye greate ſnowe, ſo that they came not in Galaadithim. And when he drewe nye Bacchama, he ſlewe Jonathas and hys ſonnes there, and then turned for to goe home into hys owne lande. Then ſente Symon to fette hys brothers deas coarse, and buryed it in Modin in hys fathers Cytye. So all Iſraell bewayled hym wyth greate lamentacion, and mourned for hym verye longe. And Symon made vpon the Sepulchre of hys father & hys brethren, a buyldyng hye to loke vnto, of free ſtone behynde and before, and ſet vp ſeuen pyllers, one agaynſte another (for hys father, hys mother, and foure brethren) and fette greate pyllers rounde aboute wyth armes vppon them for a perpetuael memorye, and carued ſhyppes beſyde the armes that they myghte be ſene of men ſayllynge in the ſea. Thys Sepulchre wyche he made at Modin: ſtandeth yet vnto thys daye.

Joſeph. ca. 7. libe. xiij.

Nowe as Tryphon went forthe to walke wyth the younge Kynge Antiochus, he ſlewe hym treaterouſlye, and raygned in hys ſtede, crowned hym ſelfe Kynge of Aſia, and dyd muche euyll in the lande. Symon alſo buylte vp the Caſtelles in Jewrye makynge them ſtronge wyth hye towres, greate walles, and portes, and lockes, and layed vp vytayles in the ſtronge holdes. And Symon choſe certayne men, and ſent them to Kynge Demetrius, to deſyre hym, that he woulde diſcharge the lande from al bondage, for Tryphon had ſpoyledit verye ſore. Whereupon Demetrius the Kynge anſwered hym, and wrote vnto hym after this maner.

Demetrius the Kynge ſendeth greetyng vnto Symō the hye Prieſt hys frende, wyth the Elders and people of the Jewes. The golden crowne and precious ſtone that ye ſente vnto vs, haue we receaued, and are readye to make a ſtedfaſte peace with you: yea, and to wryte vnto oure officers, for to releaſe you, concernynge the thynges where in we made you free, and the appoyntment that we make wyth you, ſhall be fyrme and ſtable. The ſtronge holdes wyche ye haue buylded ſhalbe your owne. As for anye ouerſyghte or faulte committed vnto this daye, we forgeue it, and the crowne taxe that ye oughte vs alſo. And where as was anye other trybute in Jeruſalem, it ſhall be nowe no trybute: And loke who are mete amonge you to be in our courte, let them be wrytten vp, that there may be peace betwyxte vs.

Thus the yocke of the heathen was taken from Iſraell in the hundreth and ſeuentie the yeare. And the people of the Jewes beganne to wryte in theyr letters and actes on thys maner. In the fyrſte yeare of Symon the hye prieſte, and Prynce of the Jewes. In thoſe dayes wente Symon vnto Gaza and beſeegedit rounde aboute, wher he ſette vp ordinaunce of warre. And wanne a towre, which he toke. So that thei gat into the towre, leapt into the cytye, whyche was in a great feare: In ſo muche that the people of the cytye rente theyr clothes and clymed vp vpon the walles wyth their wyues, and chyldren, beſechynge Symon to be at one wyth them, ſayinge: O reward e vs not after oure wyckednes but be gracious vnto vs, and we ſhall doe thee ſeruyce. Then Symon for verye pytye woulde tyghte no more agaynſte them, but put them oute of the cytye, and cauſed the houſes (where in the ymages were) to be clenſed, and ſo entred the cytye with Pſalmes of prayſe, geuynge thankes vnto the Lorde. So when he hadde caſte all abhominacions oute of the cytye, he ſet ſuche men in it as kepte the lawe of God and made the cytye ſtronge and buylded a dwellynge place for hym ſelfe.

Nowe, when they in the caſtell at Jeruſalem were kepte ſo ſtraytelye, that they coulde not come forthe into the countrye, and myghte neyther bye nor ſell, they were verye hungrye, and manye of them famyſhed to death. In ſo muche that they beſought Symon to be at one wyth them, whyche he graūted them. So he putte the out from thence, and cleanſed the caſtell from fylthyneſſe. And vpon the thre and twentye daye of the ſeconde moneth in the hundreth. lxxi. yeare they entred into it with thanke geuynge and braunches of Palme trees, wyth Harpes, Croudes, Symbales, and Lutes, ſyngynge Pſalmes and Songes of prayſe vnto God: for that the greate enemye of Iſraell was ouercome. And Symon ordained that the ſame dai ſhoulde be kepte euerye yeare in gladneſſe, and made ſtronge the hyll of the temple that was beſyde the caſtell, where he dwelt hym ſelfe wyth hys companye. Symon alſo perceaunge that John hys ſonne was a myghtye man of armes, made hym captayne of all the hooſtes and cauſed him to dwel at Gaza.

1. Mac. xi

The. xiij. Chapter.

In the hundreth and two and twenty yere gathered Kynge Demetrius hys hoſte, and departed vnto Medea to get hym helpe for to fyghte agaynſte Tryphon. Nowe when Arſaces Kynge of Perſia and Media hearde, that Demetrius was entred wythin hys borders, he ſent one of hys princes, to take hym alyue: and to bryngе hym vnto hym. So he wente and ſlewe Demetrius hoſte, tooke hym ſelfe, broughte hym to Arſaces, whyche kepte hym in warde.

Had all the land of Iuda rest so longe as Simon lyued, for he sought the wealthe of hys people, therefore, were they glad to haue him for their ruler, and to do him worshyp alway. Simon wan the city of Ioppa also for an hauen towne and made it an entraunce into the Iles of the sea. He enlarged the boudes of his people, & conquered them more lande. He gathered vp many of their people that were prisoners: he had the dominiō of Gaza. Bethsura & the castel, which he cleansed from vnthynges, and ther was no man that resisted him. So that euery man tylled his grounde in peace, the lande of Iuda, and the trees gaue their fruite and encrease.

The elders sat al in iudgement and toke their counce for the wealthe of the lande, the yonge men put on worshyp and harnesse vpon them. He prouided victayles for the cities, & made goodly stronge holdes of them, so that the fame of hys worshyp was spoken of vnto the ende of the world. * For he made peace thorow out the land, and Israel was ful of mirth and ioye. Euery man sat vnder his vine & fyg tree, and there was no man to fraye them away. Ther was none in the land to fyght agaynst them, for then the kynges were ouercome. He helped those that were in aduersitie among his people, he was diligent to see the law kept, as for such as were vngodly & wicked he toke the away. He set vp the sanctuary, and encreased the holye vessels of the temple. When the Romayns & the Spartias had gotten worde, that Ionathas was dead they were right sory. But when they heard that Simon his brother was made hie priest in his steade, & how he had wonne the land agayne with the cities in it, they wrote vnto him in tables of brasse, to renew the frendeship, and bonde of loue, which they had made afore with * Iudas & Ionathas his brethrē. Which writinges were read before the congregation at Ierusalem. And this is the copye of the letters that the Spartians sente.

The Senators & cytizyns of Sparta sende greeting vnto Symon the great priestte, with the elders, priestes, and the other people of the Iewes their brethrē. When your ambassadours that were sent vnto our people certified vs of your worshyp, honor and prosperous welth, we wer glad of their comming & haue written the arraude whiche they spake before the counsel of the people, namely that Numenius the sonne of Antiochus & Antipater the son of Iasō, the Iewes ambassadours are come vnto vs, for to renew the old frendship with vs. Vpō this the people consented that the men should be honorably entreated, and that the copy of their arraude should be written in the speciall bokes of the people, for a perpetual memory vnto the Spartians. Wil and that we should sende a copy of the same vnto Symō the great priest. After this did Simon send Numenius vnto Rome, with a golden shilde of a thousande pounde weight, to confirme the frendshyp with them, whiche when the Romans vnderstode, they sayde: what thanke shal we recompence agayne vnto Simon & his children? For he hath stablished his brethren, & ouercome the enemies of Israel. Wherfore they graūted him to be free. And all this wrote the Iewes in tables of brasse, & nayled it vnto the pyllers vpon the mount Sion. The copye of the writinge is this. The .xviij. day of the moneth * Elul in the .C.lxxx. yeare in the thyrde yeare of Simon the hie priest, in the great congregacion of the priestes, rulers of the people & elders of the country at Asaram, were these wordes openly declared. Forsomuche as ther was mutche warre in our land, therfore Symō the sonne of Mathathias (come of the children of Iarib) and his brethrē, put them selues in parel, & resisted the enemies of their people: that their sanctuary & law might be maynteined, and did their people great worshyp: Ionathas in lyke maner after that he had gouerned his people & bene their hie priest: died & lyeth buried besyde hys Elders. After that wolde their enemies haue troden their holye thinges vnder fote, destroied their land, & vterly wasted their Sanctuary. Then Simon withstode them, & fought for his people, spēt much of his owne money, weapened the valeaūt men of his people, gaue them wages, made stronge cities of Iuda, with Bethsura that lyeth vpon the borders of Iurye (where the ordinaūce of their enemies lay comlyme) and set the Iewes for to kepe it. He made fast Ioppa also, which lyeth vpon the sea, & Gaza bordreth vpon Azotus (where the enemies dwelt afore) & there he set Iewes to kepe it: and whatsoeuer was mete for the subduing of the aduersaries, that layed he therin. Nowe whē the people saw the noble actes of Simō, and what worshyp he purposed to do for the his godly behauour, & faithfulnes whiche he kept vnto them, & howe he sought by al wayes the welth of his people, because he did al this therfore they chose him to be their prince, and hie priest. And in his time they prospered wel by him, so that the heathen wer taken out of their land: and they also which wer in the citie of Dauid at Ierusalem in the castel (wher they went out and defyled all thynges that were about the Sanctuarye, and dyd greate harme vnto cleanlynesse) and Symon putte men of the Iewes in it, for the defence of the lande and cytye, and sette vp the walles of Ierusalem. And kynge Demetrius confyrmed hym in hys hye prynesthode, made hym his frende, and dyd hym great worshyppe. For he harde that the Romans called the Iewes theyr frendes, louers and brethren, home

Leui xxvi. a
iij. Reg. iiij. a

i. macha. viij. c. and. xij. a.

honourablye receaued Symons ambassadours: Howe the Iewes and priestes consented that he shoulde be theyr Prynce and hye priestе perpetualye (tyll God rayse vp the true Prophete) and that he shoulde be theyr captayne to care for the Sanctuarye, and to set officers vppon the workes therof, ouer the lande, ouer the weapons, ouer the houses of defence, to make prouysyon for the holye thynges, and to be obeyed of euery man, and all the wrytynges of the lande to be made in hys name: That he shoulde be clothed in purple and golde, and that it shoulde be lawfull for none of the people nor priestes to breake anye of these thynges, to withstande hys wordes, nor to call anye congregacion in the lande wythout hym, that he shoulde be clothed in purple, and weare a colar of gold. And yf there were anye whyche disobeyed or brake thys ordynaunce that he should be punished. So all the people consented to alowe Symon and to do accordyng vnto these wordes. Symon also him selfe tooke it vpon him, & was content to be the hye Priest, the Captayne, and Prince of the Iewes and priestes, and to gouerne them all. And they commaunded to make this writing in tables of brasse, and to fasten it to the compasse of the Sanctuarye in an open place, and laye vp a copye of the same in the treasury, that Symon and his posteritie might haue it

¶ The xv. Chapter.

Moreouer, kyng Antiochus the sonne of Demetrius sent letters from the Iles of the sea, vnto Symon the hie Priestе and Prynce of the Iewes and to all the people, containynge these wordes: Antiochus the kynge sendeth greating vnto Symon the hie priest, and to the people of the Iewes. For so muche as certayne wycked men haue gotten the kyngdome of oure progenitours I am purposed to calenge the realme agayne and to restore it vnto the olde estate. Wherfore I haue gathered a great hoste and made shippes of warre, that I maye goe thorowe the countrye, and be auenged of them which haue destroyed our lande, and wasted manye cytyes in my realme. And therfore, now I make thee free also from all the tributes, whereof all kynges my progenytours haue discharged the: and from other customes (wher from they haue released thee) whatsoeuer they be yea, I geue the leaue to smyte money of thine owne within thy lande. As for Ierusalem, I wyll that it be holy & free: and all the weapons and houses of defence, which thou hast buylded, and kepeste in thy handes, shalbe thyne. Where as any thynge is or shalbe owynge to the kinge, I forgeue it thee, from this tyme forth for euermore. And when we haue obtayned oure kyngdome we shall doe thee, thy people, and the temple greate honour: so that youre honour shalbe knowen thorow out the whole worlde. In the. Clxxiiii. yeare went Antiochus into his fathers lande, and al the men of warre came together vnto him, so that fewe were lefte with Tryphon. So the kynge Antiochus folowed vpon him, but he fled vnto Dora, whyche lyeth by the sea syde: for he saw that there was muche myschiefe comming vnto him, and that his hoste had forsaken hym. Then came Antiochus vnto Dora with an. C. and twentye thousande men of armes vpon foote, and eyght thousand horsmen. So he compassed the cyty round about, and the shippes came by the sea. Thus they vexed the cytye by lande and by water, in so muche that they suffred no man to go in or out. In the meane season came* Numenius (and they that had ben with hym) from the city of Rome, hauing letters writtē vnto the the kinges and prouinces, wherin wer cōtained these wordes: Lucius the Mayre of Rome sendeth greatynge vnto Ptolomye the kynge. The ambassadours of the Iewes our frendes beinge sent frome Symon the hye priest, and from the people of the Iewes, came vnto vs for to renewe the olde frendshyp and bonde of loue, broughte a shylde of golde weyinge a thousande pounde, whyche we wer content to receaue of theym. Wherefore we thought it good to wryte vnto the kynges & prouynces, to do theym no harme, nor to take parte agaynst theym, theyr cytyes, nor countrye, neyther to maintayne theyr enemyes agaynst theym. Yf there be anye wycked persons therfore fled frome theyr countrye vnto you, delyuer them vnto Simon the hye priest that he may punish theym according to theyr owne law. The same wordes wrote the Romans also vnto Demetrius the kynge, to Attalus, Araba, Arsaces, and to al the regions, as Samsanes to them of Sparta, Delo, Mindo, Sidon, Caria, Samos, Pamphilia, Licia, Halicarnassum, and to the Rhodes, to Faselis, Coo, Side, Arado, Gortina, Gnidum, to Cypres, and Cirē. And of euerye letter they sent a copye to Symon the hye priest & to the people of the Iewes. So Antiochus the kyng brought his hoost to Dora the seconde tyme to take it: where he made diuers ordinaunce of warre, and kept Tryphon in, that he shoulde not come forthe. Then sent Symon to Antiochus two thousande chosen men to helpe him with golde and syluer, and other plenteous gere: Neuertheles, he wold not receaue them. but brake al the couenaunte which he made with Symon afore, and withdrew himself from him. He sent Athenobius also a frend of his vnto Symon, for to reason with him sayinge: Ye withholde from me Joppa & Gaza (with the castell that is at Ierusalē) which are cytyes of my realme. whose borders ye haue destroyed & [illegible]

* Cf. 1. Mach. 8.

the lande, hauing the dominacion in many other places of my kyngdome. Wherfore now deliuer the cyties which ye haue taken, with the tributes of the places that ye haue rule vpon without the borders of Iewry: Or elis geue me fyue. C. talentes of syluer: yea, and for the harme that ye haue done in the cyties: and for the tributes of the same other fyue C. talentes. Yf no, we shall come & fight agaynste you. So Athenobius the kinges frend came to Ierusalem, and when he saw the great worshyp and honoure of Symon in golde, syluer and so great plenty of ornamentes, he maruailed, & tolde Symon as the kinge commaunded him. Then answered Symon and sayde vnto him: We for vs, we haue neither taken other mens landes, nor withholden them, but onlye our fathers heritage, which our enemies had vnrighteously in possession a certayne tyme. This heritage of our fathers haue we chalenged in processe of time. And wher as thou complainest concerninge Ioppa & Gaza, they did great hurt to our people and in our lande, yet will we geue an C. talentes for them.

Iudith xi.c

Neuertheles, Athenobius answered him not one worde, but turned agayne wrothfully vnto the kyng & tolde him al these wordes, and the great dignitie of Symon, with al that he had sene, & the king was very angry. In the meane tyme fled Tryphon by shyp vnto Orthocadia. Then the kynge made Cendebius captayne of the sea coast, & gaue him an host of fotemen and horsemen, commaundinge hym to remoue the hoost toward Iewry, and to buylde vp the cilie of Cedron, to make vp the portes, & to warre agaynst the people of the Iewes. As for the king him self: he folowed vpon Tryphon. So Cendebeus came vnto Iamia, & began to vexe the people, to treade downe Iewry, to take the people prysoners, to slay them, & to buylde vp Cedron, where he set horsemen & other men of warr: that they might come forth, and go throw the stretes of Iewry, like as the king had commaunded hym.

1. Mac. xvi. d.

¶ The. xvi. Chapter.

Then came Iohn vp fro Gaza and tolde Symon his father, what Cedebeus had done amonge their people. Upon this called Symon two of his eldest sonnes, Iudas and Iohn and sayd vnto them: I & my brethren & my fathers house haue euer fro our youth vp vnto this day fought against the enemies of Israel, & God gaue vs good fortune to deliuer Israel ofte times. And now for so much as I am old, be ye in steade of me & my brethren, go forth & fight for our people & the helpe of God be with you. So he chose .xx. M. fighting men of the country with horsemen also, which went forth agaynst Cendebeus, & rested at Modin. In the morninge they arose, & went into the playne felde: & behold, a mighty great host came agaynst them both of fote men & horsemen. Now was there a water broke betwixt them, & Iohn remoued his hoste toward them. And when he saw the people was afrayd to go ouer the water broke, he went ouer first himselfe, & the men seinge this, folowed him. Then Iohn set his horsmen and fotemen in order, the one by the other, for their enemies horsmen were very many. But when they blewe vp the priestes trompets, Cendebe⁹ fled with his host, wherof many were slayn, & the remnaūt gat them to their stronge hold. Iudas also Iohns brother was wounded at the same time. And Iohn folowed fyl vpon the enemies, tyl he came to Cedron⁹ which he builded. The enemies fled also vnto the towres that were in the fieldes of Azotus, & those did Iohn burne vp. Thus were ther slayne two .M. men of them, & Iohn turned agayne peaceably to Iewry. And in the felde at Iericho was Ptolomye the son of Abobus made captayne, whiche because he had aboundaunce of syluer and golde (for he had maryed the doughter of Symon the hye priest) waxed proude in his mynde, & thought to conquere the lande, ymaginynge falsheed agaynste Symon and his sonnes, to destroye them. Now as Symon was goynge about thorowe the cities that were in the countrye of Iewry, & caryng for them, he came downe to Iericho with Mathathias and Iudas his sonnes, in the .Clxxvij. yere in the xi. moneth called⁹ Sabat. Then Ptolomy the son of Abobus receaued them (but with deceate) into a strong house of his, called Doch, which he had builded where he made them a banket. So when Symon & his sonnes, were merye and had dronken well, Ptolomy rose vp with his men (whom he had hid ther) and toke their weapons, entred into the bāket house, & slew Symon with his two sonnes, and certaine of his seruauntes. Such great vnfaythfulnesse dyd Ptolomy in Israel, & recompenced euyll for good. The wrote thys Ptolomy the same vnto the king Antiochus, requiting him that he would send him an hoost to helpe him: and so would he deliuer him the lande, with the cities and tributes of the same. He sent other men also vnto Gaza, for to take Iohn, and wrote vnto the captaynes to come to him, & he would geue them syluer, gold, & rewardes. And to Ierusalē he sent other to take it, and the sanctuary. Then ranne there one before, and tolde Iohn in Gaza, that his father and his brethren were slayne, and how that Ptolomy had sent to slaye him also. When Iohn heard this he was sore abashed, & layed handes on them that were come to destroy him, & slew them, for he knewe, that they went about to kyl him. As for other thinges concerning Iohn: of his warres, and of his noble actes [wherin he behaued him self manfully] of the bildyng of the walles which he made, & other

1. Mac. xii. f.

1. Mac. xiii. d.

January.

1. Mac. xvi.

of his yeades. Thei are written in the chronicles of his prieſthode, from the time that he was made hie prieſt after his father.

¶ The end of the .i. boke of the Machabees.

The.ii. boke of the Machabees

The firſt Chapitre.

The brethre of the Jewes which be at Jeruſalē, and in the land of Jewry, wiſhe vnto thoſe brethren of the Jewes that are throwout Egypt good fortune, health, and peace. God be gracious vnto you and thincke vpon his couenaunte that he made with Abraham, Iſaac, and Jacob his faithfull ſeruauntes: * & geue you all ſuche an heart, that ye maye loue and ſerue him: yea, and performe his wil with an whole heart & of a willynge minde. He open your heartes in his law and in his cōmaunde mētes, ſend you peace, heare your prayers, be at one with you, & neuer forſake you in time of trouble. This is here our prayer for you. What time as Demetrius raigned, in the C, lxix. yeare, we Jewes wrote vnto you in the trouble and violence that came vnto vs. In thoſe yeres, after that Jaſon departed out of the holy land & kingdome, thei brent vp the porte & ſhed innocent bloud. Then made we our prayer vnto the Lorde, and were heard: we offered, and lighted the candles, ſetting forth cakes and bread: * and nowe come ye vnto the feaſt of tabernacles in the moneth * Caſlu.

In the Clxxxbix. yeare, the people that was at Jeruſalem & in Jewry, the counſayll, and Judas him ſelfe ſent this wholſom ſalutacīō vnto Ariſtobolus king Ptolomais mayſter, which came of the generacion of the anoynted prieſtes & of the Jewes that were in Egypt: In ſo much as God hath deliuered vs frō great perels we thanke him highly, In that we reſiſted ſo mightie a king. And why? He brought men out of Perſia by heapes, to fight againſt vs and the holy city. For as he was in Perſia (namely, the captayn with the great hooke) he perſhed in the temple of Nanea, being diſceaued throwe the deuice of Naneas prieſtes, For as he was purpoſed to haue dwelt there Antiochus & his frendes came thether to receiue much money for a dowry. So when Naneas prieſtes had layed forth the money, he entred with a ſmal cōpany into the cōpaſſe of the tēple, & ſo thei ſhut the tēple. Nowe when Antiochus entred by opening the priuy entraūce of the temple, the prieſtes ſtoned the captayne to death, hewed them in peaces that wer with him, ſmote of their heades, & threw them out in al thinges God be praiſed which hath deliuered the wicked into our handes. Where as we are nowe purpoſed to kepe the puriſicacīō of the temple vpon the xxv. day of the moneth Caſlu, we thought neceſſary to certifie you therof, that ye alſo might kepe the tabernacles feaſt day, & the dai of the fire, which was geuen vs when Nehemias offred, after that he had ſet vp the tēple & thalter. For what time as our fathers were led awai to Perſia, the prieſtes (which the then ſought the honor of God) toke the fier priuely frō the aulter and hyd it in a valley, wher as was a dry pit, & therin they kept it, ſo that the place was vnknowen vnto euery man. Now after many yeares when it pleaſed God that Nehemias ſhold be ſent frō the king of Perſia, * he ſēt the children of thoſe prieſtes (which had hid the fire) to ſeke it: and as thei told vs, thei foūd no fire but thicke water. Then cōmaūded he them to draw it vp & to bring it him, & the offeringes withal. Now when the ſacrifices were laied on & ordred, the prieſt Nehemias cōmaunded to ſprinkle thē, & the wood with water. Whē this was done & the time come that the ſon ſhone, which afore was hid in the cloud, ther was a great fier kindled. In ſo much that euery mā maruciled. Now al the prieſtes prayed, while the ſacrifice was a making. Jonathas prayed firſt, and the other gaue answer, And Nehemias prayer was after this maner: O Lord God maker of al thinges, thou fearful & ſtrōg, thou righteous & merciſull, thou that art only a gracious king, only liberal, only iuſte, almyghtie and euerlasting, thou that deliuerest Iſrael frōal trouble, thou that hast chosen the fathers, & halowed them, receiue the offring for the whole people of Iſrael, preſerue thine owne portiō, & halow it, gather thoſe together that are ſcatred abrod frō vs: deliuer them that are vnder the heathens bondage, loke vpō them which are diſpiſed & abhorred, that the heathen may know & ſe how that thou art our God: punish them that oppreſſe, and proudly put vs to dishonor. Set thy people again in thy holy place, like as Moſes hath ſpoken, And the prieſtes ſonge pſalmes of thākeſgeuing, ſo long as the ſacrifice endured. Nowe when the ſacrifice was brent, Nehemias commaunded the great ſtones to be ſprinkled with the reſidue of the water: * which when it was done, ther was kindled a flame of them alſo: but it was conſumed throw the light that ſhined frō thalter. So when this matter was knowē, it was tolde the kinge of Perſia, that in the place where the prieſtes which wer led awai had hid fire, ther apeared water in the ſtead of fire: & that Nehemias & his cōpany had purified the ſacrifices withall. Then the kinge conſidering & pondring the matter diligently, made him a temple to proue the thing that was done. And when he foūde it to in dede, he gaue the prieſtes many giftes & diuers rewardes: yea, he toke them with his owne hād and gaue them. And Nehemias called the ſame place Nephtar, which is as much to ſaie as a clenſing: but many men call it Nephi.

Num. xxix. ij. Eſd. x.

Leu. viii. & xvi. c. D

Deu. xxx. b

Leui. xxiij. c Nouember, B.

Deu. xxx. a C

Judith. vi. d ij. reg. xxiij. c Eccl. xlvij. d

¶ The .2. Chapter.

It is found also in the writynges of Ieremy the prophet, that he commaũded the whiche were carryed awaye to take fyre, * as it is sayde afore. * He commaunded the also, that they should not forget the lawe and commaundementes of the Lorde, & that they should not erre in their myndes, when they se ymages of syluer & gold, with their ornamentes. These & suche other thinges commaunded he them, & he exhorted theym, that they shoulde not let the law of God goe out of their heartes. It is written also: how the prophet (at the commaundement of God) charged them to take the tabernacle & the arke with the: & he went forth vnto the mountayne, wher Moses clymed vp, * and sawe the heritage of God. And when Ieremy came there, he founde an open cane, wherin he layd the tabernacle, the arke, & the aulter of incense, & so stopped the hole. Ther came certen men together also folowing him to marke the place, but they could not fynd it. Which when Ieremy perceyued, he reproued them, saying: As for that place, it shalbe vnknowen, vnto the tyme that God gather his people together agayne, & receaue them vnto mercy. Then shal God shew the theese thinges, & the maiestie of the Lord shal appeare * and the cloude also lyke as it was shewed vnto Moses: and lyke as when Salomon desyred that the place might be sanctified, and it was shewed him. For he beynge a wyse man, handled honourably & wysely, offeryng vnto God in the halowing of the temple, when it was finished. * And lyke as when Moses prayed vnto the Lorde the fire came downe frõ heauen, & consumed the burnt offeryng: euen so, prayed Salomon also, * and the fire came downe from heauen, & consumed the burnt offring. And Moses sayde: because the tyn offringe was not eaten, therfore it is consumed. In lyke maner Salomon kept the dedication (or halowing) .viii. dayes. ¶ In the annotacions & writinges of Ieremy, were these thinges put also: and how he made a lybrarye, and how he gathered out of al countreys the bokes of the prophetes, of Dauid, the Epystles of the kynges and of the presentes. Euen so Iudas also, loke what he learned by experyence of warres such thinges as hath happened vnto vs, he gathered them altogether, & so we haue them by vs. Yf ye nowe desire to haue the same, sende some body to fetche them vnto you. Where as we then are about to celebrate the purificacion, we haue written vnto you. Therfore ye shall doe wel if ye kepe the same dayes. We hope also, that the God which deliuered his people, & gaue the al the heritage, kingdõ, priesthode, and sanctuary, * that he promysed them in the law, shal shortly haue mercy vpon vs, and gather vs together from vnder the heauen into his holy place: for he hath saued vs frõ great perils, & hath clensed the place. ¶ As concernyng Iudas Machabeus and his brethren, the purification of the greate temple, the dedicacion of the aulter: yea, and of the warres that conterne noble Antiochus, & * Eupator his son, of the myracles that came downe frõ heauen vpon those which manfully defended the Iewes. For though thei were but fewe, yet defended thei the whole lande, droue awaye the enemies hoost, recouered againe the temple that was spoke of throughout al the world, deliuered the citye, doinge their best, that the law of the Lord which was put down, might with all tranquilite be restored agayne vnto the Lord, that was so mercyfull vnto the. ¶ As touching Iason also of Cyrene, we haue vndertaken compendiously to dryue into one boke the thinges that wer cõprehended of him in v. For we considering the multitude of the bokes, & howe heard it would be for the that would medle with storyes & actes (and that because of so diuers matters) haue vndertake so to cõprehend the stories: that such as are disposed to read, might haue pleasure & pastime therin: & that thei which are diligẽt in such thinges, might the better thancke vpon them: yea, & that whosoeuer read them might haue profyte therby. Neuertheles, we oure selues that haue medled with this matter for the shortening of it, haue taking no smal labour, but great diligence, watchinge and trauayle. Like as they that make a feast, wolde fayne do other men pleasure: euen so we also (for many mens sakes) are very wel content to take the labour, wheras we may shortly cõprehend the thinges that other men haue truly written. For he that buyldeth an house a newe, must prouide for many thinges, to the whole buildyng, but he that paynteth it afterward, seketh but onely what is comely, mete and conuenient to garnish it withall. Euen so do we in lyke maner. And why? He that beginneth to write a storye for the firste, must with his vnderstanding gather the matter together, set his wordes in order and diligently seke out at euery parte. But he that afterwarde wil shorten it, vseth fewe wordes, and toucheth not the matter at the largest. Let this be sufficient for a Prologe. Now wyll we begyn to shewe the matter, for it is but a foolishe thing to make a longe Prologe, & to be short, in the storye it selfe.

¶ The .ij. Chapter.

What time as the holy city was inhabited in al peace & wealth & whe the lawes wer yet very wel kept (for so it was ordyned by Onias the hie priest & other godly me that wer enemies to wickednes). It came therto, * that euen the kynges and paraces, them selues dyd the place greate worshyppe: and garnyshed the temple with great gyftes

a
Jere. i.c. Deu. xxix. c Deu. v.a.

a
2. Mach. xxiiij. a

b
Exod. xix. d. Leuit. viii. b

c
Leuit. ix. d. 2. para. vij. a.

c
Done reade Nehemias.

d
Deu. xxx. a.

d
2. Mach. i.a.

e
2. mach. ii

In so muche that Selacus kinge of Asia of his owne rentes, bare al the costes belonginge to the seruyce of the offeringes. The mar.iii.a.
* Symon of the tribe of Ben Jamin, a ruler of the temple, laboured to worcke some mischefe in the citie, but the hie preest resisted him. Neuertheleße, when he might not ouercome Onias, he gat him to* Appolonius the sonne of Thersa (whiche then was chiefe Lord in Celosyria and Phenices) and tolde him that the treasury in Jerusalem, was ful of innumerable money, & how that the comen goodes (which belonged not vnto the offringes) wer exceading great also:yee, & howe it wer possible that al these might come vnder the Kinges power. Now whe Appolonius had shewed the kinge of the money, as it was tolde him: the king called for Heliodorus his Stewarde, and sente him with a commaundement, to bring him the same money. Immediatli Heliodorus toke his iourney but vnder a colour, as though he would go thorow Celosyrias & Phenices to visit the cities, but his purpose was to fulfyll the kynges pleasure. So when he came to Jerusalem, & was louinglye receaued of the hie preest into the citie: he tolde what was determyned concerning the money, & shewed the cause of his coming, & asked also if it wer so in dede. Then the hie preest told him that ther was such money layed vp for the vpholding of widdowes & fatherles children & how that certaine of it belonged vnto Hyrcanus Tobias a noble man, & that of al the money (which that wycked Symon had bewrayed) There were iiii. C. talentes of syluer, & two. C. of gold:yee, & that it were vnpossible for those mens mea nynge to be disceaued that had layed vp their money in the place & temple (which is had in worshipp thorowe the whole worlde) for the mayntenaunce & honour of the same. Whervnto Heliodorus answered, that the king had commaunded him in any wise, to bring hym in the money. So at the day appointed, Heliodorus entred into the temple to ordre thys matter. But there was no smal feare thorow out the whole citie. The preestes fell downe before the aulter in their vestimentes, & called vnto heauen vpon him* which had made a law concerning suche geuen to kepe, that they should be safely preserued for such as committ them vnto kepinge. Then whoso had loked the hie preest in the face it would haue greued his herte. For his countenaunce and the chaunging of his colour, declared the inward sorow of his minde. The manne was al in heauynes, and his body in feare, whereby they that loked vpon him, might perceaue the greefe of his herte, the other people came out of their houses by heapes vnto the comen praier, because the place was like to come into confusion. The women came together the
2.mach.iij.b.
C
Exod.xxij.b.

rome the streates, with hery clothes about their breastes. The virgins also that were kept in towne to Onias, come on the walles, other come loked out of the windowes: yee, they al held vp their handes toward heauen, & prayed. A miserable thinge was it, to loke vpon the comen people, & the hie preeste beynge in such trouble. But they besought almyghty God that the goods which wer committed vnto them, might be kepte whole, for those that had deliuered them vnto their kepynge. Neuertheleße, the thyng that Heliodorus was determyned to do, that performed he in the same place, he him selfe personally beyng about the treasury with his meane of warre. But the spirite of almighty God shewed him selfe openly, so that al they which presumed to obey Heliodorus, fel thorowe the power of God into a great fearfulnes & dred. For ther appered vnto them an horse, with a terrible man sittinge vpon him, decked in goodly aray, & the horse smote at Heliodorus with his fore fete. Now he that sat vpō the horse had harnes of gold vpō him: Moreouer, there apeared two faire and bewtyfull yonge men in goodly aray, which stod by him and scourged him on both the sides, & gaue him many stripes without ceassinge. * Wyth that fel Heliodorus sodenly vnto the grounde. So they toke him vp (beyng cōpassed about with greate darcknesse) and bare hym oute vpon a beare. Thus he that came with so many runners & men of warre into the sayde treasurye was borne out, where as no manne might helpe him: & so the power of god was many fest & knowen. He lay tyl domme also by the power of God destytute of al hope and lyfe. And they praised the Lord that had shewed his power vpon his place & temple, which che a lytle afore was ful of feare & trouble: & that thorow the reuelacyon of the Almighty Lord it was filled with ioye and gladnes. Then certaine of Heliodorus frendes prayed Onias, that in al hast he would cal vpon God to graunt him his lyfe, which was geuing vp the ghost. So the hie preest considerynge the matter, and least the kinge shuld suspect that the Jewes had done Heliodorus some euell. He offered an healthe offring for him. Now whe the hie preest had obtained his petition, the same yonge men in the same clothing appeared & stode beside Heliodorus, saying: Thācke Onias the hie preeste, for* his sake hath the Lorde graunted the thy lyfe: seth erfore seing that God hathe scourged the, geue him praise and thankes, & shew every man his might and power. And when they had spoke these words they apere no more. So Heliodorus offered vnto God made great vowes vnto him, which had graūted him his lyfe, thaūcked Onias, toke his poost and went againe to the king. Then re-
i.mac.x.c.xi.
D
ii mach.b.c.
not
Actu.xxviii.c
E

citied he vnto euery man of the gret workes of God that he had seue with his eies. And when the kyng asked Heliodorus who were mete to be sent yet once agayne to Ierusalē, he said: if thou hast any enemy or aduersarye vnto thy realme, sende him thither, and thou shalt haue him punished, if he escape with his life: for in that place (no doubte) there is a special power & worcking of God. For he that dwelleth in heauen, visiteth & defendeth that place, & al that come to do it harme, he punisheth & plageth thē. This is now the matter concerning Heliodorus, & the keping of the treasury at Ierusalem.

¶ The iiii. Chapter.

2.mac.iii.a.b. THis Simon now* (of whome we spake afore) being a bewrayer of the money & of his owne naturall countrye, reported the worst of Onias: as though he hadde moued Heliodorus vnto this, & as though he had bene a bringer vp of euel.

Thus was he not ashamed to cal him an enemy of the realme: that was so faithful an ouerseer & defender of the citie & of his people: & so feruent in the lawe of God. But when the malice of Symon encreased so fer, that by him slaine were certain men slaughters competed: Onias considered the perel that might come thorow this strife and how that Appolonius (namely the chefe Lord in Celosiria & Phenices) was al set vpon tirany, and Symons malice increased the same. He gat him to the kinge not as an accuser of the citezins, but as one that by him sawe intended the comen wealthe of the whole multitude. For he saw it was not possible to liue in peace, neither Simon to leaue of his folishnes, except the kyng did loke therto. But after the deth of Selucus: when Antyochus (which is called the noble) toke the kingdome, Iason the brother of Onias laboured to be hye preiste: For he came vnto the kinge, and promysed him. iii. C. & lx. talentes of syluer, & of the other rentes lxxx. talentes. Besides this he promised him yet an. C. if he might haue the scole of children, and that he might cal theim of Ierusalem Antiochyans. Which when the kyng had graunted, and that he hadde gotten the superioritie he beganne immediatly to drawe his kynesmen to the custome of the Heathen, put downe the thynges that the Iewes had set vp of loue, by Iohn the father of Eupolemus which was sente ambassadoure vnto Rome, for to make the bonde of frendship and loue. He put downe all the Iewes and libertyes of the Iewes, and set vp the wicked statutes. He durst make a feghtyng scole vnder the castel, and set faire yonge men to learne the maners of whores and brothels. This was now the beginninge of the Heathenish & straūge con-

B.

not.

ons and vnheard wickednes of Iason, which (wold not be called a preist, but an vngodly persone. Insomoche that the priestes were now nomore occupied about the seruice of the alter, but despised the temple, regarded not the offringes: yea, gaue their diligence to learne to fight, to wrastle, to leape, to daunce, and to put at the stone, not setting by the honoure of the fathers, but lyked the glorie of the Grekes best of all, for the whiche they fell from the true religion horribly, and were gredy to folow their statutes. Yea, their lust was in al thinges to be like vnto theim whiche afore were their enemies, and destroiers. Howbeit to doe wickedly against the Lawe of God, shall not escape vnpunished, but of this we shal speake hereafter. What time as the* Olympiades sportes were plaied at Tyrus (the king himselfe beyng present) this vngracious Iason sent wicked men, bearyng from theim of Ierusalem (whiche now were called Antiochians) iii. C. dragmas of siluer, for an offryng to Hercules. These had they that caried thē, desired vnder soche a fashion, as though they shoulde not haue been offered, but bestowed to other vses. Neuertheles he that sent them, sent them to the entent that they should be offred vnto Hercules. But because of those that were present, they were geuen as to the making of shippes. And Appolonius the sone of Mestus, was sente into Egypte, because of the noble meane of Kinge Ptolomye Philometor. Now when Antiochus perceyued that he was put oute from medlyng in the realme, he sought his owne profite, departed from thence, came to Ioppa, and then to Ierusalem, where he was honourably receiued of Iason, and of the citie, and was brought in, with torche light, and with great praise, and so he turned his host vnto Phenices. After thre yere Iason sent Menelaus the forsaid Simons brother, to bere the money vnto the kyng, and to bring him answer of other necessarie matiers. But he when he was prayed of the king for magnifiyng of his power tourned the priesthode vnto himselfe, layng vp. iii. c. Talentes of siluer for Iason. So when hee hadde gotten commaundementes from the king, he came hauing nothing that becommeth a preist, but bearyng the stomach of a cruel tirant, & the wrath of a wilde haute beast. Then Iason whiche had deceiued his owne brother, seyng that he himselfe was beguiled also, was faine to flie into the lande of thammonites. & Menelaus gat the dominion. But as for the moneie that he had promised vnto the king, he dide nothing therin, when Sostratus the ruler of the Castell required it of him. For Sostratus was the man that gathered the customes, wherfore they were both called before the king. Thus was Me-

C

i.mach.iii.b.

not

i.mac.iii.b.

D

* These were kept euery .v. yeare.

E

thus his brother came in his stede. Sostratus was made lorde of the Cypriās. It happened in the meane season, that the Thatcians, and Galacians made insurrection because they were geuen for a present vnto King Antiochus concubine. Then came the kynge in all the hast to stil them againe, and to pacifie the matter, leauyng Andronicus ther to be his deputie as one mete therefore. Nowe Menelaus supposing that he hadde gotten a right conuenient time, stole certeine vesselles of golde out of the Temple, and gaue theym to Andronic⁹ for a present, and some he solde at Tyrus, and in the cities thereby. Whiche when Onias knewe of a certetie, he reproued him: but he kept him in a Sanctuary besyde Dapnis that lieth by Antioche. Wherefore, Menelaus gat him to Andronicus, and prayed him that he would slaie Onias: So when hee came to Onias, hee counceled him craftely to come out of the Sanctuary geuing him his hande with an othe (how be it he suspecte him) and then he slue Onias without any regarde of righteousnesse. For the which cause not onely the Jewes but other nations also tooke indignation, & were displesed for the vnrighteous deth of so godly a man. And whe the king was come againe from Cicilia, the Jues and certein of the Grecks went vnto him, complaynyng for the vnrighteous death of Onias. Yea, Antiochus himself was sorie in his minde for Onias, so that it pitied hym and he wept remembryng his sobrenes, and manerlye behaueour. Wherefore he was so kindeled in his minde, that he commaunded Andronic⁹ to be striped out of his purple clothing, and so to be led throughe the citie. Yea and thungracious man to be slain in the same place, where he committed this wickednesse vpon Onias. Thus the lorde rewarded hym his punishment as he hadde deserued. Nowe when Lisimachus had wen many wicked dedes in the Temple throwe the counsaile of Menelaus, and the voice came abroade, the multitude gathered theim toguether againste Lisimachus, for he had caried out now moche Golde. So when the people arose, and wer ful of displeasure, Lisimachus armed. 3. M. vnthrifties to defende him: a certeine tyraunt beyng their capiteine, whiche was growen both in age, & wodnesse. But when the people vnderstode the purpose of Lisimachus, some gat stones, some good great clubbes, & some cast ashes vpon Lysimachus. Thus there were many of them wounded, some being slain and al the other chased awaie. But as for the wicked churchrobber himself, ther killed him beside the treasury. Of these matters therefore there was kept a counte against Menelaus. Now when the king came to Tyrus, there made a complaint vnto him of Menelaus, concerning this busynesse, and the ambassadors were. 15 What Menelaus wente and promised Ptolomye to geue him moche Monie, yf hee woulde perswade the King. So Ptolomye went to the Kynge into a Counte where hee was set to cole him, and brought him out of that minde. Insomoche that hee discharged Menelaus from thaccusations that notwithstandyng was cause of al mischief: and those poore men whiche if thei hadde tolde their cause, yea before the Scithians, thei would haue been iudged innocent, them he condemned to death. Thus were thei soone punished whiche folowed vpon the matter for the city for the people, and for the holy vessel. Wherefore, theis of Tyrus tooke indignacion, and buried theym honourably. And so throwgh the couetousnes of them that were in power, Menelaus remained still in auarytie encreasing in malice, to the hurt of the citizeines.

¶ The.v. Chapitre.

AT the same time Antioch⁹ made him redie to go again into Egypt. Then were ther seene at Jerusalem. xl. daies long, horsemen runnyng to, and fro in the aire, whiche hadde raimente of Golde, and Speares. Ther were seen also whole hostes of men weaponed, and horses running in an ordre, how thei came to gether, how theye helde cooth their wieldes howe the harnessed Menne drewe oute their Swoardes, and shotte their Dartes. The shine of the Golden weapons was sene, and of all maner of armure. Wherefore euery men prayed that those signes might turne to good Now when there was goen furth a false rumour, as though Antiochus had been deade. Jason tooke a thousande menne, and came sodenly vpon the citie. The citizeines ranne vnto the walles, at the last was the Citie taken, and Menelaus fledde into the castel. As for Jason he spared not his own citizeines, in the slaughter, neither considered he what great euel it were to destroy the prosperitie of his owne kinsmen: but did euen as one that had gotten the victorie of his enemies, & not of his frendes. For al this gat he not the superitorie, but at the laste receiued confusion for his malice, & and fled again like a vagabond into the lande of the Ammonites. Finally, for a reward of his wickednesse he was accused before Aretha, the kinge of the Arabians. Insomoche that he was fain to flie from citie to citie, beyng despised of euery man, as a forsaker of the lawe, and an abhominable persone. And at the last (as an open enemy of his owne natural countrie, and of the citizeines) was driuen into egipt. Thus he that afore put many out of theyr owne native land, perished from home himself. He went to Lacedemon, thynckynge there to haue gotten succour by reason of kynredde. And he that afore hadde caste many one vnburied, was thrown out himselfe, no Manne mournyng for

1. Mach. iii.

him not putting him in his graue: so that he nether enioyed the burgall of a straunger, nether was he partaker of his fathers sepulchre. Now when this was done, the king
1. mach. 1. suspecte, that the Jewes would haue fallen from him: wherefore he came in a great displeasure out of Egipte, & toke the citie by violence. He commaunded his men of warre also: that they shulde kill and not spare, but slay downe such as withstode them, or clymed vp vpon the houses. Thus was there a great slaughter of yonge men, old men, wemē childrē, and virgins. In thre daies were there slaine. lxxx. M. comly thousand put in prison, and no lesse solde. Yet was he not content with this, but durst go into the most holie temple Menelaus that traytoure to the lawes and to his owne natural country, being his guyde) and with his wicked handes toke the holy vessel, which other kinges & cities had geuen thether for the garnishing & honor of the place: them toke he in his hādes vnworthelye, and defyled them. So mad was Antiochus, that he consydered not how that God was a lytle wrothe for the sinnes of thē that dwelt in the citie, for the which such confusyon came vpon that place. And
Judi. b. a. why? it had not hapned thē to haue ben lapped in many synnes, this Antiochus (as sone as he had come) had sudenly bene punished &
2. mach. iii. b. shut out for his presumpcion, * lyke as Heliodorus was, whome Seleucus the king sent to robbe the treasurye. Neuertheles, God hath not chosen the people for the places sake, but the place for the peoples sake: and therfore is the place become partaker of the peoples trouble, but afterwarde shal it enioye the welthe of them. And like as it is nowe forsaken in the wrathe of almyghty God, so when the great God is reconcyled, it shalbe sette vp in his worshyppe againe. So when Antiochus had taken a M. and. xvi. hundred talentes oute of the temple, he gat hym to Antioche in al the hast, thynckynge in hys pryde that he might make men sayle vpon the dry land and to go vpon the see, suche an hie mynde had he. He lefte debytes there, to vexe ther people: At Jerusalem left he Philyppe a Phrygian, in maners more cruel then him selfe that set him there. At Garizym he lefte
1. & 2. mac. 3. a. Andronicus and Menelaus, which wer more grieuous to the citizyns then other. Now as he was thus settē in malyce against the Jewes, he sent Appolonius an hated prince, with. xxii. thousande, commaundinge him to slay those that wer of perfect age and to sel the wemen, maidens and children. When he came now to Jerusalem, he fained peace, & kept him stil vntil the Sabboth daye. And then he commaunded his men to take thē to their weapons (for the Jewes kept holye day) and to the Iewes all them that were gone forth to the open play, runninge here and there thorow the citie with his men weapened & mur thered a great nombre. * But Judas Macha- 1. Mach. ie.
beus whiche was the tenthe, flede into the wildernes, ledinge his life ther with his companye among wilde beastes, and vpon the moutaines: dwelling there & eating grasse, leaste they would be partakers of the sylthynes.

The v. Chapter.

NOt longe after this, sent the king a mes- 8.
senger of Antioch, for to cōpel the Jewes, to alter the ordinaunces of the fathers, & the lawes of God, to defile the temple that was at Jerusalem and to call it the temple of Jupiter Olympyus: and that they would be in Gazarim, as those which dwel at the place of Jupiter the herberous. This wicked sedicyon of the vngodly was heauy vpon al the people, for the temple was ful of voluptuousnes, byldyng & hollynge of the Heathen, of ribbaudes and harlots together. The wemen went into the holye place, and bare in, that was not lawful. The auter also was ful of vnlawful thinges, which the law forbiddeth to lay vpon it. The Sabbothes were not kepte, the other solempne feastes of the lande wer not regarded. To be plaine, ther durste not
no man be knowē that he was a Jew. In the day of the kinges byrth they wer compelled perforce to offre: whē the feast of Baccus was kept, ther were constrayned to wer gar- 9.
landes of Ivy, & to go about to the honour of Baccus. Moreouer thorow the counsel of Ptolomy, there went out a commaundemente in the next cities of the Heathen, that they would intreat the Jewes in like maner, namely to compel them for to do sacrifice after the lawes of the Gentyles: and who so wold not, to put them to deathe. Lamētable thinge was it to se. Ther were two wemen accused to haue circumcysed their sonnes, whome when they had led round about the citye (the babes hanging at their breastes) they caste thē downe headlinges ouer the walles. Som not
that wer crept in dēnes, & had kept the Sabboth, were accused vnto Philip, & brente in the fire because that for the feare of God they kept the commaūdement of Eiselye, and wold not defend thē selues. Now I beseche al those which rede this booke, that they refuse it not for these falles of aduersity, and iudge the thinges (that are happened) for no destruccion, but for a chastening of our people. And why? When God suffereth not sinne as longe to followe their synne vnpunished Prou. iii. b.
worthelye punysheth them, * it is a token of his great lauinge kindnes. For this grace haue we of God more then other people, that he suffereth not vs long to synne vnpunished like as other nacions, that when the day of Judgement commeth, he may punish them in the fulnes of their sinnes. Yf we sin, he cor-

vertethe vs, but he neuer withdraweth his mercy from vs, and thoughe he punyth with aduersity, yet doth he neuer forsake his people. But let this that we haue spoken nowe with few wordes be for a warninge and exhortacio of the Heathen. Now wil we come to the declaryng of the matter. Eleazer one of the principall Scribes aged man & of a wel fauoured countenaunce, was cõstrayned to gape with an open mouthe, * & to eate swynes flesh, But he desiringe rather to dye glorioustye then to lyue with shame offered himselfe willingly to the martyrdome. Nowe when he saw that he must nedes go to it, he toke it patiently: for he was at a point with himselfe, that he wold cõsent to do no vnlawful thing for any pleasure of life. They that stode by beinge moued with pitie (but not a right) for the old frendship of the man tooke him aside priuely & praied him that he wold let such flesh be brought him as wer lawfull to eat, & thẽ to make a countenãce as though he had eaten of the flesh of the sacrifice like as the kinge commãded: for so he might be deliuered frõ death, & for the olde frendeship of the man, they shewed him this kindenes. But he began to conder his discrete & honorable age his noble & worshipful stoke & how that frõ his youth he had bene of an honest, & good conuersacyon, yee, & howe cõstantly he had kept the ordinãces & lawes cõmãded by god, wherfore he gaue thẽ this answere & said: Yet had I rather tyrke be laide in my graue: * For it becommeth not mine age (said he) in anye wise to dissemble, wherby many yong persõs might think, that Eleazer being .lxxx. yere olde & .x. wer now gone to a straũge life, & so thorow mine porcrisy (for a litle tyme of a transytory life) they myght be disceaued: by this meanes also should I defile myne age, & make it abhomynable. For though I were now deliuered frõ the tormentes of men, yet shuld I not escape the hand of Almighty God nether aliue nor deade, wherfore I wil die manfully and as it becommeth mine age. Whereby I maye peraduenture leaue an example of stedfastnes for such as be yong, if I with a readye minde and mãfully die an honest deth, for the most worthy & holy lawes. Whẽ he had said these wordes, immediatly he was drawen to the torment. Now they that ledde him & wer wylde a litle afore, began to take displeasure because of the wordes that he said: for they thought he had spoken them of an hie minde But whẽ he was in his martyrdom, he mourned and said: Thou (O Lorde) which hast the holy knowledge: knowest openly that where as I myght be deliuered from death, I suffer these sore paines of my body, but in my mind am wel content to suffer them because I feare the. Thus they maner died, leauinge the memorial of his deathe for an example, not onlie vnto yong men, but vnto all the people, to be stedfaste and manly.

Leui. xi. a.

i. Tess. v. c.

Leui. i. a.

¶ The. vii. Chapter.

It happened also that there were seuen brethrẽ (with their mother) taken, & compelled by the kynge * against the law, to eat swines flesh, namely with scourges & lethren whippes. And one of them whiche was the chefe saide: What seekest thou and what requirest thou of vs? As for vs, we are readye rather to suffer deathe, then to offende the lawes of God and the fathers. Then was the king angry & bad heate cauldrons and brasen pottes. Which when they were made hote, immediatly he cõmaunded the tonge of him that spake first to be cut out, & to pul the skynne ouer his head, to pare of the edges of his handes & fete: yee, & that in the sight of his mother, & the other of his brethrẽ. Now when he was cleane marred, he commaunded a fyre to be made, and so while ther was any breath in him) to be fried in the cauldron. In the whyche when he had bene longe payned: the other brethren with their mother exhorted him to die manfully, sayinge: The Lorde God shal regarde the truthe: & comforte vs, like as Moses testifieth * & declareth in his song, saying, & he wil haue compassion on his seruaunte. So when the first was dead after this maner, they brought the seconde, to haue him in derision pulled the skynne, with the heare ouer his heade, and asked him yf he would eate swines flesshe, or he were payned in the other membres also thorow oute his body. But he answered boldly, & said: I wil not do it, And so was he tormented lyke as the first, and when he was euen at the geuyng vp the ghoste he sayd: Thou moste vngracious persoune puttest vs now to death, but the king of the world shall raise vs vp) which die for his lawes) in the resurrecyon of euerlastinge life. After him, was the third had in derysyon & when he was required he put out his tonge, & that right soone, holding forth his handes manfully, & spake with a stedfast faith. These haue I of heauen, but nowe for the law of God I despyse them: for my truste is that I shall receaue them, of him againe. In so muche that the king & they which wer with him, marueiled at the younge mannes boldnes, that he nothing regarded the paines. Nowe when he was dead also, they vexed the fourthe with the tormentes in lyke maner. So when he was now at his death, he saide. It is better that we being put to death of men, haue our hope and truste in God, for he shall rayse vs vp againe. * As for thee, thou shalte haue no resurrection to lyfe.

Deut. xxxii.

Iohn. v. c.

And when they had spoken to the fyrsthe, they tormented him. Then loked he vnto the

kynge, and sayde thou hast power amonge men, for thou art a mortal man also thy selfe, to do what thou wilte, but thincke not, that God hath forsaken our generacion. Abyde the, tary tyll awhyle, and thou shalte see the great power of God, howe he will punyshe the and thy sede. After hym they brought the fyfte, which beinge at the poynte of deathe, sayde: We not deceaued (O king) for this we suffer for our owne sakes, because we have offended our God, and therefore merueilous thinges are wrought vpon vs. But thincke not thou, which takest in hande to striue against god that thou shalt escape vnpunished. This excellent mother (worthy to be well reported of, and had in remembraunce) sawe her seuen sonnes die in one day, and suffred it patiently because of the hope that she had in god ward, she exhorted euery one of them in especial and that boldly and stedfastly with perfecte wisdome, makyng vp her wiuishe thoughte with a manly stomake, and sayde vnto them: I can not tell howe ye came in my wombe, for I neither gaue you breth nor soule, no nor lyfe. It is not I that ioyned the membres of your bodies together but the maker of the worlde, which fashioned the byrthe of man, & began all thinges. Euen he also of his owne mercie shal geue you breth and life againe like as ye nowe regarde not youre owne selues for his lawes sake. Now thought Antiochus that she had despyted him, therefore he let her go wyth her reproues, and began to exhorte the youngest sonne, (wheth yet was left) not only wyth wordes but swore vnto hym with an othe that he would make hym a ryche and welthy man, if he would forsake the lawes of his fathers) yee, and that he would geue him whatsoeuer were necessary for him. But when the younge man would not be moued, for al these thinges, he called his mother, & counsayled her to saue her sonnes lyfe. And when he had exhorted her with many wordes, she promised him that she would speake vnto her sonne. So she turned her vnto him (laughing the cruell tiraut to scorne) & spake with a bolde voice. O my sonne, haue pitiee vpon me, that bare the nine monethes in my wombe, that gaue the sucke, norysshed the and brought the vp vnto this age. I beseech the (my sonne) loke vpon heauen and earthe and al that is therin, and consider that God made them and manes generacion of nought, so shalt thou not feare this hangman, but suffre death stedfastly, lyke as thy brethren haue done: that I may receaue the agayne in the same mercy with thy brethren. Whyle she was yet speakinge these wordes, the yonge man sayde: whome loke ye for. Wherefore do ye tarye? I will not obeye the kynges commaundemente, but the lawe that God gaue vs by Moses. As for thou that imagynest al myschefe against the Iewes, thou shalte not escape the handes of God, for we suffer these thynges, because of our sinnes. And though god be angry with vs a lytle while (for oure chastenynge and reformacion) yet shal he be at one a gayne with his seruauntes. But thou (O shameful and most abhominable persone.) Reioyce not thy selfe thorow vaine hope, in beinge so malicious vpon the seruauntes of God: for thou hast not yet escaped the iudgement of the God which is almighty & seeth al thinges. My brethren that haue suffered a lytle paine, are nowe vnder the couenaunt of euerlasting life: but thorow the iudgement of God, thou shalt be punished ryghteously for thy pryde. As for me (lyke as my brethren haue done) I offre my soule and my body for the lawes of our fathers, callinge vpon God, that he will soone be mercyfull vnto our people: yee, & with paine and punishment to make the confesse, that he onelye is God. In me nowe and in my brethren the wrath of almighty God is at an ende, which ryghtfully is fallen vpō al our people. The kinge beynge kindled in anger was more cruel vpon him then vpon al the other: and toke indignacyon, that he was so lyghtely regarded. So this yonge man died vndefiled and put his truste fully in the Lord. Laste of all after the sonnes, was the mother put to death also: let this now be ynough spoken, concerninge the offeringes, and extreme cruelnes.

The.viii. Chapter.

Then Iudas Machabeus, and they that were with him, went priuelye into the townes, called their kynsfolkes and frendes together, toke vnto them all suche as continued yet in the faith and law of the Iewes, and brought forth. vi. M. men. So they called vpon the Lord that he would haue an eye vnto his people which was troden downe of euerye man: to be gracious vnto the temple that was defiled of the vngodly: to haue compassion vpon the destruccion of the citie, whiche was worthy lyke to be laied waste, to heare the voice of the blonde that cried vnto hym: to remembre the most vnryghteous deathes of younge innocent children, the blasphemyes also done vnto hys name, and to punish them. Now when Machabeus hadde gathered this multytude together, he was to mighty for the Heathen (for the wrathe of the LORDE was turned into mercye) he fel vpon the townes and cities vnwares, brent them, toke the most commodyous places: and slewe many of the enemies. But specially he made such chases by nyghte, in so muche that his manlynesse was spoke of euery where.

So when Philippe sawe that the man increased by litle and lytle and that the mat-

1. Mac.j.c.

1. Mac.v.a.

Leuit. xi.a. Deut. xiii.a.

Machabeus prospered with hym for the moost
part: he wrote vnto Ptolomy whiche was a
i.mach.iii.c. capitaine in Celosyria & Phenices to help
him in the kinges busines. Then sente hee
Nichanor Patrocly a special frende of his
in all the haste and gaue him of the commen
sorte of the Heathen no lesse then .xx. M.
harnessed men, to rote out the whole genera-
cion of the Jewes, hauinge to helpe him one
Gorgyas a man of warre, which in matters
concerning battayles, had great experyence
Nycanor obteyned also the tribute (whiche
the Romaynes sholde haue had) to be geuen
vnto the kinge out of the captiuite of the
Jewes, namely two thousand talentes. And
immediatlye he sente to the cities of the see
coast, requyringe them for to bye Jewes to
their seruauntes and bonde men, promysynge
to sell them .lxxx. and ten for one talent: but
he consydered not the wrathe of almyghtye
God, that was to come vpon him. When Ju-
C. das knewe of this, he tolde the Jewes that
were with him of Nycanors comming. Now
were there some of them fearefull, not tru-
stynge vnto the ryghteousnesse of God, and
fled their waye.

What the other that remayned, came toge-
ther, and besought the Lorde, to delyuer thē
from that wycked Nycanor, whych had sold
them or euer he came nie them: And though he
wolde not do it for their sakes, yet for the
couenaunt that he made with their fathers
and because thei called vpon his holy & glo-
rious name. * And so Machabeus called his
i.mach.v.b. men together, namelye about vi. M. exhor-
tynge them not to agree, vnto theyr enemyes.
Deute.xx.a. * neither to be afrayed for the multytude of
ii.para.xx.c. theyr aduersaryes commynge agaynste them
vnryghteously, but to fyght manfully, consy-
deryng the reproue that they harde done to
the holy place without cause, howe they had
dyspyted and oppressed the cyty: yee, & de-
Jere.xvii.b stroyed the lawes of the fathers. * For they
Psal.xix.b. (sayde he) trust in theyr weapons & boldnes
but our confidence is in the almyghty Lord
whiche in the twynclynge of an eye may both
distroye them that come agaynste vs, and all
the worlde. He exhorted them also to call to
remembraunce the help, that God shewed vn-
to their fathers, * as when ther perysshed C.
D and.lxxxv. M. of Sennacherybs people:
iiii.reg.xix.g And of the battaile that they had in Baby-
Gen.xxxvi.a lon against the Galacians how all the Mace
i.mach.bii,c. donyans that came to helpe them, stoode in
feare: and howe they beynge but onely.vi. M.
slewe an. C. and.xx. M. thorowe the helpe
that was geuen them from heauen, whereby
they also had receaued many benefytes.

Thorowe these wordes the men toke good
hertes vnto them, ready to die for the law &
the country. So he set vpon euerye compa-
nye a captayne, one of his owne brethren: Si-
mon, Joseph & Jonathas, geuing eche one .lx
C. men. He caused Esdras also to reade the
holy boke vnto them, & to geue them a token
of the helpe of god. * Then he him self beinge i.mac.viii.b
Captaine in the fore ronte of the battayle,
buckled with Nycanor. And God was their
helpe, in so much that they slew aboue .ix M
men and compelled the more part of Nyca-
nors hoost to flie: they were so wounded & fe-
ble. Thus they toke the money & those that
came to bye them, and folowed vpō thē a cer-
teyne. But whē the time came vpō thē they
turned, for it was the sabboth: & therfore thei
folowed no more vpon them. So they tooke
their weapons and spoiles, & kept the Sab-
both, geuinge thankes vnto the Lord, which
had delyuered them that day, and shewed thē
his mercy after the Sabboth, * they distri- Nume.xii.b.
buted the spoiles to the sicke, to the fatherles i.reg.xxx.b.
and to widdowes, and the residue had they Deute.xx.b.
them selues with their. When this was 1064.
done, & they all had made a generall prayer,
they besoughte the merciful Lorde to be at
one with his seruauntes. Of those also that
were with Tymotheus & Bachides, whiche
sought agaynst them, they slewe .xx. M. man
nie & strong holdes, & deuided no spoyles:
euer geuing an equal porcyon vnto the sicke
to the fatherles, to widdowes, & to aged per-
sones. And when they had diligently gathe- f.
red their weapons together, they laide them
al in conuenyente places, & the remnaunte of
the spoyles brought they to Jerusalē. They
slew also Philarches that wycked persone
which was with Tymotheus, and had dyuers
many Jewes. And when they held the thank-
esgeuynge at Jerusalem for the dyscoyse,
they brent those that had set fyre on the por-
tes of the temple: namely Calisthenes, which
was fled into an house: and so they gat a wor-
thye reward for their wickednes. As for
the moste vngracyous Nycanor, whiche had
brought a. M. marchaūtes, to bye the Jewes
he was euen thorowe the helpe of the Lorde
brought downe euen of them whom they re-
garded not, in so much, that he put of his glo-
ryous rayment & rode by see, & came alone to
Antioch, with great shame & dishonour which
he gat thorowe the destruccō of his hoaste.
Thus he that promised the Romaynes to paye
their tribute, whē he toke Jerusalē: began
now to say plainly: that God was the defē-
der of the Jewes, & therfore not possible to
wounde thē, because they folowed the lawes
which god had made. ¶ The.ix. Chapitre.

At the same time, came * Antiochus again i.mach.vi.a
with dishonour out of Persia. For when
he came to Persepolys, & vndertoke to rob
the temple: & to subdue the citie, the people
ran together, & defended the selues in so much
that he & his were fayne to flie with shame.
And so after that it ye, it happened that An-

tiochus came againe with dishonoure. But when he came to Egbathana, he gat knowlege what was happened vnto Nycanor & Tymotheus: Howe, as he was auauncynge him selfe in his wrath, he thought he was able to auenge the iniurye that was done to them, vpon the Jewes, and therfore cõmaunded to make ready his charet, hastyng on his iourney, without ceassing, the iudgemente of God prouoking him, because he had spoken so proudely, that he would come to Jerusalem, and make it a graue of the Jewes. But the Lord God of Israel, that seeth all thinges, smote him with an inuysyble plage, which no man could heale. For assoone as he had spoken these wordes, there came vpon him an horrible paine of his bowels, and a sore greefe of the armes: And that was but ryghte, for he had martyred other menns bowels with diuerse and straunge tormentes, howbeit he would in no wyse ceasse frõ hys malice. Yee, he was yet prouder and more malicyous against the Jewes. But whyle he was commaunding to make haste in the matter, it happened that he fell downe violently from the charet, so that it broke his bodye, & dyd him great paine. And so he that thought he might commaunde the floudes of the see, (so proud was he beyonde the condycion of man) and to wey the hie mountaines, in a paire of balaunce, was now brought downe to the grounde, & caried vpon an horse litter, knowlegyng the manifest power of God vpon him: so that the wicked body of his was * full of wormes, which in his paine fell quycke oute of his flesh: In so much that his hoost was greued with the smell and stynche, of hym. Thus he that a lytle afore thought he might reach to the starres of heaue, him might no man now abyde nor beare for the vehemency of stynche. Therfore, he beyng brought frõ his great pride began to come to the knowledge of him selfe: for the punishment of God wrought him, & his paine encreased euer more & more. And whe he him selfe might not abide his owne stynche, he sayd these wordes: It is reason to obedient vnto god, and that a mã desire not to be like vnto him. This wicked persone prayed also vnto the Lord of whome he should haue obtained no mercy. And as for the cytie that he came vnto so hastelye, to bryngе it downe to the ground, and to make it a graue for deade men: now he desireth to deliuer it free. And as touchinge the Jewes, whome he had iudged not worthy to be buried, but wold haue cast them out for to be deuoured of the foules & wild beastes, sayinge: that he wold haue destroyed both old & yong: Now he promiseth, to make them like the citizyns of Athens. And whereas he had spoyled the holy temple afore, now he maketh promises to garnish it with great giftes, to encrease the holye ornamentes, & of his owne rentes to beare the costes & charges belõging to the offringes: yea, & that he would also become a Jew him selfe to go thorowe euery place of the world, and to preache the word of God. But when his paines would not ceasse, (for the righteous iudgement of God was come vpõ him) oute of a verye dyspaire he wrote vnto the Jewes, a letter of intercessiõ, cõteining these wordes. The king and prince Antiochus, wisheth vnto the verteous citizyns of the Jewes much helth and good prosperite. Yf ye & your childrẽ fare wel, & if al thinges go after youre minde, we geue great thanckes. In my sycknes also do I remember you louingly: for as I cam out of Perfia, & was take with a sore disease I thought it necessary to care for the cõmen welth. Not ether dispaire I in my selfe, but haue a good hope to escape this sickenes. But cõsidering that my father led an host cõtinuallye in the hier places, & shewed who should raigne after him, that if ther happened anye cõtrauersy, or any heard thing were declared, they in the land might know their chefe lord that ther shuld be no insurrectiõ against, when I ponder by my selfe, howe that al the mightye men & neyghbours round aboute, are layinge waite, & loke but for oportunite to do harme: I haue ordeined that my sonne Antiochus shal raigne after me, whome I oft cõmended to many of you: whe I was in the hier kingdoms, & haue written vnto him as followeth hereafter. Therefore, I praye you & require you, to remember the benefites that I haue done vnto you generally, & inespecial (so that euery mã wil be faithful to me & to my sonne.) For I hope that he shalbe of sober & louing behauoure, & if he folow my deuyse, he shalbe indifferent vnto you. Thus that murtherer & blaspheme of God was sore smitten, and lyke as he had intreated other men, so he died a myserable death in a straũge country vpon a mountaine. And his body did Philip (that went with him) cary away: which fering the sonne of Antiochus, went into Egypte to Ptolomy Philometor.

The .x. Chapter.

Machabeus now & his cõpany (thorowe the helpe of the Lord) wan the temple & the citie again, destroied the altere & chapels that the heathẽ had buylded thorow the stretes, clensed the temple, * made an other aulter of bricke stone, and after two yeares they offered sacrifices, set forth the inrence the lyghtes and the shewbreade. When that was done, they fell downe flat vpon the grounde, & besought the Lorde, that they might come nomore into suche trouble: but yf they synned any more against him, he him selfe to chastē them with mercy, and not to come in the hande

i. mac. iiii. c

Exod. xx. b

Now vpon the same day that the straungers polluted the Temple, it happened that in the very same daie it was clensed again, namely* the .xxv. day of the moth called Casleu. Thei kept .viii. daies in gladnesse, lyke as in the feast of the tabernacles, remembring that not long afore thei held the feast of the tabernacles: vpon the mountaines, and in dennes like beastes. And to the same tozen thei bare grene bowes, braunches, and palmes before hym that had geuen theym good fortune to clense his place. They agreed also together, & made a statute that euery yere those daies should be solemply kept of all the people of the Iewes. Now Antiochus then that was called the noble died, it is sufficiently tolde. Now wil we speake of Eupator the son of that wicked Antioch, how it hapned with him, & so with fewe wordes to comprehende thadversitie that chaunced in the warres. When he had taken in the kingdome, he made one Lisias whiche had been capiteine of the hoost in Phenices, & Syria, ruler ouer the matiers of the realme. For Ptolomy that was called Macron, beyng a Ruler for the Iewes, (and specially to sit in iudgement for soche wrong as was doen vnto theym) vndertooke to deale peaceably with the. For the which cause he was accused of the frendes before Eupator: and when he was suspect to be a traitor (because he had left Cypres that Philometor had committed vnto him: and because hee departed from noble Antiochus, that he was come vnto) he poisoned himself and died. Now when Gorgias was gouernour of the same places, he toke straungers, and vndertoke oft times, to warre with the Iewes. Moreouer, the Idumeans that helde the strong holdes, receiued those that were driuen from Ierusalem and toke in hand to warre also. * But thei that were with Machabeus besoughte and praied vnto the Lorde that he would bee their helper, and so they fel vpon the strong holdes of the Idumeans, & wan many places, by strength. Soche as came against the thei slue, and killed no lesse of all together, then .xx.M. Neuertheless some, no lesse then .x. M. were fled into two strong towres, hauyng al maner of Ordinaunce to withstande them. Then Machabeus leuing Simon, Iosephus, zacheus, and those that were with them, whiche wer very many, went to besege theim, & to fight where most nede was. Now thei that were with Simon being led* with couetousnes, were intreated for money thoroow certeine of those that laie in the towers: toke .lxx.M. tragmes, and let some of theim escape. But when it was tolde Machabeus what had happened, he called the capiteines of the people together, accusing those persones, that they had tolde their brethren, for

1. Mach. vi. c.

1. Mac. v. a.

traitors, & incontinently went in hande with the .x. towres. And when they had ordred theym selues manly with their weapons, and handes thei slue in the .ii. castles, more than .xx.m. Now Timotheus whom the Iues had ouercome a 1. ma. v. b. 2. ma. viij. a. toze, gathered a multitude of straunge people brought an host also of horsemen of the Asians, to winne Iury by strength. But when he drue nie, Machabeus, and thei that wer with him* fel to their praier, sprinkled ashes vpō their heddes, being girded with heary clothe about their loines, fel doune before thalter, & 2. ma. xi. d. besought the Lorde that he would be merciful to them, but an enemy vnto their enemies, and to take part against their aduersaries, * according as it is promised in the lawe. So De. xxbiij. a. after the praier, thei went on further to the Citie: and when thei came nere the enemies they prepared themselues against them. And betimes in the morning at the breake of the daie, both the hostes buckled together. The one part had the LORDE for their refuge Je. xbi. b. whiche is the gouernour of prosperitie, strength, & victorie. The other had a manly stomach whiche is a Capiteine of warre. The battaile nowe being great* there appeared vnto the enemies from heauen. v. men vpon horsebackes, with Bridles of golde, leedyng the Iewes, & two of the hauing Machabe* betwixt theim, that kept him safe on euery side, with their weapons, but not dartes, & lightenynges vpon the enemies, where throughe thei were confounded with blindenes, and so sore afraied that they fel doune. There were slaine of footemen .xx.M.v.c.v.c. horsemen as for Timothes himselfe, he fled vnto Gazar a very strong holde, wherin Cereas was capiteine. But Machabeus, and his companye laied siege to it cherefully. iij. dayes. Now they that were within, (trusting to the strength of the place) cursed, and banned exceedingly, and made grete crakyng with wicked woordes. Neuertheless, vpon the fifth daie in the morning .xx. yong men of Machabeus company (being set a fire in their mindes because of the blasphemy) came manfully vnto the wal, and with bolde stomaches they and their other companions climed vp vpon the towres, vndertaking to set fire vpon the portes, and to burne those blasphemous persons quicke. Two daies were thei occupyed in the castle, whiche when theie founde Timotheus that was crepte into a corner, theie killed him, and slue Cereas his brother in like maner, with Apollophanes. When this was doen, thei song Psalmes with prayses, and thankes geuing vnto the lorde, which had doen so great thinges for Israell, and geuen them the victor.

The .xi. Chap.

A Litle after this, Lisias the Kinges Steward, and a kinsman of his, Ptolyche

1. Mac. v. a.

1. Mac. v. b.

1. Mac. vi. c.

1. Mac. vi. c.

1. Mac. vi. c

displeasure for the thinges that had happened, and when he had gathered .lxxx. M. men of fote with al the host of the horsemen, hee came against the Jewes, thinkyng to wynne the citie, to make it an habitation for the heathen, * & the Temple would he have to bee an house of lucre, like as the other Gods houses of the heathen are, and so kill the Prestes office every yere. Not considering the power of God, but was wylde in his myght, trusting in the multitude of fote men, in thousandes of horsemen, and in his .lxxx. Elephantes. So he came into Jewry, and then to Bethsura a castel of defence lying in a narrow place .v. furlonges frō Jerusalē, & wāne it. Now when Machabe⁹ & his cōpany knew that the frōg holdes wer taken, * they fel to their prayer, with weping, and teares before the lorde. And all the people in like maner besought him that he would sende a good Aungell to deliuer Israell. Machabeus hymselfe was the first that made him ready to the battaile, exhorting the other that were with him to ieopard themselues, and to helpe their brethren. And when thei were goynge furthe of Jerusalem together with a reame, and wylyng minde⁴ there appeared before them vpon horsebacke a manne in white clothing wyth harneste of Golde shaking his speare. Then they prayed the Lorde altogether, whiche had shewed them mercie, and were comforted in their mindes, insomoche that they wer redy, not only to fight with men, but with most cruel beastes, yea, and runne through the walles of Iron. Thus they went on willyngly hauing an helper from heauen, and the lorde merciful vnto theim. Thei fel mightely vpon their enemies like Lions, brought doune .xi. M. fotemen, .vi. c. horsemen, put all the other to flight, many of theym beyng wounded, and some got awai naked. Yea, Lisias hymselfe was faine to flie shamefully and so to escape. Neuertheles, that man was not without vnderstanding, but considered by himself that his power was minished, & pōdred how the Jues being defended by the helpe of almighty god, were not able to be ouercome, wherfore he sent them worde, and promised that he would consent to al thinges whiche were reasonable and to make the king their frende. To the whiche prayer of Lisias, Machabe⁹ agreed, seking in al things the cōmon welth, & what soeuer Machabe⁹ wrote vnto Lisias concerning the Jues, the king graūted it. For ther wer letters writte vnto the Jues frō Lisias conteinyng these wordes. Lisias sēdeth greting vnto the people of the Jues. Jhō, & Absalon which were sent frō you, deliuered me writinges, & required me to fulfil the thinges cōcernyng their erēd. Therfore loke what myght be graunted, I certified the king therof, and whatsoeuer was conuenient, I agreed therto. Yf ye now wil be faithful in the matters, I shal entreate my self hereafter also to do you good. As cōcerning other thinges by euery article therof: I haue committed them to youre messengers, and to those whome I sent vnto you, to common with you of the same. Fare ye well. In the .xlviii. yeare, the xxiv. day of the moneth Dioscorinthi⁹. Now the kinges letter conteined these woordes. King Antiochus sendeth greeting vnto his brother Lisias. Forsomoche as our father is now dead, our will is, that they which are in our realme, liue without any insurrection, & euery man to be diligent in his owa maters. We vnderstande also, that the Jewes would not consent to our father, for to bee brought vnto the custome of the Gentiles, but stifly to kepe their owne statutes, for the whyche cause thei require of vs also to let them remayne stil by their owne lawes. Wherefore, our minde is, that this people shal liue in rest. We haue concluded and determined also to restore them their temple againe, that they may liue acording to the vse and custome of their forefathers. Thou shalt doue vs a pleasure therfore, if thou sende vnto theim, and agree with theym, that when they are certified of our mynde, they may be of good chere, & loke to their owne wealth. And this was the letter that the king wrote vnto the Jues. King Antioch⁹ sendeth greeting vnto the counsail, and thother people of the Jues. Yf yee fare wel, we haue our desire: as for vs, we are in good health. Menelaus came & told vs how that your desire was to come downe to youre people whiche are with vs. Wherfore those that wil come, we geue them fre liberty, vnto the .xxx. daie of the moneth of April, that they maye vse the meates of the Jewes, and their owne lawes, like as afore, and none of theym by any maner of wayes to haue harme for thinges doen in ignorance. Menelaus who we haue sent vnto you, shal comen with you, at large: Fare ye wel. In the .clvi. yere, the xv. daie of the moneth of April. The Romās also sent a lette cōtening these wordes. Quintus Menius, & Titus Manili⁹ ambassadors of the Romains, sende greting vnto the people of the Jues. Loke what Lisias the kinges kinsma hath graunted you, we graunt you the same also. But as concerning the things whi che he referred vnto the King, sende hether some wyth spede, and pondre the matter diligently emōg your selues, that we mai cast the best to your profite. For we must depart now vnto Antioche. And therfore wayte hortly again, that we may know your mind. Farewel in the .C.lvij. yeare, the xv. day of the moneth of April.

The .xi. Chapitre.

When these conenauntes wer made, Lisias went vnto the king, and the Jewes tilled their grounde. But Timotheus, Gorgias

1. Mach. x. b. Esa. xxvi. b. 2. Mach. x. c. 2. Mach. iii. a. 2. Mac. i. b.

nius the sonne of Gemei, Jerome, and Demophon the proude, Nicanor the Capitaine of Cipres, & thei that laie in those places, wolde not let them liue in rest, and peace. They of Joppa also did euen soche a shameful dede Thei praied the Jewes that dwelte emonge them, to go with their wiues, and children in to the shippes which thei had prepared, & did with them as though thei had ought thē none euil wil, forsomoch thē as ther was gō furth a generall proclamatiō thorow the city because of peace thei cōsented therto & suspect nothing: but whē thei were goen furth into the depe, thei drounded not lesse thē .v. c. of them. Whē Judas knew of this cruelty wrought vnto his people, he cōmaūded those that wer with him to make thē redy, exhorting thē to call vpon God the righteous iudge: wēt furth against those murtherers of his brethren, set fire in the hauen by night, brent vp the shippes, and those that escaped from the fire, he slue with the sweard. And when he had doen this, he departed as though he would come againe, and vtte out al them of Joppa. But when hee had gotten woorde that the Jammites were minded to doe in like maner vnto the Jewes whiche dwelt emong them, he came vpon the Jammites, by night, and set fire on the hauen with the shippes, so that the light of the fyre was seen at Jerusalem, vpon twoo hundred .xl. furlonges. Now when they were gone from thence .x. furlonges, in their iourneye towarde Timotheus. v. M. men of fote. v. c. horsemen of the Arabians fought with hym so when the battaile was erneste, & prospered with Judas through the helpe of GOD, the residewe of the Arabians beyng ouercomen besought Judas to be at one with theim, and promised to geue hym certeine pastures, and to doe him good in other thinges. Judas thinking that they should in dede be profitable concerning many thinges, promised thē peace: wherupon they stroke handes, and so they departed to their tentes. Judas wente also vnto a citie, whiche was very fast kepte with bridges, fensed roūd about with walles and diuerse kindes of people dwelling therin, called Caspin. Thei that wer within, put soche truste in the strength of the walles & in ther store of vitailes: that thei wer the slacker in their dooinges, cursing & reuiling Judas with blasphemies & speking soch wordes as it becōmeth not. But Machabe° calling vpō the great prince of the world, which without any battail rāmes, or ordinaunce of war, did cast doune the walles of Jerico, in the time of Josua, fel mānfully vpō the walles, toke the citie thorow the help of the lord made a exceding great slaughter, insomoch that a lake of .v. furlonges broade whiche laie there by semed to flowe with bloud of the slain. When departed to Taracha vnto the Jues that are called Tubianē. But as for Timothe°, thei coulde not get him there, for not one matter dispatched he was departed frō thens, & had left certein men in a very stronge hold. But Dosithe°, & Sosipater which wer capteins with Machabe°, slue those that Timothe° had left in the hous of defēce, euen .x. m. mē. And Machabe° prepared him, with the, vi. m mē that wer about, him set thē in ordre by cōpanies, & wēt furth against Timothe°, which had with him an C. xx. M. men of fote. & M. v. C. horsemen. When Timotheus hadde knowlege of Judas comyng, he sent the women, children, and the other baggage vnto a castel called Carnion for it coulde not be wonne, and was hard to come vnto, the waies of the same places wer so narrow. And when Judas companye came first in sight, the enemies were smitten with feare, through the presence of God, whiche seeth al thinges: Insomoche that thei flyng one here, & another there, were rather discōfited of their own people, & wounded with the strokes of their owne sweardes. Judas also was verie ernest in folowing vpō them, punishing those vngodlie, & slue. xxx M. men of thē. Timotheus also himself fel into the hādes of Dositheus, and Sosipater, whō he besought with many praiers to let him go with his life, because he had many of the Jues fathers, and brethren in prisone, which if they putte him to deathe, might bee disappointed. So when he hadde promised faithfully to deliuer them againe, according to the condition made, they let him go without harme for the health of their brethren. And when Judas had slain. xxv. m. he went to Carnion. Now after that he had chased away & slain his enemies, he remoued the host toward Epphron a strōg citie, wherin dwelt many diuers people of the Heathen, and the strong young men kept the walles, defending them wightely. In this citie was moche Ordinaunce, and prouision of dartes. But whē Judas & his cōpany had called vpon almightie God whiche with his power breaketh the strēgth of the enemies, they slue the citie, & slue. xxv. M. of thē that were within. From thence went thei to the city of the Scithiās, whithweth, vi. c. furlōgs from Jerusalē: but whē the Jues which wer in the city testified, that the citizens delt louingli with thē, yo, & intreted thē kindly in the time of their aduersite. Judas & his cōpany gaue thē thankes, desiring thē to be fredly stil vnto thē, & so thei came to Jerusalē, the hie feast of the wekes being at hande. And after the feast of Pētecost, thei went furth against Gorgias the gouernor of Idumea with .iij. m. mē of fote & .iij. c. horsmē: which whē thei met together it chāced a few of the Jues to be slain, & Dositheus one of the Bachenors a mighti horseman

Jud. vii c. i. Re. xiiii. & ii. Par. xxii.

i. Macha. v. c.

Josue. vi. c.

But an horsseman of Thracia fel vppon hym and smote of his arme, so that Gorgias escaped and fled into Marcia. When thei nowe that were of Gorgias side, had fought a long and were wery: Judas called vpon the lorde that he would be their helper, and Capiteine of the fielde: and with that hee began with a manly voice to take vp a song of praise, and a crie Insomoch that he made the enemies afraied, and Gorgias men of warre toke their flight. So Judas gathered his host, & came into the citie of Odulla. And when the seuenth day came vpon them, thei clensed theimselues as the custome was: and kept the Sabbaoth in the same place. And vpon the day folowing Judas and his company came to take vp the bodies of theym that were slayne, and to burye theym in theyre Fathers Graues. Now vnder the cotes of certein of the Iues whyche whiche were slaine, thei found iewels that thei had taken out of the temple, and from the Idolles of the Iamites: whyche thing is forbidden the Iewes by the lawe. Then euery man sawe that this was the cause wherfore thei were slaine. And so euery man gaue thankes vnto the lorde for the righteous iudgement which had opened the thing that was hid. Thei fel doune also vnto their prayers, and besought god that the fault whiche was made, might be put out of remembrāce Besides that, Judas exhorted the people ernestly to kepe themselues from sothe synne. Forsomoche, as they sawe before their eies that these men were slaine for the same offence. So he gathered of euery one a certein insomoche that he brought to gether. ij. M. dragmes of siluer whiche he sent vnto Jerusalem that there might bee a Sacrifice offred for the misdede. In the whiche place hee did wel, and right, for he had some consideration, & pondring of the life that is after thys time. For if he had not thoughte that they whiche were slaine did yet liue, it had ben superfluous, and vaine, to make any powre, or Sacrifice for them that were dead. But forsomoche as he sawe that they whiche die in the fauour and belief of God, are in good rest and ioye, he thought it to be good and honorable for a reconcilyng to dooe the same for those that were slain, that the offence might be forgeuen.

¶ The. xij Chapitre.

In the. cli. yere gat Judas knowlege that Antiochus Eupator was comming with a great power into Jewrie, and Lisias the stewarde, and ruler of his matiers with him hauing an. C. and. x. M. men of foote. v. M. horssemenne. xxx. Elephantes, and. iij. C. charettes. Menelaus also ioigned himselfe with theim but with great deceipt, and spake faire to the Kynge, not for anye good of the countre, but because he thought to haue the kyng of kinges moued Antiochus mind against this vngodly person, and Lisias enformed the King that this Menelaus, was the cause of all mischiefe: to the King commaunded to take him, & as the maner of theim is, to put him death in the same place. There was also in the same place a tower of. l. cubites hyghe, heaped with ashes, but aboue it was so made, that menne might looke doune on euery side. Wherinto the king commaunded that wicked persone to bee caste among the ashes, as one that was cause of al vngraciousnesse. And reason it was the vnhappie sholde die sothe a death, and not to be buried for he had doen mothe mischief vnto the aultare of God (whose fire and ashes wer holy therfore was it righte that hee himselfe also sholde be destroied with ashes. But the King was woodde in his minde, and came to shewe himselfe more cruell vnto the Jewes then his father was. Whiche when Judas perceaued he commaunded the people to cal vpon the lorde night and daie, that he wolde now helpe theim also, like as he had doen alwaie. For they were afraied to be putte from their lawe, from their natural countreye, and from the holye Temple: and not to suffre the people which a litle while afore began to recouer to be subdued again of the blaspemous nacions. So when thei had done this together, and besought the lorde for mercie, with weping and fasting. iij. daies long flat vppon the grounde. Judas exhorted theym to make themselues redy. But he and the eldres together deuised to go furth fiersle with the people, afore the King brought his host into Jury, and afore he besieged the citie, & to commit the matier vnto God. Wherfore, he ascribed the power of al thinges vnto GOD the maker of the world, exhorting his people to fight manfully cyee, euen vnto deathe for the lawes, the temple, the citie, their own native countreie, and to defende the Citizeines: and set his host before Modin. He gaue them also that were with him a token, of the victorie of God, chosing out the manliest young men went by night into the kinges pauilion, slue of the host xiiij. M. men & the greatest Elephantes with those that sate vppon theim. Thus when thei had brought a greate feare and tumor emong the tentes of their enemies and all thinges wente prosperously with them, they departed in the breake of the daye, God beyng their helper, and defender. Now when the King perceiued the manlinesse of the Iues, he went about to take the stronge places by cralte, and remoued his hoste vnto Bethsura, whiche was a wel kept house of defence of the Iewes: but they were chased away, hurt, and discomfited. And Judas sente vnto theim that were in it soche thynges as

Deuter. vij. c.
Iosue. vij. e.
G.
¶ A
¶ B
¶ C
¶ D
1. Mach. vi. d
2. Mac. xij b
ii. Mac. xij b
ii. Mac. vi.
ii. Mac. xi.

was one Rhodochus whiche tolde the enemies their secretes: but thei sought him oute and when thei had gotten him, they put hym in prysone. After this did the King commune with them that were in Bethzura, toke truce with theim, departed and stroke battaile with Judas whiche ouercame him. But when hee vnderstode that Philip whom he had left to be ouerseer of his busines at Antioche bega to rebel against hym, he was astonnied in his mind so that he yelded himselfe to the Jues, & made them an othe to doo whatsoeuer theye thought right. Now when hee was reconciled with theim, he offered, made moche of the temple, gaue greate giftes vnto it, embraced Machabeus, makyng him capiteine, and gouernour from Ptolomays vnto the Gerrenes. Neuertheles when hee came to Ptolomays, the people of the citie were not content with the bonde of frendeship, for they were afraied that he woulde breake the couenaunt. Then went Lisias vp into the seate, and enformed the people, shewed them the cause why: and pacified theim. So he came again vnto Antioche. This is now the mater concerning the kinges iourney, and his retourne.

¶ The. xiii. Chapitre.

After thre yeres was Judas enformed, whom that Demetrius the sone of Seleucus was come vp with a greate power, and shippes, through the hauen of Trapolis, to take certeine comodious places, & countries against Antiochus, and his capiteine Lisias. Now Alcimus whiche had been highe priest, and wilfully defiled himself in the time of the mixting, seyng that by no meanes hee coulde be helped, nor haue any more entrance to the aultare, he came to king Demetrius in the. c. yere presenting vnto him a croune of Gold, a Palme, and an Olive tree: whiche (as menne thought) belonged to the temple, and that date he held his tong. But when he had gotten opportunitie for his madnesse: Demetrius called him to counsaile, and asked him what things, or counsailes the Jues leaned vnto. He aunswered. The Jues that be called Asside, whose capiteine is Judas Machabeus, mainteine warres, make insurrections, and wil not let the realme be in peace. For I being depriued of my fathers honour, I meane the high priesthod am come hether, partely because I was faithful vnto the king, and partly because I sought the profite of the Citizeynes. And why? al our people, through the wickednes of them, are not a litle troubled: wherfore I beseche the o king considre al these thinges diligently, and then make some prouision for the land, and the people, accordyng to the kindenes that thou hast offred vnto the. For as long as Judas hath the vpper hande, it is not possible that men can liue in peace. Whē also, hauing euill will at Judas, set the king Demetrius on fire against him* whith imediatly sent Nichanor ruler of the Elephantes, a capitein into Jury, cōmaundyng hym to take Judas hymself alyue, but to leye the that wer wyth hym, and to make Alcymus hy preest of the great temple. Then the Heathen whiche fled out of Jury, from Judas, came to Nichanor by flockes, thynckyng the harme, and decaye of the Jues to be their welfare. Now when the Jewes heard of Nichanors comyng, and the gatheryng together of the heathen, they sprinckled themselues with earth *besought hym whiche made them hys people, and euer defended his owne porcio with euident tokens, that he would preserue them still. So at the commaundement of the Capiteyne they remoued thens, and came to a toune called Dessacan. And Simon Judas brother fel in hande wyth Nycanor, but through the sodaine comyng of the enemies, he was afraid. Neuertheles, Nycanor hearyng the manlines of them that were with Judas, and the bolde stomaches that they had to fyghte for their natural country, durst not proue the matter wyth bloudheadyng. Wherfore he sēt Dositheus Theodotius, and Mathias before, to geue, and to take peace. So whē they had taken long aduisement therupon, and the capytayne shewed it vnto the multytude, theye were agreed in one minde to haue peace. And they appoynted a daye to syt vpon these maters quietly emōg themselues, the Gentiles also wer brought, & setforth: neuertheles, Judas cōmaunded certein men of armes to waite in conuenient places, least there should sodainly arise any euel through the enemies. And so they comoned reasonably together. Nycanor, while he abode at Jerusalem, ordred himself not vnreasonably, but sent awaie the people that were gathered togeuther. He loued Judas euer with his harte, and fauored him. He prayed him also to take a wyfe, and to bringe forth chyldren. So he maryed, lyued in rest, and led a common life. But Alcymus perceyuyng the loue that was betwixte them and howe theie were agreed togeuther, came to Demetrius and tolde hym that Nycanor had taken straunge maters in hande, and ordeyned Judas an enemy of the realme, to let the kinges succession. Then the kyng was sore displeased, and through the wycked accusacyons whyche Alcymus made of Nycanor, hee was so prouoked that he wrote vnto Nycanor saiyng that he was verye angrye for the frendeship, and agreement whiche he had made wyth Machabeus. Neuertheles hee commaunded hym in al the hast that he shold take Machabe, & send him prisoner to Antyoche. Which lres when Nycanor had seen, he was at his wyttes ende, and sore greeued that hee

* macha. ii.

* ii. Mac. x.

agreed, especially seing Machabe⁹ was the man that neuer dyde him harme. But because he might not withstande the king he sought opportunitie to fulfil his commaundemente. Notwithstanding when Machabeus sawe that Nicanor began to be churlish vnto hym and entreated him more roughly then he was wont, he perceiued that suche vnkindenesse came not of good. And therfore he gathered a fewe of his men, and withdrue himselfe from Nicanor. Whiche when he knewe that Machabeus had manfully preuented him, he came into the great, and most holy Temple: and commaunded the preistes whiche were doyng their vsual offringes to deliuer him the man. And when thei sware that thei coulde not tel where the manne was whom thei sought, hee stretched out his hand, and made an othe saiyng: Yf ye wil not deliuer me Judas captiue I shal remoue this tẽple of God into a plain field, I shal breake doune thalter, and consecrate this temple vnto Bachus. After these 2.Mach.vii.f. wordes he departed. Then the preistes litte vp their handes towarde heauen, and besought him that was euer the defender of their people, saiyng: Thou O Lorde of al whiche hast nede of nothing woldest that the tẽple of thy habitacion should be among vs. Therfore now O moost holy lord, kepe thys house euer 2.Mac.iiij.c. vndefiled⁹ whiche lately was clensed. Vpon Razis whome there accused vnto Nicanor, one Razis an Alderman of Jerusalem, a louer of the holie citie, and a man of good reporte, whiche for the kinde hart that he bare vnto the people, was called a father of the Jewes. Thys man ofttimes when the Jewes wer minded to kepe themselues vndefiled, defended, and deliuered them, being content fredfully to spend his bodie and his life for his people. Now Nicanor willing to declare the hate that hee bare to the Jues, sent v C. men of warre to take him: for he thought if he gatte him: hee should bring the Jewes in great pecary. Now when the people began to rushe in at his house, to breake the gates, and set fire on it: hee being now taken would haue defended himself with his sworde, choosing rather to die manfully, then to yeld himselfe to those wicked doers, and because of his noble stock, he had rather to haue been put to extreme cruelty. Notwithstanding, what time as he missed of his stroke for hast, and the multitude fel in violently betwixt the doores, he ranne boldlie to the wal, and cast himselfe downe manfullie among the heape of them, whiche gaue some place to his fal, so that he fel vpon his bely. Neuertheles, while there was yet breath in him, he was kindled in his minde, & while his blood gushed out exceedingly, for he was very sore wounded, he ran through the middest of the people, & gat him to the top of a rocke out his own bowels with bothe his handes and thrue them vpõ the people, calling vpon the Lorde of life, and spirite to restorde him this again, and so he died.

The .xv. Chapitre.

Now when Nicanor knew that Judas was in the countre of Samaria, he thought with al his power to strike a feld with hym, vpon a Sabboth day. Neuertheles, the Jewes that were compelled to goe with him saied: O do not so cruelly, and vnkindly, but halowe the Sabboth daie, and worship hym that seeth all thinges. For al this, yet saied thungracious persone. Is there a mightye one in heauen, that commaunded the Sabboth daie to be kept? And when thei said, Yea, the liuyng God, the mightie Lord in heauen cõmaunded the seuenth daie to be kept. he saied And I am mightye vpon yerth to cõmaund the for to arme thẽselues to performe the kinges businesse. Notwithstanding he might not haue his purpose. Nicanor had deuised with great pride to ouercome Judas, and to bring awaie the victorie. But Machabeus had euer 2.Mach.viii.b. 1.Reg.xx.c. was Exod.xx. i pa. Judic. Mac. Esdr. 1.Mac.

fast confidence, and a perfecte hope in God, that hee woulde helpe him, and exhorted his people not to be afraied at the coming of the Heathen, but alwaye to remembre the helpe that hath been shewed to theim from heauen. Yea, and to be sure now also, that Almightie God would gene them the victorie. We spake vnto them out of the lawe and prophetes, putting theim in remembraunce of the battailes that thei had striken afore, and made thẽ to be of a good corage. So when their hartes wer plumbe vp, he shewed them the receiptfulnes of the Heathen, and how thei would kepe no couenaunt nor othe. Thus they weaponed them not with the armour of shield, and speare, but with wholsome wordes, and exhortacions. We shewed them a dreame also, wher thorow he made them al glad, whiche was thys. Hee thought that he sawe Onias (which had ben high preest a verteous, & a louyng man, sad, & of honest conuersacion, wel spoken, and one that had ben exercised in al Godlinesse frõ a chylde, holdyng vp hys handes toward heauen, and prayeng for hys people. After thys ther appered to him another mã which was aged, honorable, & glorious. And Onias said Thys is a louer of the brethren, and of the people of Israell. Thys is hee that prayeth moche for the people, and for the holy citie, Hieremye the Prophete of God. Me thought also, that Hieremye held out hys ryghte hande, and gaue vnto Judas a Swearde of Golde saiyng: Take thys holye Swearde a gyfte from GOD, wherewith thou shalte smite downe the enemies of the people of Israel.

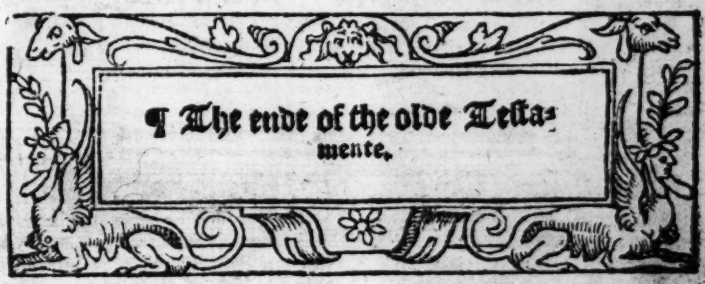
And so they wer wel comforted thorow the

C. so that the yong men wer determined in their myndes to fight, and to byde stifely at it. In somorhe that i, the thinges which they tokē in hande, their boldnes shewed the same, because the holy citie, and the Temple were in peril, for the whiche they toke more care for thē for their wiues, childrē, brethrē & kinsfolkes: again thei that wer in the citie, wer most careful for those whiche wer to fight. Now when they were all in a hope, that the iudgement of the matier was at hande, and the enemies drue nie, the host being set in araie, the Elephantes and horsemen euery one standyng in hys place: Machabeus considerynge the coming of the multitude, thordinaunce of and diuers weapons, the cruelnes of the beastes, held vp his handes toward heauen, callyng vpon the Lorde that doeth wonders. * whiche geueth not the victory after the multitude of the weapons, and power of the host but to them that please him, accordyng to hys owne will. Therfore in his praier he sayed these wordes. O Lorde * thou that didst sende thine Aungel in time of Ezekias king of Iuda, and in the host of Senacherib slewest an c.lxxxv. M. sende now also thy good Aungel before vs, O lorde of heauen, in the feare fulnes, and dred of thy mightie arme, that thei which come against thy holy people to blaspheme thē, may be afraied, & so be mate an end of his wordes. Then Nicanor and thei that were with him, drewe nie with shalmes, and songes, but Iudas & his company myth praier & callyng vpon God. With their handes thei fought, but with ther hertes thei praid vnto the lord & slue no lesse then. xxxv. m. mē: for throw the present helpe of God, they were glorioufly comforted. Now when they lefte of, and were tournyng againe with ioye, they vnderstode that Nycanor himselfe was slaine with the other. Then thei gaue a great shout and a cry, praisyng the almighty lord myth a loude voice. And Iudas whiche was euer redy to spende his bodie, and life for his citizens, commaunded to smite of Nicanors head with his arme, and hande, and to be brought to Ierusalem. When he came there, he called all the people, and priestes to the auter myth those that were in the castle, and shewed them Nicanors hed and hys wicked hande which he had presumptcously holde vp against the temple of god. He caused the tong also of that vngodly Nicanor to bee cut in litle pieces, & to be cast vnto the fowles, & the cruel mans hande to be hanged vp before the temple. So euery man gaue thankes vnto the Lorde sayyng: blessed be he, that hath kept this place vndefiled. As for Nicanors head, he hanged it vpon the high castle, for an euidēt, & plain tokē of the help of god. And so thei agreed al together: to kepe that holi day namely the. xiij day of the moneth Adar, whiche in thassirians language is the next day before Mardocheus day. Thus was Nicanor slaine, and from that time furth, the Iues had the citie in possession. And ther I wil now make an ende

D

i pa. xiij.
Iudic. vij. c.

iij. Re. xix. g
Eccl. xxxvj. c.
ij. Para. vij. c.





The newe Testamente in Englishe, translated after the Greke, conteinyng these Bookes.

Mathewe. *Luke.*
Marke. *Ihon.*

The Actes.

The Epistles of S. Paule.

To the Romaynes.
The.i. Corinthians.
The.ii. Corinthians.
To the Galathians.
To the Ephesians.
To the Philippians.
To the Collosians.
The.i. Thessalonians.
The.ii. Thessalonians.
The.i. Timothe.
The.ii. Timothe.
To Titus.
To Philemon.
To the Hebrues.
The epistle of.S. James.
The.i. of. S. Peter.
The ii. of. S. Peter.
The.i. of. S. John.
The ii. of. S. John.
The.iii. of. S. John.
The epistle of. S. Jude.
The revelatiō of.S. John

The Gospel of S. Mathew.

The first Chapter.

THis is the boke of the generacion of Jesus Christe, the sonne of Dauid, the sonne of Abraham, * Abraham begate Isaac. * Isaac begate Jacob. * Jacob begate Judas and his brethren. * Judas begate Phares and Zaram of Thamar. * Phares begate Ezrom, * Ezrom begate Aram. * Aram begat Aminadab. * Aminadab begate Naasson, * Naasson begat Salmon. * Salmon begat Boos of Rahab. * Boos begate Obed of Ruth. * Obed begat Jesse. * Jesse begat Dauid the king. * Dauid the king begate Salomon, of her that was the wife of Vrie. * Salomon begat Roboam. * Roboam begat Abia. * Abia begat Asa. * Asa begat Josaphat. * Josaphat begat Joram. * Joram begat Osias. * Osias begat Joatham. * Joathā begat Achas, * Achas begate Ezechias, * Ezechias begat Manasses. * Manasses begat Amon. * Amon begat Josias. * Josias begat Joachin. * Joachin begat Jechonias and his brethren, about the time they were caried away to Babilon. And after they were brought to Babilon, * Jechonias begate Salathiel. * Salathiel begat Zorobabel. * Zorobabel begat Abiud. * Abiud begat Eliachim. * Eliachim begat Azor. Azor begat Sador. Sador begat Achin. Achin begat Eliud. Eliud begat Eleazar. Eleazar begat Matthan. Matthan begate Jacob. Jacob begate Joseph the husbande of Marie, of whome was borne Jesus, euen he that is called Christe.

And to all the generations from Abraham to Dauid, are fourtene generations. And frō Dauid vnto the captiuitie of Babilon, are fourtene generations. And from the captiuitie of Babilon vnto Christe, are fourtene generations.

The birth of Jesus Christe was on this wise. When his mother Marie was maried to Joseph (before they came to dwell together) she was founde with childe by the holie ghost. Then Joseph her husbande (because he was a righteous man, and would not put her to shame) he was minded priuelie to depart from her. But while he thus thought, behold, the aungel of the LORD appeared vnto him in a dreame, saying: Joseph, thou sonne of Dauid: feare not to take vnto thee Marie thy wife. For that which is conceiued in her, commeth of the holie ghost. She shal bring forth a sonne, and thou shalt call his name * JESVS. For he shal saue his people from their sinnes.

All this was done that it might be fulfilled which was spoken of the Lorde by the Prophet, saying: * Beholde, a maide shall be with childe, and shal bring forth a sonne, and they shall call his name Emanuel, which is a man enterprete it is as much as to say, as God with vs.

And Joseph awoke as he awoke out of sleepe, did as the aungel of the Lord had bidde him: & he toke his wife vnto him, & knew her not, till she had brought forth * her first begotten sonne, and called his name Jesus.

The. ij. Chapiter.

WHen Jesus was borne at Bethleem a citie of Jurie, in the time of Herode the king: Behold, there came wise men from the east to Jerusalem, saying: Where is he that is borne king of Iewes? For we haue seene his * starre in the east, and are come to worship him. When Herode the king had heard these tidinges, he was troubled, and all the citie of Jerusalem with him. And when he had gathered all the chiefe priestes & scribes of the people together, he demaunded of them where Christ should be borne. And they saied vnto him: At Bethleem in Jurie. For thus it is written by the Prophete. * And thou Bethleem in the lande of Juda, art not the least emong the Princes of Juda. For * out of the shall there come vnto me the capitaine, that shall gouerne my people Israel. Then Herode (when he had priuelie called the wise men) he enquired of them diligentlie what time the starre appered, and he bade them go to Bethleem, and saied: Go your waie thither, and searche diligently for the childe. And when ye haue founde him, bring me word againe, that I maie come and worshippe him also. When they had heard the king, they departed: and loe, the starre which they sawe in the east, went before them, till it came and stode ouer the place, where the childe was. When they sawe the starre, they were exceadyng gladde: and went into the house, & found the childe with Marie his mother, * and fell downe flatte and worshipped him, and opened their treasures, and offered vnto him giftes, golde, frankincence, and myrre. And after they were warned of God in sleepe (that they should not go againe to Herode) they returned into their owne countrey another waie. When they were departed, beholde the aungell of the Lorde appeared to Joseph in sleepe, saying: arise, and take the childe and his mother and flie into Egipt: and be thou there till I bring the worde. For it will come to passe that Herode shall seke the childe to destroye him. So when he awoke, he toke the childe and his mother by night, and departed into Egipt, and was there vnto the death of Herode, that it might be fulfilled which was spoken of the Lorde by the prophet, saying:

* out of Egipt haue I called my sonne. Then Herode when he saw that he was mocked of the wise men, he was exceadyng wrothe, and sent foorthe men of warre, and slewe all the children that were in Bethlem, and in al the coastes (as many as were two yere olde and vnder) accordyng to the time, whiche he had diligentlie knowen of the wise men. Then was fulfilled that which was spoken by the Prophet Jeremie: where he saieth: in Rama was there a voyce heard, * lamentation, weepyng, and great mourning. Rachel weepyng for her children, and would not be comforted because thei were not. ¶ But when Herode was deade: behold, ✠ an aungel of the Lorde appeared in a sleepe to Joseph in Egipt, saiyng: arise, and take the child and his mother and go into the lande of Israel, * for thei are deade whiche sought the childes life. And he arose, and toke the childe and his mother and came into the lande of Israell. But when he hearde that Archelaus did reigne in Jurie, in the rowme of his father Herode, he was afrayed to go thither. Notwithstanding after he was warned of God in a sleape, he turned aside into the parties of Galile, and went and dwelte in a citie whiche is called Nazareth: that it might be fulfilled whiche was spoken by the Prophetes: he shall be called a Nazarite. ✠

The iii. Chapt. ✠

In those dayes came John the * Baptist, preachyng in the wildernesse of Jurie, & saiyng: Repēt of the life that is past, for the kingdome of heauen is at hande. * For this is he of whō the Prophet Esaie spake, whē he saieth: * The voyce of a crier in the wildernesse, prepare the waie of the Lorde: and make his pathes straight. This John had his raiment of Camels heare, * and a girdle of a skynne about his loynes. * His meate was locustes and * wilde honie. Then went out to him Hierusalem and all Jurie, and all the region rounde about Jordane, and were baptised of him in Jordane, confessyng their sinnes. But when he saw manie of the Pharisees and Saduces come to his baptisme, he saied vnto them: * O generatiō of vipers who hath taught you to flie frō the vengaūce to come? Bring foorth therfore the fruites that belong to repentaunce. And be not of suche minde that ye would saie within your selues: we haue Abraham to our father. For I saie to you, that God is able to bringe to passe, that of these stones there shal rise vp children vnto Abraham. And now is the axe also put vnto the rote of the trees: so that * euery tree which bringeth not forth good fruite is hewē downe, and cast into the fire. I baptise you in water * vnto repentaunce: but he that shall come after me, is mightier then I, whose shoes I am not worthy to beare. He shal baptise you with the holie ghost, & with fire * whose fan is in his hād, & he wil purge his floore, & gather his wheat into the barne but wil burne the chaffe with vnquenchable fire. ✠ Then cometh Jesus from Galile to Jordane vnto John, * to be baptised of him. But John forbade him, saiyng: I haue nede to be baptised of the: and cōmest thou to me? Jesus answered and saied vnto him: Let it be so now. For thus it becometh vs to fulfill all righteousnesse. Then he suffred him.

And Jesus when he was baptised, came straight waie out of the water. And lo, * heauen was open vnto him: & he sawe the spirite of God, descending like a doue, and lighting vpon him. And lo, there came a voice frō heauen, saiyng: * This is my beloued sonne in whom I am well pleased. ✠

The iiii. Chap. ✠

Then was Jesus * led awaie of the spirite into wildernes: to be tempted of the deuil. And when he had fasted foxtie daies & foxtie nightes, he was at the last an hongred. And whē the tempter came to him, he saied: if thou be the sonne of God, commaunde that these stones be made breade. But he answered and saide: it is writte, * man shal not liue by breade onely, but by euery woorde that proceadeth out of the mouth of God. Then the deuil taketh him vp into the holie Citie, and setteth him on a pinacle of the temple, and saieth vnto him: if thou be the sonne of God, cast thy selfe downe headlyng. For it is writte: * He shal geue his aungelles charge ouer the, and with their handes thei shal holde the vp, lest at ani time thou dashe thy fote against a stone. And Jesus saied to him: it is written againe: * Thou shalt not tempt the Lorde thy God.

Againe, the deuil taketh him vp into an exceadyng high mountaine, and sheweth him all the kingdomes of the woride, and the glorye of them, and saieth vnto him: all these will I geue the, if thou wilt fall downe and worship me. Then saieth Jesus vnto him: Auoide Satan. For it is written: * Thou shalt worship the Lorde thy God, and him onely shalt thou serue. Then the deuil leaueth him, & behold, * the aungell came and ministred vnto him. ¶ ✠ When Jesus had heard * that John was taken, he departed into Galile, and left Nazareth, & went & dwelt at Capernaum: which is a citie vpon the sea coast, in the borders of Zabulon & Nepthalim, that it might be fulfilled whiche was spoken by Esai the Prophet, saiyng: * The lande of Zabulon & Nepthalim, by the waie of the sea beyond Jordane Galile of the Gentiles: the people whiche sate in darkenes, and in the shadowe of death sawe great light: & to thē whiche sate in the Region and shadowe of death, is the light sprange vp. From that time Jesus began to

Jer. xxxi. c

Mat. i. b
Luke. ii. d.
John. i. d.

Marke. i. a
Luke. iii. a
John. iii. d
* Mat. iii. c
* Joh. i. b.
Esai. xl. a

iii Regum viii. b.
* Mat. i. a.
* i. Me. xiii. d

Luke. iii. b

Math. vii. c.
Luke. iii. b.

Mat. i. a
Luke. ii. c
John. i. d.

Luke. iii. c

Marke. i. b
Luke. iii. b.

Deu. vi. a.
Luke. iii. a.
Sapi. xvi. c.

Psal. xci. a

Deu. vi. c.
Luke. iii. b.

Deu. vi. c.
and. x. d.
Luke. iii. b
i. Reg. vi. a
* Mat. i. b.
* Mat. i. b.

Esai. ix. a.

preache, and to saie. Repent, for the kingdome of heauen is at hande. And Iesus walked by the sea of Galile, he sawe .ii. brethren: Simon whiche was called Peter, and Andrew his brother, castyng a nette into the sea, (for they were fishers) and he saieth vnto them: Folowe me, & I will make you to become fishers of men. And they straightwaie left the nettes, and folowed him. And when he was gone forthe thence, he sawe other two brethren, Iames the sonne of Zebede, and Iohn his brother, in the ship with Zebedee their father, mendyng their nettes, and he called them. And they immediatly * left the shippe & their father, & folowed him. And Iesus went about al Galile, teachyng in their synagogs, and preachyng the gospel of the kingdome, & healyng all maner of sickenes, and all maner of disease emong the people. And his fame spreade abroade throughout all Syria. And they brought vnto him all sicke people that were take with diuers diseases & gripings, and them that were possessed with deuils: & those that were lunatike, and those that had the palsie: & he healed them. And there folowed him great multitudes of people, from Galile, & from the ten cities, and frō Ierusalem, and from Iurie, and from the regiōs that lie beyond Iordane. The .v. Chapt.

When he saw the people, he went vp into a mountaine, and when he was set, his disciples came to him, & after that he had opened his mouthe, he taught them, saiyng: Blessed are the poore in spirite, for theirs is the kingdome of heauē. Blessed are they that mourne: for they shall receiue cōfort. Blessed are the meke: for they shall receiue the enheritaunce of the earth. Blessed are they which * hunger and thirste after righteousnesse: for they shalbe satisfied. Blessed are the merciful for they shal obteine mercy. Blessed are the pure in hert: for they shal se god. Blessed are the peacemakers: for they shall be called the children of god. Blessed are they which suffer persecution for righteousnes sake: for theirs is the kingdome of heauen. * Blessed are ye when men reuile you, and persecute you, and shall falsely saie all maner of euill saiyng against you, for my sake. * Reioyce & be glad, for great is your reward in heauen. For so persecuted they the Prophetes, whiche were before you. Ye are the salt of the earth. * But if the salte haue lost the saltnes, wherwith shalbe seasoned therwith? It is thenceforth good for nothyng but to be cast out, and to be troden downe of men. Ye are the light of the world. A citie that is set on a hill, can not be hid, * neither do men light a candle, and put it vnder a bushell, but on a candelsticke, and it geueth light vnto all that are in the house. Let your light so shine before men, * that they may se your good workes, and glorifie your father which is in heauen.

Matth. i.a
Mar. i.a
Matth. i.a
and. iii.a
* Mar. i.b.

Iere. xvi.d
Eze. xlvii.b

Luke. v.b

Mar. iii.d

Luke. vi.d
& Isa. lxvi.a.
and. lxvi. d,

Iere. xxxi.e,

1. Pet. ii. c.
iii. c. iiii. c.

Act. b. g.

Mar. ix. g.
Luke. xiiii. g.
Leui. ii. c.

Mar. iiii. b.
Luke. viii. c
and, xi. c.
1. Pet. ii. c.

Think not that I am come to destroye the lawe, or the Prophetes: no, I am not come to destroye, but * to fulfill. For truly I saie vnto you: * till Heauen and earth passe, one iotte, or one title of the lawe shall not escape, till all be fulfilled. Whosoeuer therefore breaketh * one of these least commaundementes, and teacheth men so, he shall be called the least in the kingdome of heauen. But whosoeuer dothe and teacheth, the same shalbe called great in the kingdome of heauē. For I saie vnto you, * except your righteousnesse excede the righteousnesse of the Scribes and Phariseis, ye cannot enter into the kingdome of heauen. Ye haue heard that it was said vnto them of old time. * Thou shalt not kyll: whosoeuer killeth shall be in daunger of iudgement. But I saie vnto you, that whosoeuer is angrye with his brother (vnaduisedly) shalbe in daunger of iudgemēt. And whosoeuer saieth vnto his brother Racha, shalbe in daunger of a counsel. But whosoeuer saieth, thou foole, shall be in daunger of hell fire. Therefore, if thou offrest thy gift at the aultare, and there remembrest that thy brother hath ought against thee: leaue there thine offeryng before the aultare * and go thy waie first, and be reconciled to thy brother, and then come & offer thi gift. Agree with thine aduersarye quickelye whiles thou art in the waie with him, least at any time the aduersarie deliuer thee to the Iudge, and the Iudge deliuer thee to the minister, and then thou be cast into prison. Verely, I saie vnto thee: thou shalt not come out thence, till thou haue paied the vtmoste farthyng. Ye haue heard that it was said vnto them of olde time: Thou shalt not commit aduoutrye. But I saye vnto you, * that whosoeuer loketh on an other mans wife to lust after her, hath committed aduoutry with her already in his hert. * If thy right eye hinder the, pluck him out, and cast him frō the. For better it is for thee, that one of thy membres perishe, then that thy whole bodie should be cast into hell. And if thy right hād hinder the, cut him of, and cast him from the. For better it is vnto the, that one of thy membres perishe, then that all thy body should be cast into hell. It is said, whosoeuer putteth away his wife, * let him geue her a letter of diuorcemente. * But I saie vnto you: that whosoeuer doth put away his wife (except it be for fornication) causeth her to breake matrimonie. And whosoeuer marieth her that is diuorced, committeth aduoutry. Againe, ye haue heard how it was said to them of olde time: * thou shalt not forsweare thy selfe, but shalt performe vnto the Lord thine othes. But I saie vnto you, sweare not at all: neither by

Matth. i.a
and. iii.c
* Luke. xvi
Esai. xl.c.
Iacob. ii.b
Eze. xviii.

Exod. xx.c
Luke. xviii.
Deu. v.b.

Iob. xli.b
Luke. xii.g

Eze. xx.c.
Mom. xiii.
* Eccle. xlv
Iob. xxxi.a

Mar. ix.g

Deu. xxiiii.
Matth. xix.c
* Matth. xix
Mar. x.b.

Luke. xiii.

Iacob. v.b.

heauen, * for it is Goddes seate, nor by the earth, for it is his fotestole: neither by Hierusalem: for it is the citie of the great king: neither shalte thou sweare by thy heade, because thou canste not make one heare white or blacke. But your communication shal be: yea, yea: naye, naye. For whatsoeuer is added more then these, it cometh of euil.

Ye haue heeard that it is saied: * an eye for an eye, and a tothe for a tothe. But I saie vnto you, that ye resist not euill. But * whosoeuer shall geue the a blow on the right cheke, turne to him the other also. And if any man will sue the at the lawe, and take away thy coate: let him haue thy cloke also. And whosoeuer wyl compell the to go a mile: go with him twaine. Geue to him that axeth thee, and from him that would borowe, turne not thou awaye.

Ye haue heard that it is saied, * thou shalt loue thy neighboure, and hate thine enemye. But I saie vnto you: loue your enemies, Blesse them * whiche curse you. * Do good to them that hate you. Pray for them whiche hurt you, and persecute you, that ye maye be the children of your father which is in heauen: for he maketh his sunne to arise on the euil, and on the good, and sendeth rayne on the iust, and on the vniust. For * if ye loue them whiche loue you: what rewarde haue ye? Do not the Publicans also euen the same? And if ye make muche of your brethren onely, what singuler thing do ye? Do not also the Publicans likewise. * Ye shall therefore be perfect, euen as your father whiche is in heauen is perfecte.

The.vi. Chapter.

Take hede that ye geue not your almes in the sight of men, to the intent that ye would be seene of them. Or els you haue no rewarde with your father which is in heauen. Therefore, whe thou geuest thine almes, let not trumpets be blowne before the, as the ypocrites do in the Synagoges, and in the stretes: for to be praised of men. Verely I saye vnto you, they haue their rewarde. But when thou wilt geue almes, let not thy lefte hande know what thy right hande doth, that thine almes may be in secrete, and thy father whiche seeth in secrete, shall rewarde the openly. And when thou prayest * thou shalt not be as the ypocrites are. For they loue to stande prayng in the Synagoges, and in the corners of the stretes, that they may be seene of menne. Verely I saye vnto you: they haue their rewarde. But when thou prayest * entre into thy chamber, and when thou hast shutte thy dore, praye to thy father which is in secrete, and thy father whiche seeth in secrete shall rewarde the openly. But when ye pray, * bable not much, as the Heathen do: for they thinke it will come to passe that they shal be hearde for their much babblinge sake. Be not ye therefore like vnto them. * For your father knoweth what thinges ye haue nede of, before ye aske of him. After this maner therefore praye ye. * Our father whiche art in heauen, halowed be thy name. Let thy kingdome come. Thy will be fulfilled as well in earth, as it is in heauen. Geue vs this daye our dayely bread. And forgeue vs our debtes, as we forgeue our debters. And lead vs not into temptation, But deliuer vs from euil. For thine is the kingdome, and the power, and the glorye for euer, Amen. Therefore * if ye forgeue other men their trespaces, your heauenly father shall forgeue you your trespaces. But if ye wil not forgeue men their trespaces, no more shal your father forgeue you your trespaces.

Moreouer when ye fast, be not sad as the ypocrites are. For they disfigure their faces that it may appeare vnto men, how that they fast. Verely I saye vnto you, they haue their rewarde. But thou, when thou fastest, anoynte thy heade and washe thy face, that it appeare not vnto men how that thou fastest: but vnto thy father, which is in secrete, and thy father whiche seeth in secrete, shall rewarde the openly. Lay not vp for your selues treasure vpon earth, where rust and mothe dothe corrupt, and where theues breake thoroughe and steale. * But lay vp for you treasure in heauen, where neither rust nor mothe dothe corrupt, and where theues do not breke thorow nor steale. For where your treasure is, there will your hert be also. * The light of the bodye is the eye. Wherefore if thine eye be single, al thy body shal be full of light. But & if thine eye be wicked, all thy body shal be ful of darkenes. Wherefore if the light that is in the, be darkenesse, howe greate is the darkenes! * No man can serue two maisters. For either he shal hate the one and loue the other: or els leane to the one, and despise the other: ye can not serue God and Mammon.

Therefore I saie vnto you: * be not careful for your life, what ye shall eate or drinke, nor yet for your bodye, what rayment ye shal put on. Is not the life more worthe then meate and the bodye more of valure then rayment? Beholde the fowles of the ayre: for they sowe not, neither do they reape, nor carye into the barnes: and your heauenly father fedeth the. Are ye not much better then they? * Whiche of you (by takyng carefull thought) can adde one cubite vnto his stature? And why care ye for rayment? Consider the lilies of the felde, howe they growe. They labour not, neither do they spinne. And yet I saye vnto you, that euen Salomon in al his royalte was not arayed like one of these. Wherefore if God so cloth the grasse of the felde (which though it standeth to daye, is to morowe cast into the furnasse) shall he not much more do the same for you, O ye of little faieth? Therefore take

Mom. vij. b

Luke. xi. a

Math. xviij. b
Marke. xi. b.

C
Esa. lvij. a
Math ix. b
Iere. xvij. b

Luke. xii. b
Eccle. xxij. b

Luke. xi. c

D
Luke. xvi. a

Luke. xij. c
Deut. vi. b,
1. Peter. v. c

Luke. xij. d

anthought, saynge: what shall we eate, or what shal we drincke, or wherwith shall we be clothed? After all these thinges do the gentiles seke. For your heuenly father knoweth that ye haue nede of all these thinges. But rather seke ye first the kingdome of God, & the righteousnes therof, & all these thinges shall be ministred vnto you. ✠ Care not then for the morow, for the morowe day shal care for it selfe: sufficient vnto the day is the trauail therof.

The.vii. Chapter.

Luke.vi.f. Mom.v.a *Luke.vi.f

*Iudge not, that ye be not iudged. For with what iudgement ye iudge, ye shall be iudged: and with what measure ye meate, with the same shal other men measure to you. *Why seest thou a mote in thy brothers eye, but considerest not the beame that is in thine owne eie? Or how sayest thou to thy brother: brother suffer me I wil plucke out a mote out of thine eye, & beholde, a beame is in thine owne eye? Thou ypocrite, first cast out the beame out of thyne owne eie, & then shalt thou se clearly to plucke out the mote out of thy brothers eye. Luke.vi.f.

Geue not ye that which is holy vnto dogges, neither cast ye your pearles before swyne, least they treade them vnder their fete, and the other turne againe & rent you.

Jere.xxix.c John.xvi.f Luke.xi.b

Aske, and it shalbe geuen you: *Seke and ye shall finde: Knocke, and it shalbe opened vnto you. For whosoeuer asketh, receiueth, and whosoeuer seketh, findeth: & to him that knocketh, it shalbe opened. Is there any man emong you, whiche (if his sonne aske bread) will offer him a stone? Or if he aske fishe, will he proffer him a serpent? If ye then (when ye are euil) can geue your children good giftes, how much more shall youre father whiche is in heauen, geue good thinges, if ye aske of him.

Eccle.xxxi.b Tobi.iiii.c Luke.vi.c Luke.xiii.e

Therfore, *whatsoeuer ye wolde that men should do to you: do ye euen so to them also. For this is the lawe and the Prophetes.

Enter in at the straight gate: for wide is the gate, and broade is the waye that leadeth to destruction: and many there be which go in therat. But straight is the gate, and narow is the way whiche leadeth vnto life, and few there be that finde it. ✠ *Beware of false prophetes, which come to you in sheepes clothing, but inwardly they are rauenyng wolues. Ye shal know them by their fruites. *Do men gather grapes of thorns, or figges of thistles? Euen so, euerye good tree bringeth forth good fruites. But a corrupte tree, bringeth forth euil fruites. *A good tree can not bring forth bad fruite: neither can a bad tree bring forth good fruites. *Euery tree that bringeth not forth good fruite, is hewen downe, and cast into the fire. Wherefore by their fruites ye shall know them. Not euerye one that saieth vnto me, *Lord, Lord, shal enter into the kingdome of heauen, but he that dothe the will of my father which is in heauen. He shall enter into the kyngdome of heauen. ✠ Many will saie to me in that day: Lord, Lord, haue we not prophecied through thy name? *And through thy name haue cast out Deuils? And done many myracles through thy name? And then will I knowledge vnto them: I neuer knewe you, *Depart fro me, ye that worke iniquitie.

Mat.vii.a Luke.vi.g Mat.vii.b Luke.xiii.b

For whosoeuer heareth of me these wordes, and dothe the same, I will liken him vnto a wise man *which builte his house vpon a rocke, and a mower of rayne descended, and the flodes came, and the windes blewe, & beate vpō that house, and it fell not, because it was grounded on the rocke. And euery one that heareth of me these wordes *and dothe them not, shall be likened vnto a folishe man, which builte his house vpon sande: and a mower *of rayne descended, and the flodes came, and the windes blewe, & beate vpō that house, and it fell, and great was the fal of it.

Iacob.i.b Ezec.xiii.b

And it came to passe, that whe Iesus had ended these sayinges, the people were astonied at his doctrine. *For he taught them as one hauyng power, and not as the Scribes & Pharisees them, and the Pharisees.

Mat.i.c Luke.iiii.c

The.viii. Chapter.

When he was come downe fro the mountayne, muche people followed him. And beholde, *there came a Leper, and worshipped him, saiyng: Maister, if thou wilte, thou canst make me cleane. And Iesus put forthe his hand, and touched him, saiyng: I will, be thou cleane, and immediatly his leprosy was cleansed. And Iesus saieth vnto him: see thou tel no man, *but go and shew thy selfe to the priestes, and offer thy gifte (that Moses commaunded to be offred) for a witnes vnto thē.

Luke.v.b Mat.i.b

✠ And when Iesus was entred into Capernaum, there came vnto him a Centurion, and besought him, saiyng: Maister, my seruaunt lieth at home sicke of the palsye, & is grieuously pained. And Iesus saieth: When I come vnto him, I will heale him. The Centurion answered and saied: Syr, I am not worthye that thou shouldest come vnder my roofe: but *speake the woorde onelye, and my seruaunt shall be healed. For I also my selfe am a man subiect to the authoritie of an other, and haue souldiours vnder me, & I saie vnto this man: go, and he goeth: & vnto another: come, and he cometh, & to my seruaunt do this, and he doeth it.

Luke.vii.c Mat.viii.c

When Iesus hearde these wordes, he marueiled: and saied to them that followed him: Verely I say vnto you: I haue not founde so great faieth in Israel. I saye vnto you: that *many shall come from the East and West, and shall reste with Abraham, and Isaac, and Iacob in the kingdome of Heauen: but the children of the kingdome

Luke.xiii.c Mat.viii.f

shall be cast out into vtter darkenesse: there shalbe wepyng and gnashyng of teeth. And Jesus saied vnto the Centurion: go thy waie and as thou beleuest, so be it vnto thee. And his seruaunte was healed in the selfe same houre. ¶ And when Jesus was come into Peters house, he sawe his wiues mother lyyng in bedde, and sicke of a feuer, And he touched her hande, and the feuer left her: & she arose, & ministred vnto them. When the euen was come, they brought vnto him many that were possessed with deuils. And he cast out the spirites with a worde, and healed all that were sicke, that it might be fulfilled, which was spoken by Esaie the Prophete, when he saieth: *He toke on him our infirmities, and bare our sicknes. When Jesus sawe muche people about him, he commaunded that they shoulde go vnto the other side of the water. And a certaine Scribe (when he was come) saied vnto him: *Maister, I will folow the, whither soeuer thou goest. And Jesus saieth vnto him: the foxes haue holes, and the birdes of the ayre haue nestes: but the sonne of man hath not where to rest his head. And another of the number of his disciples saied vnto him: *Maister, suffer me first to go and burye my father. But Jesus saied vnto him: Folow me, and let the deade bury their dead. ¶ And when he entred into a shippe, his disciples folowed him. And beholde, *there arose a great tempest in the Sea, insomuche that the shippe was couered with *waues, but he was a sleape. And his disciples came to him, and awoke him, saiyng: Maister, saue vs, we perishe. And he saieth vnto them: why are ye fearefull, O ye of little faieth? Then he arose* and rebuked the windes and the sea and there folowed a great calme. But the men marueiled, saiyng: What maner of manne is this, that both windes and sea obey hym? ¶ *And when he was come to the other side, into the countrey of the Gergesites, there met him two possessed of deuils, which came oute of the graues, and were oute of measure fierce, so that no man might go by that way. And beholde, they cried out, saiyng: *O Jesu, thou sonne of God, what haue we to doe with thee? Art thou come hither to torment vs before our time? And there was a good way from them* a hearde of many Swine, feedyng. So the deuils besought him, saiyng: If thou cast vs out, suffer vs to go our way into the heard of swyne. And he saied vnto them: go your waies. Then went they out, & departed into the heard of Swyne. And beholde, the whole heard of swyne was caried headlong into the sea, and perished in the waters. Then they that kept them fledde, & went their waies into the citie, & tolde euery thing and what had fortuned vnto the possessed of the deuils. And beholde, the whole citie came out to mete Jesus, and when they sawe him, *they besought him that he woulde departe out of their coastes.

Act. xvi. g

¶ The ix. Chapter.

He entred also into a shippe, and passed ouer, and came into his owne citye. & beholde, *they brought to him a man sicke of the palsye, lyyng in a bedde. And when Jesus sawe the faieth of the, he saied vnto the sicke of the palsie: Sonne, be of good cheare, thy sinnes be forgeuen the. And beholde: certaine of the Scribes saied within them selues: this man blasphemeth. And when Jesus sawe their thoughtes, he saied: Wherefore thinke ye euil in your hertes? Whether is easier to saye, thy sinnes be forgeuen the, or to saye, arise and walke? But that ye maie know, that the sonne of man hath power to forgeue sinnes in earth. Then saith he vnto the sicke of the palsye: *arise, take vp thy bedde, and go vnto thine house. And he arose, and departed to his house. But the people that sawe it, marueyled, and glorified God, which he hadde geuen such power vnto men. ¶ And as Jesus passed forth from thence, he sawe a man (named Mathew) sittyng at the receipt of custome, and he saith vnto him: folow me. And he arose, & folowed him. And it came to passe as Jesus sate at meate in his house: behold, many publicans also and sinners that came, sate downe with Jesus and his disciples. And when the Phariseis sawe it, they saied vnto his disciples: why eateth your maister with publicans and sinners? But when Jesus heard that, he saied vnto them: They that be stronge nede not the Phisicion, but they that are sicke. Go ye rather and learne what that meaneth. *I will haue mercy and not sacrifice. For I am not come to call the righteous, but sinners to repentaunce. ¶ Then came the disciples of John vnto him, saiyng: Why dooe we and the Phariseis fast oft, but thy disciples fast not? And Jesus saied vnto the: can the bridegromes chil dren mourne as longe as the bridegrome is with them? But the dayes will come, when the bridegrome shalbe taken from them, and then shall they fast. No man putteth a pece of newe cloth in an olde garment. For then taketh he the pece from the garment, and the rente is made worse. Neither do men put newe wyne into olde bottels: els the bottels breake, & the wine runeth out, and the bottels perish. But they put newe wine into new bottels, & both are saued together. ¶ While he thus spake vnto them, *behold, there came a certain ruler, & worshipped him, saiyng: my daughter is euen now diseased, but come and laye thy hand vpon her, and she shall liue. And Jesus arose, & folowed him, and (so did) his disciples. And beholde, a womanne which was diseased with an issue of bloude

Act. xvi. g

Mar. i. a
Luke. v. d

Acte. iii. b.
and. ix. c.
Marke. ii. b
Luke. v. c.
John. v. b.

Deut. xxiii. d.
Mat. ix, a.

Mar. ii. c.
Luke. v. c.

Mar. v. c.
Luke. viii. c
Leuit. xv. c.

twelue yeares, came behynde him, & touched the hemme of his vesture. For he said with in her self: Yf I may touch but ens his vesture only, I shalbe safe. But Jesus tourned him, & whan he sawe her, he said: Doughter be of good cõfort, thi faith hath made the safe. And the woman was made whole, euen that same time. ¶ * And whē Jesus came in to the rulers house, & sawe the minstrels, & the people making a noise, he said vnto thē: get you hēce, for the maide is not dead* but sleepeth. And they laughed him to scorne.

Marke.v.d. Luke. viii. g.

John.xi. b

But whā the people were put forth, he went in, & toke her by the hād, & said: Mētel, arise, & the mētel arose. And this noyse went abroad into al that lād. And whā Jesus departed thence two blynde men folowed him cryenge, & sayinge: O thou sonne of Dauid haue mercy on vs. And when he was come into the house, the blinde came to him. And Jesus saieth vnto them: Beleue ye, that I am able to do this? They said vnto him: Lord, we beleue. Then touched he their eyes, sayinge: * According to your faithe be it vnto you. And their eyes were opened. And Jesus charged them saying: See that no mā knowe of it. But they, whan they were departed, spread abroad his name in al that lande.

D

Math. viii. b.

Marke. vii. d Luke. xi. b.

As they went out, behold, * they brought to him a dōme mā possessed of a deuil. And whā the deuil was cast out, the dōme spake. And the people mercuryed, sayinge: It was never so sene in Israel. But the Pharises said: * he casteth out deuils, throw the prince of deuils. And Jesus went about all cities and townes, teaching in their synagoges, and preaching the glad tidinges of the kingdō, & healing euery sycknes & euery diseace amōg the people. But when he saw the people: * he was moued with cōpassiō on thē, because they were destitute, & scattered abroad, euen as shepe hauing no shepherde.

Math. xii. b. Marke. iii. b Luke. xi. b * Marke. vi. d

Marke. vi. d

Then saieth he vnto his disciples: The harueste truly is plenteous, but the labourers are fewe. Praye ye therfore the Lord of the haruest, that he wil sende labourers into his harueste.

Luke, x. a

¶ The. x. Chapter.

Marke, vi. b Luke. vi. d

And whā he* xii. disciples were called vnto him, he gaue them power againste vncleane spirites, to cast them out, and to heale al maner of sicknes, & al maner of diseace. The names of the. xii. Apostles are these. The first, Simō which is called Peter: and Andrewe his brother: James the sonne of zebede, & John his brother: Philip & Bartholomew: Thomas & Mathew, which had ben a Publican: James the son of Alphe, & Lebbeus (whose surname was Taddeus) Simon of Canaā, and Judas Iscariotch, whiche also betrayed hym. * These sent he forth, these twelue in numbre, whom he cōmanded, sayenge: Go not into the way of the Gentyls, & into the citie of the Samaritās entre ye not. But go rather to the lost shepe of the house of Israel. Go & preache sayeng: The kingdō of heauen is at hande. Heale the sicke, clense the lepzous, raise the dead, cast out deuils. * Freely ye haue receaued: geue freely. Gette ye not gold nor syluer nor braase in your purses, nor yet scrip towardes your iorney: neither two cotes, neither shoes, nor yet a rod. * For the worke mā is worthy of his meat. But in whatsoeuer citie or towne ye shal come, enquire who is worthy in it, & ther abide til ye go thence. * And when ye come into a house, salute the same. And yf the house be worthy, let youre peace come vpō it, but yf it be not worthie, let your peace retourne to you againe. And whosoeuer shall not receaue you, nor wyll heare your preachinge: when ye depart out of that house or that citie * shake of the dust of your fete. Verely I say vnto you: It shalbe easyer for the lāde of Sodoma & Gomorra in the day of iudgement, then for that sytye. * Behold, I sende you forth, as shepe amōg wolues. Be ye therfore wyse as serpentes, & innocent as doues. * But beware of men, for they shal delyuer you vp to the coūsels, and shal scourge you in their synagoges. And ye shalbe brought to the heade rulers, & kynges, for my sake, in witnes to them & to the gentils. But * when they deliuer you vp, take ye no thought, how or what ye shall speake: * for it shal be geuen you, euen in that same houre what ye shal speake. For it is not ye that speake, but the spirite of youre father which speaketh in you. * The brother shal deliuer vp the brother to death, & the father the sonne. And the children shal ryse against their fathers & mothers, & shal put them to death: & ye shalbe hated of all men for my names sake. * But he that endureth to the ende, shalbe saued. But * when they persecute you in this citie, flye ye into another. For verely I saye vnto you: ye shal not go throwe al the cities of Israel til the sonne of mā be come. * The disciple is not aboue the master: nor the seruaunt aboue his Lorde. It is ynough for the disciple, that he be as his master is, & that the seruaunt be as his Lord is. If they haue called the Lord of the house, Belzebub: how much more shall they cal them of his householde? For feare them not therefore. * For there is nothing clos, that shal not be opened: and nothing hid, that shall not be knowen. What I tell you in darknes, that speake ye in lyght. And what ye heare in the eare, that preache ye on the house toppes. * And feare ye not them which kyl the body, but are not able to kyl the soule. But rather feare him, whiche is able to destroy both soule and body into hel. Are not two lytle sparowes solde for a

Marke. vi. d Luke. ix. a and. x. a

Acte. viii. * Marke. vi. Luk. ix. b

i. Timo. v. c

Luke. ix. a and. x. a

Marke. vi. Acte. xiii. g

Luke. x. a.

Marke. xiii Luke. xii. John xvi.

C

Mark. xiii Luke. xii. a * Exod. iii.

Mich. vii. d

Mat. xxiiij Math. ii. Act. viii. a and. xiii. a Luke. vi. f

Marke. iiii. Luke. viii. and. xii. a

Luke. xii. a

touching. And one of thē shal not light on the
ground without your father. Yea, euen al the
heeres of your head are nombred. Feare ye
not therfore: ye are of more value then many
sparowes. * Euery one therfore, that shall
knowlege me before me, him wil I knowlege
also before my father which is in heauen. But
whosoeuer shal denye me before me, him will I
also denye before my father, which is in heuē.
Thinke not * that I am come to sende peace in
to the erth. I com not to sende peace, but a sweord.
For I am cōe to set a mā at variāce * against
his father, & the doughter against her mother,
& the doughter in lawe against her mother in
law. And a mānes foes shalbe thei that are of
his owne houshold. * He that loueth father, or
mother more then me, is not worthy of me. And
he that loueth son or doughter more then me,
is not worthye of me. And he that taketh not
his crosse & followeth me, is not worthi of me.
* He that findeth his life, shal lose it: & he
that loseth his life for my sake, shal fynde it.
* He that receiueth you, receiueth me: & he that
receiueth me, receiueth him that sent me. * He
that * receiueth a Prophet in the name of a
Prophet, shal receaue a Prophetes reward.
And he that receiueth a righteous man, in the
name of a righteo⁹ man, shal receiue a righte-
ous mans reward: * And whosoeuer shal giue
vnto one of these litle ones to drinke, a cup of
cold water only (in the name of a disciple) ve-
rely I saye vnto you, he shall not loose his re-
warde.

The xi. Chap.

And it came to passe, that when Jesus had
made an ende of cōmanding his twelue dis-
ciples, he departed thēce, to teach & to preach
in their cities. * When Jhō being in prison
hearde the workes of Christ, he sent two of
his disciples, and said vnto him: Art thou he
that shal come: or do we loke for another? Je-
sus answered & said vnto them: Go, and shewe
Jhō again, what ye haue heard & sene. * The
blind receiue their syght: the lame walke, the
lepers are clensed: & the deaf heare, the deade
are raised vp, & the poore * receiue the glad ti-
dinges of the Gospel. And happy is he, that
is not offended by me. * And as they departed,
Jesus began to say vnto the people concer-
ning Jhō. What went ye out into the wilder-
nes to see? A reed that is shake with the wind?
But what went ye out for to se, a man clothed
in soft raiment? Behold: they that weare softe
clothing, are in kinges houses. But what
went ye out for to see? a Prophet: Verely I say
vnto you: & more then a prophet. For this is
he of whō it is written: * Behold, I sende my
messenger before thy face, which shal prepare
thy way before the. * Verely I say vnto you:
amōg them that are borne of wemen, arose not
a greater then Jhō the Baptist. Notwithstā-
ding he that is lesser in the kingdō of heuen is
greater then he. * For the daies of John Bap-
tist, vntil this day, the kingdō of heuen suffe-
reth violence, & the violent plucke it vnto them.
* For all the prophetes & the law it tolde pro-
pheci vnto Jhō. And * if ye will receiue it, this
is Helias, which he was for to come. * He that
hath eares to heare, let him heare. * But wher
vnto shal I liken this generaciō? It is like vn
to childrē, which sit in the market places, &
cal vnto their felowes, & say: we haue piped vn
to you, & ye haue not daūced: We haue mourned
vnto you, & ye haue not folowed. For Johan
cam neither eating nor drinking, & thei say, he
hath the deuil. The son of man cam eatinge &
drinking, & thei say: behold a glutto, & an vn
mesurable drincker of wyne: & a frende vnto
publicans & sinners. And wisedō is iustified
of her children. * Then began he to vpbraid
the cities wherin moost of his miracles were
done in: because they repented not of their sin
nes. * Wo vnto the Chorazin: Wo vnto the
Bethsaida: for if the miracles which were we-
rked in you had ben done in the cities of Tyre
& Sidō, thei had repented of their sinnes long
agone, in sackecloth & ashes. Neuertheles I
say vnto you: it shalbe easier for Tire & Sidō
at the day of iugement, then for you. And thou
Capernaū, which art lift vp vnto heauē, shalt
be brought down to hel. For yf the miracles
which haue bene done in the, had bene shewed
in sodō: thei had remained vntil this day. Ne-
uertheles, I say vnto you: that it shalbe ea-
sier for the land of sodō in the day of iugemēt,
then for the. * At that time Jesus answered
& said: I thanke the O father, Lord of heuen
& erth, because thou hast hid these thinges frō
the wise & prudent, & hast shewed them vnto
babes: Verely father, euen so was it thy good
pleasure. * All thinges are geuen ouer vnto me
of my father. And no man knoweth the sonne
but the father: neither knoweth any man the fa
ther, saue the son, & he to whō soeuer the sonne
wil open him. Come vnto me al ye that labour
& are laden, & I wil ease you. * Take my yocke
vpō you, & learne of me, for I am meke & lowly
in hert: & ye shal fynde rest vnto your soules.
For my yocke is easy, * & my burden is light.

The xii. Chapter.

At that time Jesus went on the Sabboth
daies * thorow the corne, & his disciples
were an hūgred, & began to * plucke the eares
of corne, & to eat. But when the Pharises saw
it, thei said vnto him: Behold, thi disciples do
that which is not lawful for them to do vpō
the Sabboth day. But he said vnto them. Have
ye not read what Dauid did, when he was an
hūgred, & they that were with him? How he en-
tred into the house of God, & did eat the shew
breads which were not lawful for him to eate,
nether for them which were with him, but only
for the priestes? Or haue ye not read in the
law, how that on the Sabboth daies the pri-
stes in the temple breake the Sabboth, & are
blameles? But I say vnto you, that in this
place is one greater then the temple. Wher-

Luke. xvi. b
Luke i. b
Mala iii. b
John, i. c
Luke. vii. c
C
Luke. x. c
D
Mat. xi. b
Luke. x. b
John. iii. b
* John. vii. d
and. viii. e
Eccles. vi. b
i. John. v. a
A
Marke. ii. b
Deu. xxiii. d
i. Reg. xxi. a

Marke. xi. b
Otee. vi. b

Mar. iii. a
Luke. vi. b

Luke. xii. a

Deu. xxv. a

Marke. iii. a
John. v. g
and, vi. c

Esai. xlii. a

Luke. xi. b

Mat. xii. d
Mar. iii. e
Luk. xi. f.

Luke. xi. c

Marke. iii. b
Luke. xi. b
1. Reg. ii. c

foyse, yet ye will not what this meneth * I require mercy & not sacrifice: ye wold not have condemned innocentes. For the sonne of man also is Lord even of the Sabboth day. And he departed thence, & went into their synagoge. And behold, ther was a man which had his honde dried up. And they asked him, saying: * Is it lawful to heale upō the Sabboth daies? that they might accuse him. And he said unto them: which of you will it be, that have * a shepe, & it fal into a pit on the Sabboth day, will he not take it, & lift it out? How much more then is a man better then a shepe? Wherefore it is lefal to do a good dede on the Sabboth daies. Then saith he to the man, Stretch forth thy hād. And he stretched it forth. And it was restored unto helth, like as the other. * Then the Pharises went out, & held a counsel against him, how they might destroy him. But when Jesus knew it, he departed thence, & much people followed him, & he healed them al, & charged them that they should not make him knowen: that it might be fulfilled which he was spoken by Esai the prophet, which saith: * Behold, my child, whō I have chosen, my beloved, in whō my soule delyteth. I wil put my spirit upō him, and he shal shew iugemēt to the gētils. He shal not striue nor crie, neither shal any man heare his voyce in the stretes: a bruised rede shal he not breake, & smoking flaxe shal he not quench, til he lede forth iudgement unto victorie, & in his name shal the gentils trust. * Then was brought to him a blinde & dome man, that was vexed with a deuil, & he healed him, insomuch, that the blinde & dome, both spake & sawe. And al the people were amased, & said: Is not this the son of David? But when the Pharises heard it, they said: This felow driueth the deuils no nother wise out, but by the help of Belzebub the chefe of the deuils. But when Jesus knew their thoughtes, he said unto them: Every kingdō deuided against it self, shalbe brought to nought. And every citie or house deuided against it self, shal not stande. And if Satan cast out Satan, then is he deuided against him self. How shal then his kingdō endure? Also if I by the help of Belzebub cast out deuils, by whose helpe do your children cast them out? Therefore they shalbe your iudges. But if I cast out the deuils by the spirit of God, then is the kingdō of God come unto you. Or else * how can one enter into a strōg mannes house, & spoile his Jewels, except he first bind the strōg mā, & then spoile his house? * He that is not with me, is against me. And he that gathereth not with me, scattereth abrode. Wherefore, I say unto you, al manner of syn & blasphemy shalbe forgeuen unto men * but the blasphemy against the spirit, shal not be forgeuen unto men. * And whosoeuer speaketh a word against the sonne of man, it shalbe forgeuen him. But whosoeuer speketh against the holi goost, it shal not be forgeuen him, neither in this world, neither in the worlde to come. * Either make the tree good, & his frute good: or else make the tree euil, & his frute euil. * For the tree is knowen by his frute. O generacion of vipers, how can ye speake good thinges, when ye your selues are euil? * For out of the abondaūce of the heart, the mouth speaketh. A good man out of the good treasure of the hert, bringeth forth good thinges. And an euyl man, out of the euil treasure, bringeth forth euil thinges. But I saye unto you, of euery idel worde that men shal speken, they shal geue accōpte for it in the day of iudgement. * For out of thy wordes thou shalt be iustified: & out of thy wordes thou shalt be cōdemned. * Then certaine of the Scribes, & of the Pharises asked him, saying: * Master, we wil se a signe of the. But he answered & said to them. * The euel & adulterous generacion * seketh a signe, & ther shal no signe be geuen to them, but the signe of the prophet Jonas. * For as Jonas was three daies, and three nightes in the whales belly, so shal the son of mā be three daies, & three nightes in the hert of the erth. The men of Ninive shal rise in the iudgement with this nacion, & condemne it, because * they amended at the preaching of Jonas. Behold here is one greater then Jonas. * The quene of the South shal rise in the iudgement with this generacion, & shal condemne it: for she came frō the vtmost partes of the world to heare the wisdō of Salomō. And behold in this place is one greater then Salomō. * When the vnclene spirit is gone out of a mā, he walketh through out drie places, seking rest, & findeth none. Then he saieth: I wil returne into my house, frō whēce I cam out. And when he is come, he findeth it empty & swept, & garnished. Then goeth he, & taketh unto him seuen other spirites worse then him selfe, & so entreth he in, & dwelleth there. And * the ende of that man is worse then the beginning. Euē so shal it be also unto this frowarde generacion. Whyle he yet talked to the people: * behold, his mother, & his brethrē stode without desiring to speake with him. Then one said unto him: behold, * thy mother, & thy brethren stande without, desiring to speake with thee. But he answered, & said unto him that had told him: Who is my mother? or who are my brethren? And he stretched forth his hande toward his disciples, and said: * Behold, my mother and my brethrē. For whosoeuer doth the wil of my father which is in heauen, the same is my brother, syster, and mother.

Mat. xii. c
Luke. vi. c

Psal. xi. b
Luke. vi. g

Mat. xii. d
Luke. xvi. b
Marke. iii. b

Luke. xi. b

Mat. xvi. a
& Marke viii.
Luke xi b
John vi b
*John. v. a

Jonas. iii. c

Luke. xi. b
1. Reg. x. g
& Para ix.

Luke. xi. b

1. Pet. v. b
Heb. xi. a

Marke. iii. b
Luke. viii. c

Mat. xii. b

John xv. b

The xiii. Chapter.

THe same day went Jesus out of the house, * and sat by the sea side, and much people were gathered together unto him, so greatly that he went, and sat in a shippe, and all the people stode on the shore. And he spake many thinges to them by similitudes, saying: Behold,

A Marke. iv. a

holde, the fowes went forth to sowe. And whē he sowed, some seedes fell by the wayes syde, & the fowles came & deuoured them vp. Some fell vpō stony places, where they had not much earth, & anone they sprōge vp, because they had not depnesse of earth: & when the sunne was vp, they caught heat, & because they had no rote, they wydred awaye. Again, some fell amōg thornes, & the thornes sprunge vp & choaked them. But some fell in to good grou̇d, & brought forth fruite: some an hundred folde, some sixtie folde, some thirtie folde. Whosoeuer hath eares to heare, let him heare. And the disciples came, & said vnto him: Why speakest thou to them in parables? He answered & said vnto them: * it is geuen vnto you to know the secretes of the kingdō of heauen, but vnto them it is not geuen. * For whosoeuer hath, to him shal be geuen, & he shal haue abondaunce. But whosoeuer hath not, frō him shalbe taken awaye euen that also whiche he hath. Therefore speake I to them by similitudes: for they seinge, se not: & hearing, they heare not, neither do they vnderstande. And in them is fulfylled the Prophecie of Esaias, whiche saieth: * with the eares ye shal heare, & shal not vnderstande: & seynge, ye shal se, & shall not perceaue: For these peoples heartes is waxed grosse, & their eares are dul of hearinge, & their eyes haue they closed, lest at any tyme they should se with their eyes, & heare with their eares, & should vnderstande with their hert & be cōuerted, that I also might heale them. * But blessed are your eyes, for they se: & your eares, for they heare. Verely I say vnto you, * that many Prophetes & righteous men haue desired to se those thynges, which ye se, & haue not seen them: & to heare those thinges which ye heare, & haue not heard them. * Heare ye therfore the similitude of the sower. Whō one heareth the word of the kingdō, & vnderstādeth it not, then cōmeth the euil man, & taketh away that which was sowen in his hert: this is he, which was sowen by the way syde. But he that receaued the sede which was cast into stony places, the same is he that heareth the word, & anone with ioye receaueth it, yet hath he no roote in him self, but dureth for a season: for whā tribulacio or persecutiō happeneth because of the word, by & by he falleth. He also that receaueth sede into the thornes, is he that heareth the word: & the care of this world, & the deceiptfulnes of riches choke vp the worde, and so is he made vnfruteful. But he that receaueth sede into the good grou̇d is he that heareth the word, & vnderstādeth it: which also beareth frute: & bringeth forth, some an. C. folde, some lxxtie folde, some thirtye folde. Another similitude put he forth vnto them, saying: * The kingdom of heauen is likened vnto a mā, whiche sowed good seed in his felde. But while men slept, his enemy came, & sowed tares amonge the wheate, & went his way. But when the blade was sprongē vp & had brought forth fruite, there appeared the tares also. So the seruauntes of the housholder came, & said vnto him: Sir, diddest not thou sowe good seed in thy felde? frō whence then hath it tares? He said vnto them, the enui⁹ man hath done this. The seruauntes said vnto him: Wilt thou then that we go, & wede them vp? But he said, nay: lest while ye gather vp the tares, ye plucke vp also the wheate with them. Let both grow together vntil the haruest, & in time of haruest, I wil saye to the reapers, gather ye first the tares, & binde them together in sheaues to be brent: but gather the wheate into my barne. * Another parable put he forth vnto them, saying: * The kingdome of heuen is like to a graine of mustard seed, which a man take & sowed in his field, which is the leest of all the seedes. But whē it is growen, it is the greatest amonge herbes, & is a tree: so that the birdes of the aier come, & make their nestes in the braunches therof. Another similitude spake he vnto them: * The kingdō of heauen is like vnto leuen, which a woman taketh and hideth in three peckes of meale, til al be leuened. * All these thinges spake Iesus vnto the people by similitudes, & without a parable spake he nothing vnto them: that it might be fulfilled, which was spoken by the Prophet, that saieth: * I will open my mouth in parables: I wil speake forth thinges which haue bene kept secrete frō the beginning of the worlde. When the people were sent away, then came Iesus into the house, & * his disciples came vnto him saying: declare vnto vs the parable of the tares of the field. He answered, & said vnto them. He that soweth the good seed is the sonne of mā. The felde is the worlde. And the children of the kingdō, they are the good seed: the tares are the children of the wicked, the enemy that soweth them, is the deuil. The haruest is the ende of the worlde: the reapers be the ángels. Euen as the tares therfore are gathered & brent in the fire: so shal it be in the ende of this world. * The sonne of mā shal sēd forth his angels, and they shal gather out of his kingdō al thinges that offende, & them which do iniquitie: & shal cast them into a fournace of fire. There shalbe wailing & gnasshing of teeth. * Then shal the righteo⁹ shyne as the sūne in the kingdō of their father. Whosoeuer hath eares to heare, let him heare. * Again, the kingdō of heuen is like vnto a treasure hid in the feild, the which a mā hath found & hid: & for ioy therof, goeth & selleth all that he hath, & byeth the felde.

Again

Parke. iiii. a
Luke. vi. b
Math. xxv. c
Parke. iiii. c
Luke viii. b
and. fix. d
Esay. vi. c
Parke. iiii. b
Luke viii. b
John. xii. b
Act. xxviii. c
Roma. xi. b
Luke. x. d
1. Peter. i. d
Parke. iiii. b
Luke. viii. b
Parke. iiii. c
Math. xiii. d
Luk. xiii. d
Parke. iiii. c
Psa. lxxviii. a
Parke. iiii. c
Apoc. xiii. d
Dauid. xii. a
Sapi. iii. b
1. Corin. xv. c
Again

Agayne, the kyngdō of heauē is lyke vnto a marchaunte man sekynge goodly pearles, which (whē he fouȝde one precious pearle) went and solde al that he had, and bought it.

Agayne, the kyngedō of heauē is lyke vnto a net that was caste into the see & gathered of al kyndes of sydes, which whē it was ful, mē drewe to lād, & sat downe & gathered the good into vessels, but caste the bad awaye. So shal it be at the ende of the worlde. The angels shall come & seuer the bad from amonge the good, & shal cast thē into a furnace of fyre: there shalbe wailing & gnashing of teeth. Iesus saieth vnto them: Haue ye vnderstād al these thinges? They saye vnto him: Yee Lorde. Thē said he vnto them. Therefore euery Scribe whiche is taught vnto the kingdō of heauē, is like vnto a mā that is an housholder, which bringeth forth out of his treasure, thinges newe & olde. And it came to passe that whē Iesus had fynished these symilitudes, he departed thence: And whē he came into his owne coūtrey, he taught thē in their Synagoges, in so much that they were astonyed & said: Whence cometh this wysedō & powers vnto him? is not this the carpēters sonne? Is not his mother called Mary? And his brethre, James & Joses, & Simō & Judas? And are not al his sisters with vs? Whēce hath he then al these thinges. And they were offended at him. Iesus said vnto thē: A prophet is not without honour, saue in his owne countrey, & in his owne house. And he did not many miracles there, because of their vnbelefe.

The. xiiii. Chapter.

At that tyme Herode the Tetrarcha herde of the fame of Iesu, & said vnto his seruātes: this is Johan the Baptist. He is risen frō the dead, & therfore are miracles wrought by him. For Herode had taken John & bōd him, & put him in prisō because of Herodias, his brother Philippes wyfe. For John said vnto him: It is not lawful for the to haue her. And whē he would haue put him to death, he feared the people, because they coūted him as a Prophet. But when Herodes birth daye was kepte, the doughter of Herodias daūsed before thē, and pleased Herode. Wherefore he promysed with an othe, that he would geue her whatsoeuer she wold aske. And she being instruct of her mother before said: Geue me here Jhō Baptistes heade in a platter. And the kynge was sory. Neuertheles, for the others sake, & them which sat also at the table, he cōmanded it to be geuen her: And sent to, & smote of, & beheded John in the prisō, & his head was brought in a platter, and geuen to the dāsel, and she brought it to her mother. And his disciples came and toke vp his body, & buried it: went, and tolde Jesus. When Jesus heard of it, he departed thence in a ship vnto a desert place, out of the waye. And when the people had heard thereof, they folowed him on fote & left the cities. And Jesus wēt forth, and saw much people, and was moued with mercy towarde them, & he healed of thē those that were sicke. And whē the euē drew on, his disciples came to him, saying: This is a desert place, and the houre is now past, let the people depart, that they may go into the townes, & bie them vitayles. But Jesus said vnto thē: They haue no nede to go awaye. Geue ye them to eate. They said vnto him we haue here but. v. loues & two fyshes. He said: Bring them hither to me. And he commaunded the people to syt downe on the grasse, & he toke the. v. loues and the. ii. fyshes, & lyft vp his eyes towarde heauē, & blessed. And whan he had broken thē, he gaue the loaues to his disciples, & his disciples gaue them to the people. And they dyd all eate, & were suffised. And they gathered vp (of the fragmentes that remayned,) xii. baskettes ful. And they that dyd eat, were about. v. M. men, besyde wemen and children. And streight waye Jesus made his disciples to get vp into a ship, and to go before him vnto the other side while he sent the people away. And when the people were sent awaye, he wēt vp into a moūtayne to pray alone. And whē night was come, he was there him selfe alone. But the ship was now in the myddes of the see, and was tost with waues, for it was a cōtrary winde. And in the fourth watch of the night, Jesus went vnto them walkynge on the see. And whē the disciples sawe hym walkynge on the see, they were troubled, saynge: It is some spirit, & they cried out for feare. But streight waye, Jesus spake vnto them, saynge: Be of good cheare, it is I: Be not afrayed. Peter answered him, and said: Lorde, yf it be thou, bid me come vnto the on the water. And he said: Come. And whē Peter was come downe out of the ship, he walked on the water, to go to Jesus. But whē he sawe a mighty winde, he was afraied. And whē he began to sincke, he cried, saynge: Lord saue me. And immediatly Jesus stretched forth his hande, & caught him, & sayde vnto hym. O thou of lytle faith, wherfore diddest thou doubte? And whan they were come into the ship, the winde ceased. Then they that were in the ship came and worshipped him, saynge: Of a trueth thou arte the sonne of God. And whē thei were gone ouer, they came into the lād of Genezareth. And whē the mē of the place had knowledge of him, thei sēt out messāgers into al the coūtrey roūd about the coast, and brought vnto him al that were sicke, & besought him, that thei might touche the hēme of his vesture only. And as many as touched it, were made safe.

The

¶ The.xv. Chapter.

Then * came to Jesus Scribes and Pharyses (which were come from Jerusalem) sayinge: why do thy disciples trāgresse the tradicion of the elders? for they washe not their hādes whē they eate bread.

Mar.vii.a

But he answered and sayd vnto them: why do ye also transgresse the commaundemente of God, because of youre owne tradicion? For God commaundeth, sayinge: * Honoure father and mother: And he that curseth father or mother, let him dye the deathe.

Exod.xx.b Deu.v.b Mar.vii.b

But ye saye: euery one shall saye to his father and mother: * what gyfte soeuer thou haue come of me the same is turned vnto thy profyte: and so shal he not honoure his father or his mother. And thus haue ye made the commaundement of God of none effecte, because of youre owne tradicion. Ypocrytes, full well dyd Esay prophecy of you, sayinge: * This people draweth nye vnto me with their mouthe, and honoureth me with their lyppes, howbeit, their hertes are far from me: but in vayne do they serue me, teachynge the doctrines and precepte of men.

Esay.xxix.d Jere.xxxii.g Mark.vii.b

And he called the people to hym, & sayde vnto them, heare and vnderstāde. That which goeth into the mouthe, defyleth not the man: but that whyche commeth out of the mouth, defyleth the man.

Then came his disciples, and sayd vnto him: Knowest thou not, that the Pharyseis were offended at this sayinge? But he answered and sayde: Euery plante whiche my heauenly father hathe not planted, shalbe plucked vp by the rootes. Let them alone, they be the blynde leaders of the blynde. Yet the blynde leade the blynde, & both shall fal into the dyche. Then answered Peter & sayd vnto him: Declare vnto vs this parable. Jesus sayd: Are ye also yet without vnderstandynge? Do not ye yet vnderstande, that whatsoeuer entreth in at the mouthe, goeth into the bely, and is caste oute into the draught? But those thynges whiche proceede oute of the mouthe, come forth from the herte, and they defyle the man. For oute of the hert proceede euel thoughtes, murders, breakynge of wedlocke, whoredoms, theftes, false witnesse, blasphemies. These are the thinges which defile a mā. But to take meat with vnwashē handes, defyleth not a man.

¶ * And Jesus went thence, and departed into the coastes of Tyre and Sidon, and beholde a woman of Canaan (whiche came oute of the same coastes) cryed vnto hym, sayinge: Haue mercy on me O Lorde, thou sonne of Dauid: my doughter is pyteously vexed with a deuel. But he answered her nothynge at al, and his disciples came and besought hym, sayinge: Sende her away, for she cryeth after vs. But he answered, and sayde: I am not sent * but vnto the lofte shepe of the house of Israel. Then came she, and worshypped hym, sayinge: Lorde, helpe me. He answered and said: It is not mete, to take the childrens breade, and to cast it to dogges. She answered and said: Truth Lord, for the dogges eate of the crummes, which fal from their masters table. Then Jesus answered and said vnto her: O womā, great is thy fayth, be it vnto the, euen as thou wylt. And her doughter was made whole euen at that same tyme.

Luke.xix.b

¶ And Jesus went away from thence, and came nye vnto the see of Galile, and went vp into a mountayne, and sat downe there. And much people came vnto hym, bryngynge with thē those that were lame, blynde, deafe, maymed, and other many: and caste them downe at Jesus fete. * And he healed them: in so much, that the people wondered, whā they sawe the domme speake, the maymed to be whole, the lame to walke, & the blynde to se. And they glorifyed the God of Israel.

D

Esa.. xxxv.d

* Then Jesus called his disciples vnto hym, and said: I haue compassion on the people, because they contynue with me now thre dayes, & haue nothing to eate: & I wyl not let them departe fastynge, lest they mysfarry by the waye. And his disciples sayde vnto hym: Whence shuld we get so muche breade in the wyldernesse as to suffice so great a multytude? And Jesus sayeth vnto them: how many loaues haue ye? And they saye: * Seuē, and a fewe lytle fyshes. And he commaunded the people to syt downe on the grounde: and toke the seuen loaues, and the fyshes: and after that he had geuen thankes he brake them, and gaue to his disciples, and the disciples gaue them to the people. And they dyd all eate, and were fulfyled. And they toke vp (of the broken meate that was left) seuen basketes full. And yet they that dyd eate were .iiii. M. men besyde wemen and chyldren. And he sent away the people, and toke shyppe, and came into the partes of Magdala.

Mar.viii.a

Matth.xvi.b

¶ The.xvi. Chap.

The * Pharyses also with the Saduces, came and tempted hym, and desyred him, that he would shewe them a sygne from heauen. He answered and sayde vnto them: whā it begynneth to drawe towarde * euen, ye say: It wyl be fayre wether, for the skye is read? And in the morynge: It wyll be foule wether to daye, for the skye is glowmynge read. O ye ypocrites, ye can discerne the outwarde appearaunce of the skye: but can ye not discerne the sygnes of the tymes? * The frowarde and aduouterous nacion requyreth * a sygne, and there shall no sygne be geuen vnto it, but the sygne of the * Prophet Jonas. And he lefte them, and departed. And when his disciples

1.

Mar.viii.b Jhon.vi.b Luke.xi.b

* Luke.xii.g

Mar.xii.c Mar.viii.b Luke.xi.b Jhon.vi.b.

* Jona.ii.a

were

were come to the other syde of the water, they had forgotten to take bread with them. Luke.xii.a

Then Jesus sayde vnto them * Take heede and beware of the leuen of the Pharyseis and of the Saduces. And they thoughte in them selues, saying: we haue taken no bread with vs. Which whan Jesus vnderstode he said vnto them: O ye of lyte faith, why take ye thought within your selues, because ye haue brought no bread? Do ye not yet perceaue, neither remembre those .v. loaues, when there were.* v. M. men, and how many basketes toke ye vp? Mark.viii.c Matth.xv.d

Neither the .vii. loaues when there were .iiii. M. men, and how many basketes toke ye vp? How happeneth it that ye do not vnderstande, that I spake it not vnto you concernynge bread, that ye would beware of the leuen of the Pharises and of the Saduces? Then vnderstod they, how that he bad not them beware of the leuen of bread: but of the doctryne of the Pharises, and of the Saduces. ¶ When Jesus came into the coastes of the cytye, which is called Cesarea Philippi, he asked his disciples saying: * Who do men say that I the sonne of man am? They said: Some say, that thou art Jhon the Baptist, some Helyas, some Jeremias, or one of the nombre of the prophetes. He sayeth vnto them: But whom say ye that I am? Simon Peter answered & said: * Thou art Christ the son of the lyuynge God. And Jesus answered & said vnto him: Happy art thou Simon the sonne of Jonas, for flesshe and bloude hathe not opened that vnto the, * but my father which is in heuē. And I say vnto the, that thou art Peter: and vpon this * rocke I wil buylde my congregacion. And the gates of hel shal not preuayle against it. And I wyl geue vnto thee, the keyes of the kyngedome of heauen: And * whatsoeuer thou byndest in earth, shal be bounde in heauen: and whatsoeuer thou loosest in earth, shalbe loosed in heauen. * Then charged he his disciples, that they shoulde tel no man, that he was Jesus Christ. * From that tyme forth began Jesus to shewe vnto his disciples, how that he must go vnto Jerusalem, and suffer many thynges of the elders, and hye Prieestes, and Scribes, and must be kylled, and be rayssed agayne the thirde daye. And whē Peter had take him aside, he began to rebuke him, saying: Master, fauourthy selfe, this shal not happen vnto the: But he turned him about, & said vnto Peter: Go after me Satan, thou hindrest me: for thou sauourest not the thynges that be of God, but those that be of men. Then sayde Jesus vnto his disciples: Yf any man wyl folowe me, let him forsake him selfe, and take vp his crosse, and folowe me. * For who so wyll saue his lyfe, shall loose it. Agayne, who so doth loose his lyfe for my sake, shall fynde it. For what doth it profyte a man, ye he wynne all the whole worlde, and lose his owne soule? Or what shal a man geue to redeme his soule agayne withal? For the sonne of man shal come into the glory of his father, with his angels: and * then shall he rewarde euery man after his dedes. Verely I say vnto you, * There be of them that stande here, which shal not taste of death, tyll they se the sonne of man come in his kyngdome. ¶ The .xvii. Chapter. *

Matth.xvi.c Mark.viii.d Luke.ix.c Matth.xv.b Matth.xvi.d Luke.ix.b Mark.viii.b John.vi.b Roma.ii.b Mar.viii.d Luke.ix.c

And * after .vi. dayes, Jesus taketh Peter, James, and John his brother, and bringeth them vp into an hye mountayne out of the waye, and was transfygured before them * and his face dyd shyne as the sonne, and his clothes were as whyte as the light. And behold: there appeared vnto them Moses and Elias talkynge with hym. Then answered Peter, and sayde vnto Jesus: Lorde, here is good beynge for vs. Yf thou wilt, let vs make here thre tabernacles: one for the, & one for Moses, & one for Elias. Whyle he yet spake, behold, a bright cloude shadowed them. And behold, there came a voyce out of the cloude which said: * This is my beloued sonne * in who I delyte, * heare him. And when the disciples heard these thynges, they fel on their faces, and were sore afrayed. And Jesus came and touched them, and sayde: aryse, and be not afrayed. And when they had lyft vp their eyes, they sawe no man, saue Jesus onely. * And when they came downe from the mountaine, Jesus charged the saying: Shewe the vision to no man, vntyl the sonne of man be rysen agayne from the dead. ¶ And his disciples asked hym, saying: Why then say the scribes, that Helias must fyrst come? Jesus answered, and said vnto them: * Helias truly shal first come, and restore al thinges.

Act.i.a Luke.ix.c Apo.i.b Mat iii.b and.xii.b. * Esa.lxii a. * Deu.xviii.c Mar.ix.a Mala iii.b

But I say vnto you, that * Helias is come already, and they knewe hym not: but haue done vnto hym what soeuer they lusted. In lykewyse shal also the sonne of man suffer of them. Then the disciples vnderstode, that he spake vnto them of John Baptyste. And when they were come to the people, there came to hym a certayne man kneelynge downe to hym, & saying: Master haue mercy on my sonne, for he is lunatyke and sore vexed, for oft tymes he falleth into the fyre, and oft into the water. * And I brought hym to thy disciples, and they coulde not heale hym. Jesus answered and sayde: O faythles and croked nacion, howe long shal I bee with you? howe longe shal I suffre you? Bryng hym hyther. And Jesus rebuked the deuyl, and he departed out of hym. And the chylde was healed euen that same tyme. * Then came the disciples to Jesus secretelye, and sayde:

Mat.xvi.b Mar.ix.a

UMI

Luke.xviii.a. Matth.

Why coulde not we cast him out? Jesus sayde vnto them: Because of your vnbelefe. For verely I saye vnto you: * Yf ye haue faith as a graynne of mustarde sede, ye shall saye vnto this mountayne: remoue hence to yonder place, and it shall remoue: neither shal any thinge be impossyble vnto you. How beit this kynde goeth not oute, but by prayer and fastinge. Whyle they were occupyed in Galile, Jesus said vnto them: The sonne of man shalbe betrayed into the handes of men, and they shall kyll him, and the thyrde day shal he ryse agayne. And they were exceadynge sory. * And when they were come to the citie of Capernaum, they that vse to receaue tribute money, came to Peter, and sayde: Doth your master paye tribute? He sayeth: yea. And when he was come into the house, Jesus preuented hym sayinge: What thinkest thou Simon? of whom do the kynges of the yearth take tribute or tolle, of theyr children, or of straungers? Peter sayeth vnto hym: of straungers. Jesus sayeth vnto him: Then are the children free: Notwithstandynge, lest we shoulde offende them, go thou to the sea, and caste an angle, and take the fyshe that fyrste commeth vp: and when thou haste opened hys mouthe thou shalt fynde a pece of twentye pence: that take, and geue it vnto them for me and thee. *

¶ The. xviii. Chapter.

Matth.xix.a Marke.ix.g Luke.ix.f.

AT the same tyme came the disciples vnto Jesus, sayinge: Master, * the greatest in the kyngdom of heauen? Jesus called a chylde vnto him, and set hym in the myddest of them, and said: Verely, I saye vnto you: * excepte ye turne, and become as chyldren, ye shal not enter into the kyngdome of heauen. Whosoeuer therefore humbleth hym selfe as this chylde, the same is the greatest in the kyngdome of heauen. And who so receaueth suche a chylde in my name, receaueth me. * But who so doeth offende one of these lytle ones which beleue in me: it were better for hym that a mylstone were hanged about his necke, and that he were drowned in the depthe of the see. Woe vnto the worlde because of offences. * Necessary it is that offences come. But wo vnto the man by whome the offence commeth.

Marke.ix.b Luke.xviii.b 1.Pet.ii.a.

Mat.ix.c. Luke.xvii.a

Wherefore * yf thy hande or thy foote hynder thee, cut hym of, and caste it from thee. It is better for thee to enter into lyfe halte or maymed, rather then thou shouldest (hauynge two handes or two fete) be cast into euerlastynge fyre. And yf thyne eye offende thee, pluche it out, and cast it from thee. It is better for thee to enter into lyfe with one eye, rather then (hauynge two eyes) to be caste into hell fyre. Take hede that ye dyspyse not one of these lytle ones. For I saye

6.Cor.xi.d.

Matth.v.c Marke.ix.f.

vnto you, that in heauen their angels do alwayes beholde the face of my father, which is in heauen. For the sonne of man is come to saue that which was loste. How thinke ye? * Yf a man haue an hundred shepe, and one of them be gone astraye, doth he not leaue nyntye and nyne in the mountaynes, & goeth and seketh it that was gone astraye? And yf it happen that he fynde it, verely I say vnto you: he reioyceth more of that shepe the of the nyntye & ix. which wit not astray. Euen so, it is not the wyl of your father in heauen that one of these lytle ones shuld perish. Moreouer * yf thy brother trespasse agaynst the, go & tell him his fawte betwene him and the alone. Yf he heare the, thou hast wonne thy brother: But yf he heare the not, then take yet wyth the one or two, that * in the mouth of two or three witnesses, euery matter may be stablyshed. Yf he here not the, tel it vnto the congregacion, yf he heare not the congregacio, let hym be vnto the as an Heathen man, and as a Publican. Verely I saye vnto you: * whatsoeuer ye bynde on earth, shalbe bounde in heauē. And whatsoeuer ye lose on earthe, shalbe losed in heauē. Agayne I saye vnto you, that yf two of you agree in earth vpō any maner of thing, what soeuer they desyre: they shall haue it of my father which is in heauen: for where two or three are gathered together in my name, there am I in the middes of them. Then came Peter to him, and said: Lorde, how oft shall I forgyue my brother, yf he synne against me: tyl seuen tymes? Jesus sayeth vnto hym: I say not vnto the vntyl seuē tymes: But seuēty tymes seuen tymes. Therefore is the kyngedome of heauē lykened vnto a certaine man that was a king, which would take accountes of his seruauntes. And whē he had begon to rekē, one was brought vnto him, which ought him ten thousande talentes, but forasmuch as he was not able to paye, hys Lord cōmaunded him to be solde, & his wyfe and his children, and al that he had: And paiment to be made. The seruaūt fel downe, and besought him, sayinge: Syr haue patience with me, and I wil paye the al. Then had the Lord pitie on the seruaunte & losed hym, and forgaue him the debt. So the same seruaūt went out, & founde one of his felowes which ought him an hundred pence: And he layed hādes on him, & toke him by the throte, sayinge: Paye that thou owest. And his felowe fel downe, and besought him, sayinge: Haue patience with me, and I wil paye the al. And he would not, but went, & cast him into prison, tyl he shuld paye the det. So when hys felowes sawe what was done, they were verie sorye, and came, & tolde vnto their Lorde al that had happened. Then his Lord called him, and said vnto him: O thou vngracious

Luke.xv.b

Luke.xvii.a Ecclc.xix.b.

Deute.xix.b. Heuit.xix.b. ii.Cor.xiii.a Hebr.x.c.

Mark.xvi.e

one seruaūt, I forgaue the all that debt, when thou desiredst me: Wouldest not thou also haue had compassion on thy felow, euen as I had pitie on the? And his Lord was wroth, & deliuered him to the iaylours, til he should paie all that was due vnto him. So* likewise shall my heauenly father do also vnto you, if ye frō your hertes, forgeue not euery one his brother their trespaces. ¶ The. xix. Chap.

Jac.5.c
Math.vi.b
Mar.xi.d
Mar.x.c.

AND it came to passe* that whe Jesus had finished these sayings, he gate him frō Galile, and came into the coasts of Jury beyond Jordane, & much people folowed him, and he healed them there. The Pharisees also came vnto him, tempting him, & saying vnto him: Is it lawful for a man to make a deuorcement with his wife for any maner of cause? He answered and said vnto them: Haue ye not read, how that he which made man at the beginning* made the man & woman, and said: For this cause shal a man leaue father & mother, and shal cleaue vnto his wife, and they twaine shalbe one flesh, wherfore now they are not twaine, but one flesh. Let no man therfore put a sunder, that which God hath coupled together. They said vnto him: Why did Moses the cōmand to geue a testimonial of deuorcement, and to put her away? He said vnto them: Moses (because of the hardnes of your hartes)* suffred you to put away your wiues: But frō the beginning it was not so. I say vnto you: whosoeuer putteth away his wife) except it be for fornication) & marieth another, breaketh wedlocke, And whosoeuer marieth her whiche is deuorced, dothe cōmit aduoutry. His disciples said vnto him: if the matter be so betwene man and wife, then is it not good to mary. He said vnto them: All men can not comprehend this saying* saue they to whom it is geuen. For there are some chast whiche are so borne out of their mothers wombe. And there are some chaste, whiche be made chaste of men. And there be chaste, whiche haue made thē selues chast for the kingdome of heauens sake. He that can cōprehēd it, let him comprehend it. *Then were there brought vnto him yong children, that he should put his handes on them and pray. And the disciples rebuked them. But Jesus said vnto them: Suffer the children, and forbid thē not to come vnto me: for of such is the kingdome of heauen. And when he had put his handes on them, he departed thence. And beholde, one came, and said vnto him: * good master, what good thing shal I do, that I may haue eternal life? He said vnto him: Why callest thou me good? *there is none good but one, & that is God. But if thou wilt enter into life, kepe the commaundementes. He saieth vnto him: Whiche? Jesus said. * Thou shalt not commit manslaughter. Thou shalt not committe aduoutry. Thou shalt not steale: thou shalte not beare false witnesse: Honoure father and mother: * And thou shalt loue thy neighbour as thy selfe. The yong man saieth vnto him: All these thinges haue I kept frō my youth vp: what lacke I yet? Jesus said vnto him: if thou wilt be perfit* go & sel al that thou hast, and geue to the poore, and thou shalt haue treasure in heauen, and come and folow me. But when the yong man heard that saying, he went away sory. For he had great possessions. Then Jesus said vnto his disciples: Verely I saye vnto you: * it shall be harde for the riche to enter into the kingdome of heauen. And agayne, I saie vnto you: It is easier for a Camel to go through the eye of a needle, then for the riche to enter into the kingdome of GOD. When the disciples hearde this, they were exceadingly amased, saying: who then can be saued? But Jesus behelde them: and said vnto them: with menne this is impossible, * but with God all thinges are possible. Then answered Peter, and said vnto him. Behold* we haue forsaken al, and folowed the, what shall we haue therefore? Jesus said vnto them: Verely I say vnto you: that whē the sonne of man shal sit in the seate of his maiestye, ye that haue folowed me, in the regeneration* shal sit also vpon. xii. seates, & iudge the twelue tribes of Israel. * And euery one that forsaketh houses, or brethren, or sisters, or father, or mother, or wife, or children, or landes for my names sake, shall receaue an hundred folde, and shall enherite euerlasting life. But* manye that are first shal be last, and the last shalbe first.

Mom.xii.c
Gala.v.c.
Mar.x.c.
Luke.xii.b.
Math.vi.c.
Mar.x.c.
Luke.xviii.c
Zacha.viii.b
D
Math.xix.d
Mar.x.d
Luke.xviii.c
Luke.xxii.c
Deu.xxxiii.
Job xlii.c
Math.xx.d
Luke.xiii.c

The. xx. Chapter.

FOr* the kingdome of heauen is like vnto a manne that is an housholder, whiche went out early in the morning to hire laboreers into his vineyard. And when the agreement was made with the labourers for a peny a daye, he sent them into his vineyarde. And he went out about the third houre, and sawe other standing idle in the market place, and said vnto them: go ye also into the vineyarde: and whatsoeuer is right, I will geue you. And they went their way. Againe, he went out about the sixt and ninth houre, & did likewise. And about the eleuenth houre he went out, and founde other standyng idle, & said vnto them: Why stande ye here all the daye idle? They say vnto him: because no man hath hyred vs. He saieth vnto them: go ye also into the vineyarde: & whatsoeuer is right, that shal ye receaue. So when euen was come, the lord of the vineyard saieth vnto his stewarde: call the labourers, and geue them their hire, beginning at the last vntil the first. And whē they did come that came about the eleuenth houre, they receiued euery manne a peny. But when the first came also, they supposed that they should haue receiued more, and they like-

Mat.xx.a
Jere.iii.a.
Mala.ii.b
Math.v.e.
Mar.x.b.
Luke.xvi.d.
Deu.xxiiii.a
Mat.xix.b.
Luke.xviii.d
Psal.cxii.c
Exod.xix.c
Deu.v.d.

wise receiued euery man a peny. And when thei had receiued it, thei murmured against the good man of the house, saying: these last haue wrought but one houre, & thou hast made thē equal vnto vs, which haue borne the burthen & heat of the daie. But he answered vnto one of them, & said: frend, I do the no wrōg: diddest thou not agree with me for a peny? Take that thine is, & go thy way, I wil geue vnto this last, euē as vnto the. Is it not lawfull for me to do as me listeth with mine owne goodes? Is thine ye euel, because I am good? So the last shalbe the first, and the first shalbe last. Math. xix. b Mark. xx. e Luke. xiii. f

For many be called, but few be chosen. ✠ And Jesus going vp to Jerusalem, toke the. xii. disciples aside in the waie, & said vnto them: *Behold, we go vp to Jerusalē, & the sonne of man shalbe betraied vnto the chief priests and vnto the Scribes, & thei shall condemne him to death, and shal deliuer him to the Gentils, to be mocked, and to be scourged, & to be crucified: and the third daie he shall rise againe. ✠ *Then came to him the mother of Zebedes children, with her sonnes, worshipping him, & desiring a certain thing of him. And he saith vnto her: what wilt thou. *She said vnto him: Graunte, that these my two sonnes may sit the one on thy right hande, & the other on the left, in thy kingdom. But Jesus answered & saide: Ye wote not what ye aske. Are ye able to drinke of the cup that I shal drinke of, & to be baptised with the baptime that I am baptised with? Thei say vnto him: we are. He said vnto thē, ye shal drinke in dede of my cup: & be baptised with the baptime that I am baptised with. But to sit on my right hande, & on my left, is not myne to geue: but it shal chaunce vnto them, *that it is prepared for of my father. ✠ *And when the ten. herde this, thei disdained at the two brethren. But Jesus called them vnto him, & saide: *ye knowe that the princes of the nacions haue dominion ouer thē, And thei that are great men, exercise auctorite vpon thē. It shal not be so among you. But whosoeuer wil be great among you, let him be your minister, & whoso wilbe chefe amōg you, let him be your seruaunt: euen as *the sonne of man came not to be ministred vnto, but to minister, and to geue his life, a redemption for many. ✠ *And as thei departed frō Hierico, much people folowed him. And behold, two blind men sitting by the way side, when thei heard that Jesus passed by, they cried, saying: O lorde thou sonne of Mauid, haue mercy on vs. And the people rebuked them, because thei should holde their peace. But thei cried the more, saying: haue mercy on vs, O lord, thou sonne of Mauid. And Jesus stode still, & called thē, & said: what will ye that I shal do vnto you? They saie vnto him: Lord, that our yes may be opened. So Jesus had cōpassion on thē, and touched their yes, and immediatly their yes receiued sight. And thei followed him.

Mat. xix. d Mark. xx. e Luke. xiii. f

Mat. ix. e. Luke. xviii. f

Mark. x. e

Mat. xvi. e Mark. x. f

Luke. xxii. e

Mar. x. a

Mar. x. g Luke. xviii. c.

¶ The xxi. Chapiter.

AND when thei *drewe nie vnto Jerusalē, and were come to Bethphage, vnto mount Oliuete: then sent Jesus two disciples, saying vnto them: Go into the towne that lieth ouer against you, & anone ye shal finde an asse bound, & a colte with her: loose thē, & bring them vnto me. And if any man saie ought vnto you, saie ye: the Lorde hath nede of them: & streightway he will let them go. All this was done, that it might be fulfilled, whiche was spoken by the prophet, saying: *Tell ye the doughter of Syon: behold, thy king cometh vnto the meke, sitting vpon an asse & a colte, the cole of the asse vsed to the yocke. The disciples went & did as Jesus cōmaunded thē, and brought the asse & the colt, & put on thē their clothes, & set him theron. And many of the people cyred their garmentes in the way. Other cut downe braunches frō the trees, & strawed them in the way. Moreouer, the people that went before, & thei that came after, cried, saying: Osanna to the sonne of Mauid. Blessed *is he that cometh in the name of the Lorde: *Osanna in the highest. ✠ And when he was come to Jerusalem, all the citie was moued, saying: who is this? And the people saide: this is Jesus *the Prophete of Nazareth (a citie) of Galile. *And Jesus went into the temple of God, & cast out all thē that solde and bought in the temple, & ouerthrewe the tables of the mony changers, & the seates of them that solde doues, & said vnto thē: *It is written: *my house shalbe called the house of prayer. But ye haue made it *a denne of theues. And the blinde and the halte came to him in the temple, & he healed them. When the chief priestes and Scribes sawe the wōders that he did, and the children crying in the temple (and saying: Osanna to the sonne of Mauid) thei disdained, and said vnto him: hearest thou what these saie? But Jesus saieth vnto them: why not? haue ye neuer read, Out of the mouth of babes and suckelinges thou hast ordeined praise. And he left them, & went out of the citie *vnto Bethanie, & had his abiding there. ✠ *In the morning as he returned vnto the citie againe, he hongred: & when he had spied a *figge tree in the waye, he came to it, and found nothing theron, but leaues onely, & said vnto it: neuer frute grow on the hence forwarde. And anone the figge tree withered away. And when his disciples sawe it, thei marueiled, saying: How soone is the figge tree withered away? Jesus answered, and saide vnto them: Verely I saye vnto you. *If ye haue faith and doubt not, ye shal not onely do this that is happened vnto the figge tree: but also if ye shall saye vnto this mountayne: remoue, and cast thy selfe into the sea, it shalbe done. *And al thinges whatsoe

a Mark. xi. a Luke. xix. c.

Exa. lxii. b Zach. ix. b. Joh. xii. c.

b Luke. xix. f John. xii. b Psa. cxviii. b. *Mar. xi. b Math. xiii. a. Luke. xix. g

*iii. Regum. xviii. d. e. f. Esai. lvi. e Jere. vii. c

c Mat. xxi. b Joh. viii. a Mar. xi. c

Luke. xiii. b

c Math. xvii. b Luke. xvii. a.

Marke. xi. b

John. xiiii. a
xv. b, xvi, e
Mar. xi. d
Luke. xx. a
Exo. ii. c
ac. iiii. b, viii. d

ner ye acke in prayer (if ye beleue) ye shal receaue them. ✠ And when he was come into the temple the chiefe priestes and the elders of the people came vnto him (as he was teaching) and saied: By what auctoritie doest thou these thinges? and who gaue the this power? Jesus answered and sayd vnto them: I also wil aske of you a certain thing, which (if ye tell me, I in likewyse will tell you by what auctoritie I do these thinges. The baptisme of Jhon: whence was it? from heauen or of men? And thei thought among themselues, saying: If we say from heauen, he will say vnto vs: why did ye not then beleue him? But if we shal saye of men, then feare we the people, * for all men holde Jhon as a prophet. And they answered vnto Jesus, & sayd: we can not tel. And he saied vnto them: neither tell I you, by what auctoritie I doo these thinges. ✠ What saye ye to this? ✠ A man had two sonnes, and came to the first, & sayd: sonne, go and worke to day in my vineyarde. He answered and said: I will not, but afterwarde, he repented, and went. Then came he to the second, & said likewise. And he answered, & sayd: I wil: syr, & went not. Whether of the twaine did the will of the father? And thei saye to him: the first. Jesus saith vnto them: verely I say vnto you, the Publicans & harlottes go into the kingdome of God before you. For Jhon came vnto you by the waye of ryghteousnesse, & ye beleued him not: but publicanes & harlottes beleued him. And ye (when ye had sene it) were not moued afterwarde with repentaunce, that ye might haue beleued him. ✠ Herken another similitude. * There was a certaine man an housholder, which planted a vineyarde, & hedged it rounde about, & made a wyne presse in it, & buylte a tower, & let it out to husbandmen, & went into a straunge countrey. And when the tyme of the frute drewe neare, he sent his seruauntes to the husbandmen, that thei might receiue the frutes of it. And the husbandmen caught his seruauntes, & beat one, killed an other, & stoned another. Eftsoones he sent other seruauntes mo then the first, & thei did vnto them likewise. But last of al, he sent vnto them his own sonne saying: they will stand in awe of my sonne.

But when the husbandmen sawe the sonne, thei said among themselues: * This is the heire: come let vs kil him, & let vs enioy his inheritaunce. And they caught him, & thrust him out of the vineyarde, & slewe him. When the lorde therfore of the vineyarde cometh, what wil he do vnto those husbandmen? Thei saide vnto him: For asmuch as thei be euil, he will cruelly destroy them, & will let out his vineyarde vnto other husbandmen, which shal deliuer him the frute in due seasons. Jesus saieth vnto them: did ye neuer reade in the scriptures? * The stone which the builders refused, the same is become the head of the corner: this is the Lordes doing, & it is maruelous in our eyes. Therfore saye I vnto you: the kyngdome of God shalbe taken from you, & geuen to a nacion which shal bring forth the frutes therof. And * whosoeuer falleth on this stone, shalbe broken in peces: but on * whomsoeuer it falleth it shall all to grynde him. And when the chefe priestes & Pharises had heard his parables, they perceiued that he spake of them. * And thei went about to laye handes on him, * but they feared the people, because thei took him as a prophet. ✠ And Jesus answered, & spake vnto them again by parables, & said. ¶ The xxii. Chap.

The kingdome of heuen is like vnto * a man that was a kyng, which made a mariage for his sonne & sent forth his seruauntes, to cal them that were bidden to the wedding, and they would not come. Again, he sent forth other seruauntes, saying: Tel them which are birden: behalde, I haue prepared my dyner, myne oxen, & my fatlinges are killed, & al thinges are ready, come vnto the mariage. But thei made light of it, & went their waies one to his ferme place, another for his marchandise, & the tenaunt toke his seruauntes, and intreated them shamefully & slewe them. But when the kyng heard thereof, he was wroth, & sent forth his men of warre & destroied those murtherers, & beat vp their citie. Then said he to his seruauntes: the mariage in dede is prepared. But they which were bidden were not worthy. Go ye therfore out into the hye waies: & as many as ye find, byd them to the mariage. And the seruauntes went out into the hye waies, & gathered together al, as many as they culd find, both good and bad, & the wedding was furnished with gestes. Then the king came in to se the gestes, & when he spied there a man, which had not on a * wedding garmet, he sayd vnto him: frende, howe camest thou in hether, not hauing a wedding garment? And he was euen speechlesse. Then saied the king to the ministers: take & bynd him hand & fote, and caste him into vtter darkenesse * there shalbe weping & gnashing of teeth. For many be called, but few are chosen. ✠ Then went the Pharises & toke counsaile how they might tangle him in his wordes. And they sit vnto him their disciples, with Herodes seruauntes saying: * Maister, we knowe that thou art true, & teachest the way of god truely, neither carest thou for any man, for thou regardest not the outward appearaunce of men. Tel vs therfore: howe thinkest thou? Is it lawfull that tribute be geuen vnto Cesar or not? But Jesus perceauyng their wickednes, saide: Why tempte ye me, ye ypocrites? Shewe me the tribute money. And they toke vnto a penie. And he saied vnto them: whose is this?

Luke. xx. c
i. Pet. ii. b
Acte. iiii. b
Zach. xii. a
Dani. ii. c
John. vii. b
Mar. xi. c.
Luke. xix. g
and. xx. c
g
Luke. xiiii. b
Esai. lxi, d. b
Math. xiii. g
and. xxv c
Mark. xii. a
Luke. xx. b

ymage and superscription. They saye vnto him, Cesars. Then saied he vnto thē: * Geue therfore vnto Cesar, the thinges which are Cesars, & vnto God, those thinges that are Gods. ¶ When they had heard these wordes, they marueiled, & left him, & went their way. * The same daye came to him the Saduces (which say that there is no resurrection) and asked him, saiyng: Master, Moses said: that if a man die hauyng no child, his brother should marry his wife, & raise vp sede vnto his brother. There were with vs seuen brethren & the first maried a wife, & deceased without issue, & left his wife vnto his brother. Likewise the second & third, vnto the seuenth. Last of all the woman died also. Therefore, in the resurrection, whose wife shall she be of the seuen? For they al had her. ¶ Iesus answered & said vnto thē: Ye do erre, not knowing the scriptures: nor the power of god. For in the resurrection, thei neither marie, nor are maried, but are as the aungels in heauen. But as touchyng the resurrection of the deade: haue ye not reade that whiche is spoken vnto you of God, which saieth: * I am the God of Abraham, & the God of Isaac, and the God of Jacob. God is not a god of deade, but of lyuyng. And when the people heard this, they were astonied at his doctrine. ¶ But when the Pharises had heard, that he had put the Saduces to silence, thei came together, & one of them (which was a doctour of the law) asked him a question, tēpting him, & saiyng: Master which is the great cōmaundement in the law? Iesus said to him: Thou shalt loue the Lord thy God with al thy hert, & with al thi soule, & with al thy minde. This is the first & great cōmaundement. And the second is like vnto it. * Thou shalt loue thy neighbour as thi self. In these two cōmaundementes hange all the lawe and the Prophetes. ¶ While the Pharises were gathered together, Iesus asked thē saiyng: What thinke ye of Christe? Whose sonne is he? Thei said vnto him: the sonne of Dauid. He said vnto thē: * how then dothe Dauid in spirit call him Lorde, saiyng: The Lord said vnto my lord: * sit on my right hād til I make thine enemies thi fotestole? If Dauid then cal him Lorde, howe is he then his sonne? And no man was able to answere him any thing, neither durst any man (from that daye forth) aske him any mo questions. ¶

The. xxiii. Chapter.

¶ Then spake Iesus to the people, & to his disciples, saiyng: * The Scribes & the Pharises sit in Moses seat. All therfore what soeuer thei bid you obserue, that obserue and do: but do not ye after their workes: for they say, & do not. * For they binde together heuy burthens, and grieuous to be borne, & laye them on mens shoulders, but they them selues wil not moue at them with one of their fingers. All their workes do thei for the entent that they maye be sene of menne. They set abroade their phylacteries, and make large the borders of their garmentes, & loue the vppermost rowmes at feastes, and to sitte in the chiefe place in councelles, and greetynges in the market, and to be called of men, Rabbi. ¶ But be not ye called Rabbi, for one is your master, euen Christ, and all ye are brethren. And call no man your father vpon the earth, for one is your father which is in heauen. Neither be ye called masters, for one is your master, euen Christ. He that is greatest amōg you, shalbe your seruaunt. But who so exalteth him selfe, shalbe brought lowe. And he that humbleth him selfe, shalbe exalted. ¶ Wo vnto you Scribes & Pharises, ye ypocrites, for ye shutte vp the kingdome of heauen before men, * neither go in your selues, neither suffer ye them that come to enter in. ¶ Wo vnto you Scribes and Pharises, ye ypocrites: for ye deuour widowes houses, and that vnder a pretence of long prayer: therefore shall ye be the more punished. ¶ Wo be vnto you Scribes and Pharises, ye ypocrites: for ye compasse sea and land, to make one proselite, & when he is become one, ye make him two fold more the child of hell, then ye your selues are. ¶ Wo be vnto you, ye blinde guides, for ye say: whosoeuer doth sweare by the temple, it is nothing: but whosoeuer sweareth by the golde of the temple, he is gilty. Ye fooles and blinde: for whether is greater, the golde or the temple that sanctifieth the golde? And whosoeuer sweareth by the aultare, it is nothing, but whosoeuer sweareth by the gyft that is vpō it, he is gilty: ye fooles and blind, for whether is greater the gifte, or the aultare that sanctifieth the gifte? whosoeuer therfore sweareth by the aultare, sweareth by it, and by al thinges that are theron. And whosoeuer sweareth by the temple, sweareth by it, & by him that dwelleth therin. * And he that sweareth by heauen, sweareth by the seate of God, and by him that sitteth theron. ¶ Wo vnto you Scribes and Pharises, ye ypocrites. * For ye tithe mint, and anise: and cūmin, and haue left the waightier matters of the law: iudgement, mercy, & faith. These ought ye to haue done, & not to leaue the other vndone: ye blind guides, which straine out a gnat, & swalow a Camel. ¶ Wo vnto you Scribes & Pharises, ye ypocrites: for ye make cleane the vtter side of the cup, & of the platter: but within they are full of bribery and excesse. ¶ Thou blinde Pharisey, cleanse first that which is within the cup & platter, that the outside of them may be cleane also. ¶ Wo vnto you Scribes & Pharises, ye ypocrites: for ye are like vnto painted sepulchres, which appeare beautiful outward, but are within ful of dead mens bones, & of al filthines:

Gene.

Math. xxii. d
Rom. xiii. b.

Mar. xii. e
Luke. xx. b.
Acte. xxiii. b
Deut. xxv. b.

Exod. xiii. b
Mar. xii. c
Luke. xx. c.

Deu. vi. b.

Leui. xix. b
Mar. xii. c
Rom. xiii. c
Gala. v. b.
Jac. ii. b
Math. v. g
Mar. xii. d

Psal. cx. a

Deu. xxiii. b

Esai. x. a.
Luke. xi. f.

Jac. iii. a.

Luke. xiii. c
and xv. ii. c

Luke. xi. g

Math. v. b

Luke. xi. e

Luke. xi. e

D
Luke. xi. f
i. Thes. ii. c,
Mat. x. b. Luke. xi. g John. xvi. a. Actes. v. c and. vii. a
Gen. iiij b & pa. xxiij. c
Luke. xiii. g
iij. Esd. i. c.
Psal. xix. c
Psal. cxviij. d Luke. xix. c.
a
Mar. xij. a Luke. xxi. a
Luke. xix. e
Col. ii. b. Eph. v. b.
iiij. Esd. xiii. e
Math. x. b Mar. xiij. b Luke. xxi. c Joh. xvi. a
Esd. xiiij. b

euil to ye eies, outwardly apeare righteous vnto men. But within ye are ful of hipocrisie and iniquitie, * Wo vnto you Scribes and Pharises, ye ypocrites: ye build the tombes of the Prophetes, and garnisshe the Sepulchres of the righteous, and saye: if we hadde ben in the daies of our fathers, we wold not haue bene parteners with them in the bloud of the prophets. And so * ye be witnesses vnto your selues, that ye are the children of the which killed the Prophetes. Fulfil ye likewise the measure of your fathers. Ye Serpentes, ye generation of Vypers, how wil ye escape the dampnation of hell? Wherefore behold, * I sende vnto you prophetes & wisemē, & scribes: and some of thē ye shal kil & crucifie: & some of them shal ye scourge in your synagoges, and persecute them from citye to citie: that vpon you may come all the righteous bloude, whiche hath ben shedde vpon the earth, frō the bloude of righteous * Abel vnto the bloude of zacharye the sonne of Barachias, * whom ye slew betwene the temple & the aultare. Verely I saie vnto you: all these thinges shal come vpon this generation. * O Hierusalem, Hierusalem, thou that killest the prophetes, and stonest them which are sent vnto the: how often would * I haue gathered thy children together, euen as the henne gathereth her chickens vnder her winges, and ye would not? Beholde, * your house is left vnto you desolate. For I saie vnto you: ye shall not se me hereafter, til that ye saie: * blessed is he that cometh in the name of the Lord.

The xxiiij. Chapter

A Nd Iesus went out and departed frō the temple: & * his disciples came to him for to shew him the buildynges of the temple. Iesus saied vnto them: Se ye not all these thinges? Verely I saie vnto you * there shal not be here left one stone vpon another, that shal not be destroyed. And as he sate vpon moūte Oliuet, his disciples came vnto him secretly saiyng: Tell vs: when shal these thinges be: and what shalbe the token of thy cōming, and of the ende of the worlde? And Iesus answered and saied vnto them: * Take hede, that no man deceiue you. For many shall come in my name, saiyng: I am Christe: and shal deceiue many. Ye shal heare of warres, & tidinges of warres: be not troubled. For all these thinges must come to passe, but thend is not yet. * Nacion shall rise against nacion, & realme against realme: and there shalbe pestilence, & honger, and earthquakes in all places. All these are the beginnynges of sorowes. * Then shall they putte you to trouble, and shall kyll you, and ye shall be hated of all Nacions for my names sake. And then shal many be offended, & shal betray one another, & shal hate one another. And many false Prophetes shall arise, and shal deceiue many. * And because iniquitie shal haue the vpper hande, the loue of many shal abate. * But he that endureth to the ende, the same shalbe safe. * And this Gospel of the Kingdome shall be preached in all the worlde, for a witnesse vnto all Nacions, and then shal the ende come. * When ye therefore shal see the abhominacion of desolacion (that was spoken of by * Daniell the Prophete) stande in the holy place, who so readeth it, let him vnderstande. Then let them whiche be in Jurye, flye into the mountaines. And let him whiche is on the house top not come doune, to fetch any thing out of his house. Neither let him which is in the felde, retourne backe to fetch his clothes. Woe shall be in those dayes to them that are with childe, & to thē that geue sucke. But pray ye that your flight be not in the winter, neither on the Sabboth daie. For then shalbe great tribulatiō * such as was not sēce the beginnyng of the worlde to this time, nor shalbe. Yea, and except those dayes shoulde be shortened, there shoulde no flesh be saued, but for the chosēs sake, those dayes shalbe shortened. * When if any man saie vnto you: lo, here is Christe, or there, beleue it not. For there shal arise false Christes and false prophetes, * & shal shewe great miracles & wonders. In so much that if it were possible, the very elect should be deceiued. Behold: I haue tolde you before. Wherefore if they saie vnto you: beholde, he is in the desert, go not ye forthe: behold, he is in the secrete places, beleue it not. For as the lightenyng cometh out of the east, & appeareth vnto the west: so shall the commynge of the sonne of man be. * For whersoeuer a deade carkes is, euen there will the Egles be gathered together. Immediatly * after the tribulations of those daies, shall the sunne be darkened, & the mone shal not geue her light, & the starres shal fall from heauen, & the powers of heauen shalbe moued. And then shall appeare the token of the sonne of man in heauen. And then shall all the kindredes of the earth mourne, & they shal se * the sonne of man cōmyng in the cloudes of heauen, with power & great glory. And he shall sende his Angels with the great voice of a trūpet, & they shal gather together his chosē, frō the .iiij. winds, euē frō the hiest parts of heuen, vntil thende thereof. * Learne a similitude of the fig tree: whē his braunches is yet tender, & the leaues spring, ye know that somer is nye. So likewise ye when ye see all these thinges, be ye sure that it is neare, euen at the doores. Verely I saie vnto you, this generatiō shal not passe, til all these thinges be fulfilled. * Heauen and earth shall passe, but my wordes shall not passe. But of that day & hour * knoweth no man, no not the angels in heauen, but my father onely. * But as the daies of Noe were, so shall also the cōming of the sonne of man be. For as in the

* Wath. x. c
B
Mar. xiii. b
Mar. xiii. b. Luke. xxi. b
& Dan. ix. f.
Dani. xii. a
C
Mar. xiii. c Luke. xvii. e ii Thes. ii. b. Deu. xiii. a.
Job. xxxix. b Luke. xvii. g Mar. xiii. c. Luke. xxi. e. Joel. ii. c.
Act. i. b.
Dani. vii. a. i. Thes. iiii. d
Mar. xiii. c Luke. xxi. f
Esai. li. b. & Esa. xl. c Math. v. c. Actes. i. a
D
Gene. vii. a. Luke. xvii. c

daies (that went before the floude) they did eate and drinke, marye, and were maried, euen vntil the daye that Noe entred into the ship, and knewe not till the floude came, and toke them al awaye. So shal also the comming of the sonne of manne be. Then shall two be in the fielde, the one receiued, and the other refused. *Two women shal be grindyng at the mille, the one receiued, and the other refused.) Two in a bedde: the one shalbe receiued, and the other refused. *Watche therefore, for ye know not what houre your Lorde will come. Of this yet be sure: that if the good man of the house knew what houre *the theefe would come: he would surelye watche, and not suffer his house to be broken vp. Therefore, be ye also readye, for in suche an houre as ye thinke not, will the sonne of man come. Who is a faithfull and wise seruaunt, whom his Lord hath made ruler ouer his houshold, to geue them meate in season. Blessed is that seruaunt, whom his Lorde (when he cometh) shal finde so doyng: Verely I saie vnto you, that he shal make him ruler ouer al his goodes. But and if that euill seruaũt saie in his hert: my Lorde will be long a comming (and to begyn to smite his felowes: yea, and to eate and drinke with the dronken) the same seruaũtes Lorde shall come in a daye when he loketh not for him, & in an houre that he is not ware of, and shal hewe him in peces, and geue him his porcion with ipocrites: there shalbe wepyng & gnashyng of teeth. The xxv. Cha.

Then shal the kyngdome of heuen be like vnto ten virgines, which toke their lampes, and went to mete the bridegrome (and the bride.) But fiue of them were folishe, and fiue were wise. They that were folishe, toke their lampes, but toke none oyle with them. But the wise toke oile with them in their vessels, with the lampes also. While the bridegrome taried, they al slombred and slept. And euen at midnight there was a crye made: beholde, the bridegrome cometh: go out to mete him. Then all those virgins arose, and prepared their lampes. So the folishe saied vnto the wise: geue vs of your oyle, for our lampes are gone out. But the wise answered, saiyng: not so, lest there be not inough for vs & you, but go ye rather to them that sel, and bye for your selues. And while they went to bye, the bridegrome came: & they that were redy, went in with him to the mariage, and the gate was shut vp. Afterwarde came also the other virgins, saiyng: *Lorde, lorde, open to vs. But he answered and said: verely I say vnto you: I know you not. *Watche therefore, for ye know neither the daie, nor yet the houre: wher in the sonne of mã shal come. For *Likewise as a certaine man readye to take his iourney into a straunge countrey, called his seruãtes, and deliuered vnto them his goodes. And vnto one he gaue fiue talentes, to another two, and to an other one: to euery man after his abilitie, & straight waie departed. Then he that had receiued the fiue talentes, went, and occupied with the same, and wanne other fiue talentes. Likewise also, he that receiued two, gayned other two. But he that receiued one, went and digged in the earth, and hidde his Lordes money. After a long season the Lorde of those seruauntes came, and reckened with them. And so he that had receiued fyue talentes came, & brought other fiue talentes, saiyng: Sir thou deliueredst vnto me fiue talentes: beholde, I haue gayned with the fiue talentes mo. His Lorde saied vnto him: well thou good and faithful seruaunt. Thou hast bene faithful ouer fewe thinges, I wil make the ruler ouer many thinges: Enter thou into the ioye of the Lord. He also that had receiued two talentes, came and saied: Syr, thou deliueredst vnto me two talentes: beholde, I haue wonne two other talentes wyth theim: His lorde said vnto him: wel good & faithful seruaunt. Thou hast bene faithful ouer fewe things, I wil make the ruler ouer many things, Enter thou into the ioie of thy lorde. C He which had receiued thoue talēt, came, and saied: Syr, I knew the, that thou art an harde manne, reapyng where thou hast not sowen, and gatherying where thou hast not strawed, & therfore was I afraied, & went and hid thy talent in the earth: lo, there thou hast that thine is. His Lorde answered and said vnto him, thou euil & slougthfull seruaũt, thou knewest, that I reape where I sowed not, & gather wher I haue not strawed, thou oughtest therefore to haue deliuered my money to the exchaungers, and then at my commynge shoulde I haue receiued mine owne with vãtage. Take therfore the talent from him, and geue it vnto him which hath ten talentes. *For vnto euery one that hath, shalbe geuen, and he shal haue aboundaũce: but he that hath not, frõ him shalbe taken away, euẽ that which he hath. And cast the vnprofitable seruaunt into vtter darkenes, *there shalbe wepyng & gnashing of teeth. *Whe the sonne of man cometh in his glory, & al the holy angels with him, then shal he sit vpõ the seate of his glory, & before him shalbe gathered al nacions. And he shal seperate them one frõ another, as a shepeheard deuideth the shepe from the goates: and he shall set the shepe on his right hãd, but the goates on the left. Then shal the king saie to thẽ that shalbe on his right hãd. Come ye blessed of my father, inherit the kingdome, *prepared for you frõ the beginyng of the world. *For I was an hongred & ye gaue me meate, I was thirsty, & ye gaue me drinke, I was herbedles, & ye toke me in, naked, & ye clothed me, *sicke, & ye visited me, I was in prison, & ye came vnto me. Then shal the righteous answer him, saiyng: Lorde, when

came

Luke. xviii. g.
Math. xxv. b
Mar. xiii. d
Luke. xii. e
Apo. xvi. c
Math. xxv. c
Mar. xiii. d
Luke. xx. g
Math. xiii. d
Luke. xi. d
Math. xxv. b
Mar. xiii. b
Luke. xii. e
Math. xxv. d
Mar. xiii. d
Luke. xix. d
Math. xxv. e
Mar. xiii. d
Luke. xii. e
Math. xxv. d
Luke. xix. d
Math. xxv. e
Mar. xiii. d
Luke. xii. e
Math. xxv. e
Mar. xiii. d
Luke. xii. e
Math. xxv. e
Mar. xiii. d
Luke. xii. e

saw we the an hongred, and fed the? or thirsty and gaue the drinke? When saw we the herbourlesse, and toke the in? or naked & clothed the? or when saw we the sicke, or in prison, and came vnto the? And the king shal answere, and saye vnto the: Verely I say vnto you: in asmuch as ye haue done it vnto one of the least of these my brethren, ye haue done it vnto me. Then shal he saie also vnto them, that shalbe on the left hād: * depart frō me ye cursed into euerlastyng fire: which is prepared for the deuil and his aungels. For I was an hongred, and ye gaue me no meat, I was thirsty, & ye gaue me no drinke, I was herbourlesse, and ye toke me not in, I was naked, and ye clothed me not. I was sicke and in prisō, and ye visited me not. Then shal they also answere him, saiyng: Lorde, when saw we the an hongred, or a thirst, or herbourles, or naked, or sicke, or in prison, & did not minister vnto the? Then shal he answere thē, saiyng: Verely I saie vnto you: in asmuch * as ye did it not to one of the least of these, ye did it not to me. And these shal go into euerlasting pain, the righteous into life eternal. ¶

Psal. bi. b, Hath. bi, d. Luke. xiii. e & Esai. xxx. g Mani. bii. d,

Pro. xiii. c. d. and xvii. a John, b. e.

The. xxvi. Chapter.

AND it came to passe, when Jesus had finished all these saiynges, he said vnto his disciples: ¶ * Ye know that after two daies shalbe Easter, and the sonne of man shalbe deliuered ouer to be crucified. * Then assembled together the chiefe priestes, & the scribes, & the elders of the people, vnto the palaice of the hie priest (whiche was called Cayphas) and helde a counsail that they might take Jesus by subtiltie, & kil him. But they said: not on the holy day, lest there be an vproze emōg the people. When * Jesus was in Bethany, in the house of Symeon the leper, there came vnto him a womā, * hauing an alabaster boxe of precious ointmente, and poured it on his head as he sate at the boxde. But whē his disciples saw it, they had indignacion, saiyng: Wherto serueth this waste? This ointment might haue ben wel solde, & geuē to the poze. When Jesus vnderstode that, he said vnto them: why trouble ye the woman? For she hath wrought a good worke vpō me. For ye haue the poze alwaies with you: But me shall ye not haue alwaies. And in that she hath cast this ointment on my bodye, she did it to burye me. Verely I saie vnto you, wheresoeuer this gospel shalbe preached in the worlde, there shal also this that she hathe done, be tolde for a memorial of her. * Then one of the .xii. which was called Judas Iscarioth, went vnto the chiefe priestes, & said vnto them: what will ye gene me, & I wil deliuer him vnto you? And they appointed vnto him .xxx. peces of siluer. And frō that time forth, he sought opportunitie to betray him. * The first day of swete breade, the disciples came to Jesus, saiyng

Hath. xxii. a Luke. xxii. a John. xi. f

Mar. xiii. a John. xii. a Luke. vii. f.

Deu. xv. b

Mar. xiii. b Luke. xxii. a Joh. xiii. a.

Mar. xiiii. b Luke. xxii. a

vnto him: where wilt thou that we prepare for the, to eat the passeouer? And he said: go into the citye to such a man, & saie vnto him, the master saith: my time is at hande, I will kepe mine Easter by the, with my disciples. And the disciples did as Jesus had appointed them, and they made ready the passeouer.

Mark. xiiii. c Luke. xxii. c. John. xiii. c

* When the euen was come, he sate downe with the twelue. And as they did eate, he said: Verely I saie vnto you, that * one of you shal betray me. And they were exceadyng sorowful, & began euery one of thē to say vnto him: Lord is it I? He answered & said: He that dippeth his hād with me in the disshe, the same shal betray me. * The sonne of man truely goeth, as it is written of him: but woe vnto that man, by whō the sonne of man is betrayed. It had bene good for that man, if he had not ben borne. Then Judas which betrayed him, answered & said: master, is it I? He said vnto him: thou hast said. When they were eatyng, Jesus toke bread, & when he had geuen thākes, he brake it, & gaue it to his disciples, & said: * Take, eate, this is my bodye. And he toke the cuppe, and thanked, & gaue it them, saiyng: Drinke ye al of this, for this is my bloud (which is of the new testament) that is shed for many, for the remissiō of sinne. But I saie vnto you: I wil not drinke hereafter of this fruite of the vine tree, vntil that day when I shal drinke it new with you in my fathers kingdome. * And when they had said grace, they went out vnto mount Oliuet. Then saith Jesus vnto them: All ye shal be offended because of me this night. For it is written: * I wil smite the shepeheard, & the shepe of the flocke shalbe scattered abroade. But after I am risen againe, I wil go before you into Galile. Peter answered & said vnto him: * though all men be offended because of the, yet wil not I be offended. Jesus said vnto him Verely I sai vnto the, that in this same night before the cocke crowe, thou shalt denye me thrise. Peter said vnto him: Yea, though I should die with the, yet wil I not denye the: Likewise also said al the disciples. Then came Jesus with thē vnto a farme place (which is called Gethsemane) & said vnto the disciples: sit ye here while I go & praye yonder. And he toke with him Peter & the .ii. sonnes of Zebede, & began to waxe sorowful & heauy. Then said Jesus vnto thē: * My soule is heuy euē vnto the deth. Tary ye here & watch with me. And he went a little further, & fell flat on his face, & prayed, saiyng: O mi father, if it be possible, * let this cup passe frō me: neuerthelesse, not as I will, but as thou wilt. And he came vnto the disciples, & found thē a slepe, & saith to Peter: What could ye not watch with me one houre: watch & praye, that ye enter not into temptacio. * The spirite is willing but the flesh is weake. He went awai one again & prayd

Luke. xxii. b Mark. xiiii. c

i. Cor. xi. e Luke. xxii. b Mark. xiiii. c

Mat. xiii. c

Zach. xiii. e Mat. xiiii. e.

Mark. xiii. c Luke. xxii. b

Mat. xiiii. b. Joh. xii. b.

Luke. xxii. b Mat. xxi. b

Gala. b. c. Mat. xiiii. c

saiyng: O my father, if this cuppe maye not passe away from me, except I drinke of it, thy will be fulfilled. And he came, & founde thē a-slepe againe. For their eyes were heuy. And he left them, & went againes prayed the third time, saiyng the same wordes. Then cometh he to his disciples, & saieth vnto thē: Slepe on now, and take your rest. Behold, the houre is at hand, & the sonne of man is betrayed into the handes of sinners. Rise, let vs be goyng, beholde, he is at hande, that doth betray me. * While he yet spake: lo, Judas one of the Marke. xiiii. c
Luke. xxii. c
nūber of the twelue, came, & with him a great multitude with swordes & staues, sent from the chiefe priestes and elders of the people. But he that betraied him, gaue them a token, saiyng: Whomsoeuer I kisse, that same is he, holde him fast. And forthwith he came to Jesus, and said, Haile master, & kissed him. And Jesus said vnto him: frende, wherefore art thou come? Thē came thei, and laied handes on Jesus, & toke him. And beholde, one of the whiche were with Jesus, stretched out his hande, & drew his swerde, & stroke a seruaūt of the high priests, & smote of his eare. Thē said Jesus vnto him: put vp thy sword into his sethe. * For all thei that take the swerde, shal perish with the swerde. Thinkest thou that I can not now pray to my father, & he shal geue me euen now moe thē xij. legions of aungels? But how then shall the scriptures be fulfilled? for * thus must it be. In that same houre said Jesus to the multitude: * Ye be come out as it were vnto a Gen. ix. a.
John. xviii. b
Apoc. xiii. c
Eze. xi. ab.
theefe, with swordes and staues for to take me. I sate daicly with you, teachyng in the temple, and ye toke me not. * But al this is Luk. xxii. 6, d
Mar. xiiii. c
Luke. xxii. c.
done, that the Scriptures of the Prophetes might be fulfilled. * Then al the Disciples forsoke him, & fledde. And they toke Jesus & led him to Cayphas the high priest, where the scribes & the elders were assembled. But Peter folowed him a farre of, vnto the high pr. xxi. lxix. d
* Mar. xiiii. c
Luke. xxii. c.
Joh. xviii. e
priestes palace, and went in, and sate with the seruaūtes, to se thende. * The chiefe priestes and the elders, and all the counsaile, sought false witnes against Jesus, for to put him to deathe, but founde none: yea, when manye false witnesses came, yet founde thei none. At the laste came two false witnesses, and said: Mar. xiiii. c
Joh. ii. d
This felow said: * I am able to destroy the temple of God, and to builde it againe in iij. dayes. * And the chiefe priestes arose, & said vnto him: Answerest thou nothing? Why do these beare witnesse against thee? But Jesus Mar. xiiii. c.
held his peace. And the chiefe priest answered and said vnto him: I charge the by the liuyng GOD, that thou tell vs, whether thou be Christ the sonne of God.

Jesus saieth vnto him: thou hast said. Nethelesse I saie vnto you: * hereafter shal ye Mar. xiiii. g
Luke. xxii. g.
se the sonne of man sitting on the right hāde of power, and comyng in the clowdes of the skye. Then the high priest rent his clothes saiyng: He hath spoken blasphemye, what nede we of any mo witnesses? Beholde, now ye haue heard his blasphemye, what thinke ye? They answered and said: he is worthy to dye. * Then did they spitte in his face, and buffeted him with fistes. And other smot him on his face with the palme of their handes, saiyng: Tell vs thou Christ, who is he that smot thee? Peter sate without in the palaice. And a damosel came to him, saiyng: Thou also wast with Jesus of Galile: but he denied before them all, saiyng: I wot not what thou saiest. Whē he was gone out into the porch, an other wenche sawe him, & said vnto them that were there: This felow was also with Jesus of Nazareth. And againe, he denied with an othe, saiyng: I do not know the man. And after a while, came vnto him they (that stode by) and said vnto Peter: * surely thou art euen one of them. for thy speach bewrayeth the. Then began he to curse & to sweare, that he knew not the mā. And immediatly the * cocke crewe. And Peter remembred the wordes of Jesus, whiche said vnto him. Before the Cocke crowe, thou shalt denye me thrise: and he went out, and wept bitterlye. C
Esa. l. c
Mar. xiiii. g.
Luke. xxii. g.
Joh. xviii. c
Math. xxvi. c

The. xxvii. Chapter.

When the morowe was come, * all the chiefe Priestes and the Elders of the people, helde a counsaile against Jesus, to put him to death, and brought him bound * & deliuered him vnto Poncius Pylate the debitie. Then Judas (which had betrayed him) seyng that he was condempned, repented him selfe, and brought againe the thirtye plates of siluer to the chefe priestes and elders, saiyng: I haue sinned: betraiyng innocēt bloud. And they said: what is that to vs? See thou to that. And he cast downe the siluer plates in the temple, and departed * & wente & hanged him selfe. And the chefe priestes toke the siluer plates, and said: it is not lawful to put them into the treasure, because it is the price of bloude. And thei toke counsaile: & bought with them a potters felde, to bury straūgers in. Wherefore the felde is called Haceldema, that is the feld of bloud vntil this day. Thē was fulfilled that which was spoken by Jeremy the prophet, saiyng: * & they toke. xxx. siluer plates, the price of him that was valued, whō thei bought of the children of Israel, and gaue them for the potters felde, as the Lord appointed me. * Jesus stode before the debitie, and the debitie asked him, saiyng: Art thou the king of the Jewes? Jesus saith vnto him: Thou saiest. And when he was accused of the chiefe Priestes and Elders, he answered nothing. Then saieth Pylate vnto him: Hearest thou not howe manye wit- A
Act. ii. a.
Mar. xv. a
Luke. xxii. a
Acte. iii. c.
John. xviii. c
ii. Ma. xvii. b
Actes, i. c
Zacha. xi. c
B
Mar. xv a
Luke. xxiii. a
Joh. xviii. c

Psal.liii.c

wicnesses thei laie against her: * and he answered him to neuer a word: in so much that Marke.xv.a. the debyte marualled greatly. * At that feast, the debite was wonte to deliuer vnto the people a prisoner, whom thei would desyre. He had then a notable prisoner, called Barrabas. Therfore when thei were gathered Mar.xv.a together, Pilate said: * whether will ye that John.xviij.g I geue loose vnto you, Barrabas, or Jesus, which is called Christ? For he knewe that for enuie they had deliuered him. When he was set doune to geue iudgement, his wyfe sent vnto him, saiyng: haue thou nothing to do with that iust man. For I haue suffred many thinges this daie in my slepe because of him. * But the chiefe priestes, and elders Mar.xv.a Luke.xxiii.d perswaded the people, that thei would aske Barrabas, and destroie Jesus. The depute answered, and said vnto them: whether of the twaine will ye, that I let loose vnto you? They said: * Barrabas. Pilate said vnto them: Actes.iv.c * what shal I do then with Jesus, whiche is Matth.xv.a called Christ? Thei al said vnto him: Let him be crucified. The debite said: What euil hath he done? But thei cried the more, saiyng: Let him be crucified. Whē Pilate saw, that he could preuail nothing, but the more businesse was made, he toke water, & washed his handes before the people, saiyng: I am innocent of the blood of this iust person, ye shal se. Thē answered al the people, & said: * His Actes.v.e blood bee on vs, & on our children. * Then Mar.xv.a let he Barrabas loose vnto them, & scourged Luke.xxiij.d Jesus, & deliuered him to be crucified. * Then Mark.xv.b the soudiers of the debite, toke Jesus in the cōmen hal, & gathered vnto him al the cōpany. And thei stripped him, & put on him a purple robe, & platted a crowne of thornes, and put vpō his head, & a rede in his right hād: & bowed the knee before him: & mocked him, saiyng: Haile king of the Jewes. And when D thei had spit vpon him, thei toke the rede, & smote him on the head. And after that thei had mocked him, thei toke the robe of him again, & put his own raiment on him, and led him awaie to crucifie him. And as thei came Marke.xv.b out, * thei founde a man of Ciren (named Luke.xxiij.d Simō) him thei compelled to beare his crosse. Marke.xv.b * And thei cam vnto the place which is John.xix.d called Golgotha that is to say: a place of dead mens sculles) & gaue him vinegar to drinke, mingled with gal. And when he had tasted therof, he wold not drincke. When thei had crucified him, thei parted his garmentes, & cast lottes: that it might be fulfilled which Psal.xxii.b was spoken by the Prophet: * Thei departed Mar.xv.c my garmentes amōg them, & vpō my vesture did thei cast lottes. And thei sat & watched Luke.xxiii.e * Luke.xxiii.e him ther, and * set vp ouer his head, the John.xix.d cause of his death written: This is Jesus, Mar.xv.c the king of the Jewes. Then were ther two Luke. xxiii.d theues crucified with him, one on the right hande, and another on the left. * Thei that Psal. lv.a passed by, reuiled him, waggynge their heades, & saiyng: thou that destroyest the temple of God, & diddest build it in thre dayes, saue thy self. * If thou be the sonne of God, Sapi.ii.b come downe frō the crosse. Likewise also the hie priestes, mocking him with the Scribes and elders, said: * He saued other, him self can he not saue. If he be the king of Israel, let him now come downe frō the crosse, and we wil beleue him. * He trusted in God, let him Psal.xxii.b deliuer him now, if he wil haue him, for he said: I am the sonne of God. The theues also which were crucified with him, cast the same in his tethe. * Frō the sixt houre was Mar.xv.c ther darknes ouer al the land vnto the ninth Luke.xxiij.e houre. And about the .xi. houre, Jesus cried, f with a loude voice, saiyng: Eli, Eli lama sabathani. That is to saye: * My God, my Mar.xv.c God, why hast thou forsaken me? Some of, Psal.xxii.a thē that stode there, when thei herde that, said: This man calleth for Helias. And streight waie one of them ran, & toke a spōge & whan he had filled it ful of vinegar, he put Marke.xv.d it on a rede, & gaue him to drinke. Other said: John.xix.f let be, let vs se whether Helias wil come & deliuer him. Jesus, whan he had cried again, with a loude voice, yelded vp the ghost.

And beholde, the * vaile of the temple did Marke.xv.d rent into two partes, from the toppe to the Luke.xxiii.f bottome, and the yearth did quake, and the stones rent, and graues did open: and many bodies of sainctes which slept, arose, & wēt out of the graues, after his resurrectiō, and came into the holy citie, and appeared vnto many. * When the Centurion and thei that Marke.xv.d were with him watchinge Jesus, sawe the Luke.xxiij.f earthquake, and those thinges which happened, thei feared greatly, saiyng: Truly, this was the sonne of God. * And many women Mar.xv.d were there (beholding him a farre of) which Luke, xxiii.f folowed Jesus from Galile, ministring vnto him. Amōg whiche was Mari Magdalene, and Mari the mother of of James & Joses, and the mother of zebedes children. When G the euen was come * there cam a rich man of Marke, xv.d Arimathia named Joseph, whiche also was Luke.xxiii.g Jesus disciple. He went vnto Pilate & begged the body of Jesus. Then Pilate cōmāded the body to be deliuered. And whē Joseph had taken the body, he wrapped it in a cleane linnen cloth, & laied it in his newe tōbe, which he had hewen out, euen in the rocke, & rolled a great stone to the doze of the sepulchze, & departed. And ther was * Mari Magdalene, & Mar.xv.d the other Mary, sitting ouer against the sepulchze. The next dai ther folowed the day Matth.xvi.c of preparing, the hie priestes and Phauises, and.xvii.b came together vnto Pilate, saiyng: Sir, we re- Mar. xi.a membre, that this deceiuer said while he was Luke, xviii.c yet aliue. * After thze daies I wil rise againe. Cōmande therfore that the sepulchze

da

be made sure vntil the thied day, lest his disciples come, & steale him away, & saye vnto the people: he is risen frō the dead, & the last errour shalbe worse then the first. Pilate said vnto them: Ye haue the watche, go your way, make it as sure as ye can. So thei went & made the sepulchre sure with watchmen, and sealed the stone. ❧

¶ The xxviii. Chapter.

Marke. xvi. a Luk. xxiiii. a Joh. xx. a

Upon an euening of the * Sabbothes which dawneth the first day of the Sabbothes, came Mary Magdalene, & the other Mari to see the sepulchre. And behold, there was a great earthquake: for the angel of the Lord descended frō heaue, & came & roulled backe the stone frō the doore, & sat vpon it. His countenaunce was like lightening, and his raiment white as snowe. And for feare of him the kepers were astonnied, & became as dead men. * The angel answered, and said vnto the wemen, feare ye not. For I knowe, that ye seke Jesus which was crucified: he is not here: he is risen as he said. Come se the place where that the Lord was laid. And go quickly, & tel his disciples, that he is risen again frō the dead. And behold, he goeth before you into Galile, there ye shal se him. Lo I haue told you. ❧ * And thei departed quickly frō the sepulchre with feare and great ioye, & did runne, to bringe his disciples worde. And as thei went to tel his disciples: behold, Jesus met them, saiynge: All haile. And thei came & helde him by the fete, & worshipped him. Thē said Jesus vnto thē: be not afeaide. Go tel my brethren that thei go into Galile, & there shal thei se me. Whē thei were gone, behold some of the kepers came into the citie, & shewed vnto the hye priestes, al the thinges that had happened. And thei gathered thē together with the elders, & toke counsel, & gaue large money vnto the souldiers, saying: Saie ye, that his disciples came by night & stole him away while ye slept. And if this come to the rulers eares, we wil perswade him, and saue you harmeles. So thei toke the money, & did as thei were taught. And this saiyng is noysed amōge the Iewes vnto this daie. ❧ * Then the xi. disciples went awai into Galile, into a mountaine, where as Jesus had appointed them. And when thei saw him, they worshipped him. Wat some doubted. And Jesus came, & spake vnto them, saiyng: * All power is geuen vnto me in heauen, & in earth. * Go ye therfore, and teach al nacions, baptisinge them in the name of the father, & of the son, and of the holy ghost: Teaching them to obserue al thinges, whatsoeuer I haue commaūded you. And lo, * I am with you alway, euen vntil the ende of the worlde. ❧

Matth. xi. b Joh. xvii. a Marke. xvi. c

John. xiiii. b

¶ Here endeth the Gospel of S. Matthew.

The Gospel of S. Marke.

¶ The first Chapter.

A

The beginning of the Gospel of Jesu Christ the sonne of God, as it is written in the Prophetes: * Behold I sende my messaunger before thy face, which shal prepare thy waie before the. The voice of a crier in the wildernes: * Prepare the waie of the Lorde, and make his pathes straite. * John did baptise in the wildernes, and preached the baptime of * repentaunce, for the remission of synnes. And al the lande of Jewrie, and thei of Jerusalem went out vnto him, and were baptised of him in the riuer of Jordan, confessinge their sinnes. * John was clothed with camels heer, and with a girdel of a skynne about his loines. And he did eate locustes & wilde hony, and preached, saiyng: * There that is stronger then I, cōmeth after me, whose shoe latchet I am not worthy to stoupe downe, and vnlose. I haue baptised you with water: but he shal baptise you with the holy ghost. ❧

Mala iii. a Matth. xi. b Luke. iii. a

Esai. xl. a * Matth. iii. a Luke. iii. a * Mar. i. b Luke. iii. c

B

Matth. iii. a

Mark. iii. b Luke. iii. c John. i. d

And it came to passe in those daies, that Jesus came from Nazareth of Galile, * and was baptised of John in Jordane. And assone as he was come vp oute of the water: * he sawe heauen open, & the spirit discending vpon him like a doue. And there came a voice frō heauen. * Thou art my deare sonne in whō I delite. And immediatly * the spirite droue him into wildernesse: and he was ther in the wildernes xl. daies, and was tempted of Sathan, & was with wilde beastes. * And the angels ministred vnto him. After that John was taken * Jesus came into Galile, * preaching the Gospel, of the kingdome of God, and saiyng: the time is come, & the kingdome of God is at hande * repent, and beleue the Gospel. * As he walked by the sea of Galile, he saw Simō and Andrew his brother, casting nettes into the sea, for thei were fishers. And Jesus said vnto them: folow me, & I wil make * you to become fyshers of mē. And straight waie thei forsoke their nettes, & folowed him. And when he had gone a litle further thence, he sawe James the sonne of zebede, & John his brother, which also were in the ship, mending their nettes. And anone he called them. And thei left their father Zebede in the ship with the hired seruauntes, & folowed him. * And thei came into Capernaum: & straight waie on the Sabboth daies, he entred into the synagoge, and taught. And they were astonnied at his learning. * For he taught them as one that had auctorite, & not as the Scribes. * And ther was in their synagoge a man vexed with an vncleane spirite, and he cried, saiyng. Alas, what haue we to do with the, thou Jesus of Nazareth?

Matth. iii. b xii. b. xvii. b Matth. iiii. a Esai. xlii. a Marke. i. a Matth. iiii. b Matth iiii. c Luke. iiii. b

Matth. iiii. b Marke. iii. a Mat. iii. c

Jere. xvi. c

C

Mat. iiii. b

Matth. vii. b Luke. iiii. e Marke. vii. b Luke. iv. e

Vnto

Art thou come to destroie vs? I knowe the what thou art, euen that holy one of God.
And Iesus rebuked him, saiyng: Holde thy peace, and come out of the man. And when the vncleane spirit had torne him, and criyd with a loude voice, he came out of him. And thei were al amased, insomuch that thei demaūded one of another among them selues, saiyng: What thing is this? What newe doctrine is this? For with auctorite commaūded he the foule spirites, and thei obeied him. And immediatly his fame spred abrode throughout all the regio, bordering on Galile. And forth with when thei were come out of the Synagoge, * thei entred into the house of Simō, and Andrew, with Iames and Iohn. But Simons mother in law laie sicke of a feuer. And anone thei tel him of her. And he came, & take her by the hād: and lift her vp: and immediatly the feuer forsoke her, and she ministred vnto them. And at euen when the Sunne was downe, thei brought vnto him all that were diseased, and them that were vexed with deuels. And al the citie was gathered togethen at the doze, & he healed many that were sicke of diuers diseases, and * cast out many deuels, and suffred not the deuels to speake, because thei knew him. And in the morning very early, Iesus (when he was risen vp) departed, and went out into a solitari place, and there praied. And Simon, and thei that were with him, folowed after him. And when thei had founde him, thei said vnto him: all men seke for the. And he said vnto them: let vs go into the next townes, that I maye preache there also: for therfore am I come. And he preached in their Synagoges, in all Galile, and cast the deuels out. * And there came a leper to him, beseching him, and kneling downe, & saiyng vnto him: If thou wilt, thou canst make me cleane. And Iesus had compassion on him, and put forth his hande, touched him, and saieth vnto him: I wyl, be thou cleane. And assone as he had spoken, immediatly the lepzosie departed from him, and he cleane him away forthwith, & saieth vnto him: * See thou saie nothing to any man: but get the hence, shew thi self to the priest, & offer for thy cleansing, those thinges which Moses commaunded, for a witnes vnto the. But he (assone as he was departed) beganne to tel many thinges, and to publish the saynge: insomuch that Iesus could nomore openly entre into the citie, but was without in desert places. And they came to him from euery quarter.

Mat. viii. b
Luke. iiii. c
Luke. iiii. g
Mark. iii. b,
Mark. vii. b
Mark. vii. d

¶ The. ii. Chapter.

AFter a tyme daies also, he entred into Capernaum again, & it was noysed that he was in the house. And anone many were gathered together, insomuch that now there was no rowme to receaue them, no, not so much as about the doze, and he preached the word vnto them. * And thei came vnto him, bringing one sicke of the palsey, which was borne of foure men. And when thei could not come nie vnto him, for prease, thei vncouered the roofe of the house that he was in. And when thei had broken vp the roofe, thei dyd (with cozdes) let downe the bed, wherin the sicke of the palsye laie. Whē Iesus sawe their faith, he said vnto the sicke of the palsye: * sonne, thy sinnes be forgeuen the. But there were certaine of the Scribes sitting there, and thinking in their hartes: why doth he speake these blasphemies? who can forgeue sinnes, but God only? And immediatly when Iesus perceaued in his spirit that they so thought within them selues, he saieth vnto them: why thinke ye suche thinges in youre hartes? Whether it is easier to saye to the sicke of the palsye: thy sinnes be forgeuen the, or to say: arise, take vp thy bed, & walke? But that ye may know, that the sonne of mā hath power in earth to forgeue synnes, he spake vnto the sicke of the palsie: I saye vnto the: * arise, and take vp thy bed, and get the hence vnto thine owne house. And immediatly he arose, toke vp the bed, & went forth before the: insomuch that thei were amased, & glorified God, saying: we neuer saw it on this fashiō. * And went again vnto the sea, & al the people resorted vnto him, & he taught them. And as Iesus passed by, he saw Leui the sone of Alphe, sitting at the receite of custome, & said vnto him: folow me. And he arose, & folowed him. And it came to passe that whan Iesus sat at meate in his house, many publicās, & sinners sat also together at meat with Iesus, & his disciples. For ther were many, that folowed him. And when the Scribes & Pharises saw him eate with publicās, & sinners, thei said vnto his disciples: how happeneth it, that he eateth, & drinketh with publicās, & sinners? When Iesus hard that, he said vnto thē: They that be whole, haue no nede of the Phisicio, but thei that are sicke. * I cam not to cal the righteous, but sinners to repentāce. And the disciples of Iho, & the Pharises did fast, & thei come, & say vnto him: Why do the disciples of Iho, & the pharises fast, but thi disciples fast not? And Iesus said vnto them: can the children of the wedding fast while the bridegrōe is with them? As log as thei haue the bridegrōe with them, thei can not fast. But the daies will come, when the bridgrome shalbe taken away fro thē, & then shal they fast in those daies. * No man also soweth a pece of newe cloth vnto an olde garmēt, els taketh he away the newe pece therof from the olde, and so is the rent worse. And no man powreth newe wyne into olde bottels, els the newe wyne doeth burste the bottels, and

Mat. ix. a
Luke. v. b
Luke. v. d
Mat. ix. a
Luke. v. e
John. v. b
Marke. ix. a
i. Timo. i. a
Mat. ix. b
Luke. v. f

and the wine runneth out, & the bottels are marred. But new wine muste be put into newe bottels. Mat. xii. a Luke. vi. a

And it chaunced agayn that he went thorow the corne felde on the Sabboth daie, & his disciples began as they went by the way to plucke the eares of corne. And the Pharises saide vnto him: behold, why do they on the Sabboth daies, that which is not lawful? And he said vnto them: have ye never read what Dauid did, when he had nede, & was an hungred both he, & they that were with him? How he went into the house of god, in the daies of Abiathar the hie preest, & did eat the shewbread (which is not lawful to eat, but for the preestes only) & gaue also to them which were with him? And he said vnto them: the Sabboth was made for man, & not man for the Sabboth. Therefore is the sonne of the man, Lorde also of the Sabboth. 1. Reg. xxi. b

¶ The. iij. Chapter.

A

And he entred again into the Synagoge, and there was a man there, which had a withered hande. And they watched him, whether he would heale him on the Sabboth day, that they might accuse him. And he said vnto the man which had the withered hand: arise, & stande in the midde. And he saith vnto them: whether it is lawful to do good on the Sabboth daies, or to do euel? to saue life, or to kil? But they held their peace. And when he had loked rounde about on them, with anger, mourning on the blindnes of their hertes, he saith to the man: Stretch forth thine hande. And he stretched it out. And his hande was restored, euen as whole as the other. And the Pharises departed, & straight way gathered a counsel (with them that belonged to Herode) against him, that they might destroy him. But Iesus avoided with his disciples to the sea. And a great multitude followed him from Galilee, from Iewry, & from Ierusalem, & from Idumea, & from beyonde Iordane. And they that dwelled about Tire & Sidon, a great multitude of men (which when they had hearde what thinges he did) came vnto him. And Iesus comanded his disciples, that a ship should waite on him, because of the people, lest they should throng him. For he had healed many, insomuch that they pressed vpon him for to touche him, as many as had plagues. And when the vncleane spirites saw him, they fel downe before him, & cried, saying: thou art the sonne of god. And he straitly charged them that they should not make him knowen. Math. xii. a Luke. vi. a Mat. xii. b Luke. vi. b Mat. xv. b Math. iiij. b Luke. vi. c Mat. iiij. b Luke. vi. c John. vi. a

B

And he went vp into a mountaine, & called vnto him whome he would, and they came vnto him. And he ordened the twelue, that they should be with him, and that he might sende them to preache: and that they might have power to heale sicknesses, and to caste oute deuels. And he gaue vnto Simon, the name Peter. And he called Iames the sonne of Zebede, and Iohn Iames brother, and gaue them to name Boanerges, which is to saye: the sonnes of thonder. And Andrew, & Philip, and Bartholomew, and Matthew, & Thomas, and Iames the sonne of Alphe, & Thaddeus, & Simon of Canaan, and Iudas Iscariothe which also betraied him. And they came into the house, and the people assembled together againe, so that they had no leyser so much as to eat bread. And when they that belonged vnto him, hearde of it, they went out to laye handes vpon him. For they said: he is madde. And the Scribes which came downe from Ierusalem, said: He hath Beelzebub, & * by the chefe deuel, casteth he out deuels. And he called them vnto him, and said vnto them in parables. Howe can Sathan dryue out Sathan? And if a realme be deuided against it selfe, that realme can not endure: And if a house be deuided against it selfe, that house can not continue. And if Sathan make insurrection against him self, and be deuided, he can not continue, but hath an ende. No man can enter into a stronge mannes house, and take awaie his goodes, except he first binde the stronge man, and then spoile his house. Verely I saye vnto you, all synnes shalbe forgeuen vnto mens childzen, and blasphemies wherwith soeuer they have blasphemed. But he that speaketh blasphemye against the holy ghost, hath neuer forgeuenes, but is in daunger of eternal damnation. For they said: he hath an vncleane spirite. There came also his mother, and his brethren, and stode without, and sent vnto him to cal him out. And the people sat about him, and said vnto him: behold, thy mother, and thy brethren seke for the without. And he answered them, saying: Who is my mother, and my brethren? And when he had loked rounde about on his disciples, which sat in compasse about him, he said: Behold, my mother, and my brethren. For whosoeuer doith the wil of God, the same is my brother, and my sister and mother. Math. iij. b and. xii. b Luke. xi. b Mat. xii. c Luke. xii. b Mat. xii. b Luke. viii. c

¶ The. iiij. Chapter.

A

And he began againe to teache by the sea syde. And there gathered together vnto him much people, so greatly, that he entred into a shippe, and sat in the sea, and all the people was by the sea syde on the shore. And he taught them many thinges by parables, & said vnto them in his doctrine: Herken to: behold, there went out a sower to sowe. And it chaunced as he sowed, that some fel by the waye syde, and the fowles of the ayre came, and deuoured it vp. Some fel on stony ground, where it had not much earth, and immediatly sprange vp, because it had not depthe of earth, but as sone as the sunne was vp, it caught heate: & because it had not rotyng, it withered away. And some fel among thornes, and the thornes grew vp, and choked it, & it gaue Mat. xiii. a Luke. viii. a

gaue no frute. And some fel vpō good grouṅd and did yelde frute that sprange vp, & grew and brought forth, some. xxx. folde, & some sixtie folde, & some an. C. folde, and he saied vnto them: He that hath eares to heare, let him heare. ✠ And when he was alone, thei that were about him with the twelue, asked him of the parable. And he said vnto them:

Math. xiii. b
Luke. viii. b

* To you it is geuen to know the mistery of the kingdō of God. But vnto them that are

B without, al thinges happē by parables: that when thei se, thei maie se, & not discerne, and when thei heare, * thei maie heare, & not vnderstande: lest at any time thei shuld turne, & their sinnes shuld be forgeuen them. And he said vnto them: Know ye not this parable? & how then wil ye know al other parables.

Ecclesi. vi. c
Math. xiii. b
Luke. viii. b
John xii. c
Act. xxviii. c
Roma. xi. b
Math. xi iii. c
Luke. viii. b

* The sower soweth the worde. And thei (wherof some be rehearsed to be by the waie side) are those, where the word is sowen: And when thei heare, Sathan cometh immediatly, & taketh away the word, that was sowen in their hertes. And likewise the other that receiue sede into the stonie grouṅde, are thei: which e when thei heare the worde, at once receaue it with gladnes, yet haue no rote in them selues, and so endure but a time: and anone when trouble & persecucion aryseth for the wordes sake, thei fal immediatlie. There be other also that receaue sede into thornes, and those are suche as heare the word, and the cares of this world, & the deceitfulnes of riches, and the lustes of other thinges, enter in & choke the worde, & it is made vnfruteful. And other there be, that haue receaued sede into a good grouṅde: they are such that heare the word, and receiue it, so that one corne doth bring forth thirtie, some sixtie, some an. C. And he said vnto them: * is the candel lighted, to be put vnder a bushel, or vnder the table? Is it not lighted to be put

Math. v. d
Luke. viii. c
and. xi. e

C on a candelsticke? * For there is nothing so

Math. x. c
Luke. viii. d
and. xii. a

preuie, that shal not be opened: neither hath it bene so secret, but that it shal come abrode. If any man haue eares to heare, let him heare. And he said vnto them: take hede what ye heare: * With what measure ye mete, with the same shal other men measure vnto you a-

Math. vii. a
Luke. vi. c

gaine. And vnto you that haue, shal more be geuen. For * vnto him that hath, shal it be geuē, & frō him that hath not, shalbe take away, euen that which he hath. And he said: so is the kingdome of God, euen as * ye a mā shuld sowe sede in the grouṅd, & should slepe, & rise vp night & daie: and the sede should springe, & growe vp, while he is not aware. For the

Math. xiii. b
and. xxv. c
Luke. viii. c
and. xix. d
Mat. xiii. d

earth bringeth forth frute of her selfe: first the blade, then the eare, after that the full corne in the eare. But when the frute is brought forth, anon he thrusteth in the sickle because the harueste is come. And he sayde: wherevnto shal we like the kingdō of God? or with what comparison shal we compare it? * It is like a grain of mustarde sede: which when it is sowen in the earth is lesse then al seedes, that be in the earth: when it is sowen, it groweth vp, & is greater then al herbes: & beareth great braunches, so that the fowles of the ayre may make their nestes vnder the shadow of it. * And with many such parables spake he the word vnto thē, after as thei might heare it. But without parable spake he nothing vnto them. But when they were alone, * he expounded al thinges to his disciples. And the same daie when euen was come, he said vnto them: let vs passe ouer vn to the other side. And then left the people, & toke him, euē as he was in the ship. And ther

Math. xiii. c
Mark. iv. c
Math. xiii. c

D were also with him other shippes. * And ther

Math. viii. c
Luke. viii. c

arose a great storme of winde, & the waues dashed into the ship, so that it was now full. And he was in the sterne a slepe on a pillow. And thei awaked him, & said vnto him: Maister, careest thou not, that we perishe? And he rose vp, and rebuked the winde, & said vnto the sea: peace, be stil. And the winde ceassed, & there followed a great calme. And he said vnto thē: Why are ye so fearefull? How happeneth it that ye haue no faith? And thei feared exceadingly, & said one to another: What is this? For both winde and sea obey him.

✠ The. v. Chapter. ✠

Math. viii. b
Luke. viii. d

And thei came * ouer to the other syde of the sea, into the coūtre of the Gaderenites. And when he was come out of the ship, immediatly there met him out of the graues, a man possessed of an vncleane spirit, which had his abiding among the graues. And no mā could binde him, no not with cheines, because that when he was often bound with fetters, & cheines, he plucked the cheines a sunder, & brake the fetters in peces. Neither could any man tame him. And alwaies, night & daie he was in the moūtaines, & in the graues, cryenge, & beating him self with stones. But when he had spied Jesus a farre of, he ranne & worshipped him, & cried with a loude voyce, & said: * what haue I to do with thee? Jesus thou sonne of the most hiest God? I

Mat. viii. d
Act. xvi. c

require the in the name of God, that thou torment me not. For he said vnto him: come out of the mā thou foule spirit. And he asked him, what is thine name? And he answered, & said vnto him: my name is Legion, for we are many. And he prayed him instantly, that he would not sende them away out of the countrey. But then was there nie vnto the moū-

B taines * a great heerde of swine feedinge. & all

Math. viii. d
Luke. viii. d

the deuels besought him saiyng: sende vs into the heard of swine, that we maye enter into thē. And anone Jesus gaue thē leave. And the vncleane spirites went out, & entred into the swine. And the heard ran caried headling in to the sea. Thei were almost two. M. & were

drowned

drowned in the sea. And the swinehearders fled, & told it in the citie, & in the feldes. And thei went out for to se what had happened: & came to Jesus, & saw him that was vexed with the fende, & had the legion, sit both clothed, and in his right minde, and thei were afraied. And they that saw it, told them, howe it had happened to him that was possessed with the deuil: and also of the swine. And thei began to praie him, that he wolde depart out of their coast. And when he was come into the ship, he that had the deuel praied him, that he might be with him. Nowbeit, Jesus would not suffre him, but sayde vnto him: go to thine own house, & to thy frendes, & shewe them how great thinges the Lorde hath done for the, & how he hath had cōpassion on the. And he departed, and began to publyche in the ten cities, howe great thinges Jesus had done for him, and all men dyd marualle. And when Jesus was come ouer againe by ship vnto the other syde, much people gathered vnto him, and he was nye vnto the sea. And beholde, there came one of the rulers of the Synagoge, whose name was Jairus: & when he saw him, he fel downe at his fete, & besought him greatly, saying: my doughter lieth at poynte of death, I praye the come, & laye thy hande on her, that she may be safe and liue. And he went with him, & much people folowed him, & thronged him.

And there was a certaine woman, whiche had bene diseased of an issue of bloud, twelue yeares, & had suffred many thinges of many physicions, & had spent all that she had, and felte none amendement at al, but rather was worse, & worse. When she had herd of Jesus she came in the prease behind him, & touched his garment. For she said: yf I maye but touche his clothes, I shalbee whole. And streight way, the fountaine of her bloude was dried vp, & she felt in her body, that she was healed of that plage. And Jesus immediatly feling in him self that vertue proceaded frō him, tourned him about in the prease, & said: who touched my clothes? And his disciples said vnto him: Thou seest the people thrust the, & askest thou who did touche me? And he loked rounde about for to se her that had done this thyng. But the woman fearyng, and trēbling (knowing what was done within her) came, & fel downe before him, and tolde him al the trueth. And he said vnto her: Doughter, thy faith hath saued the: go in peace, & be whole of thy plage. While he yet spake, there came frō the ruler of the synagoges house, certaine whiche said, thy doughter is dead: why diseasest thou the master any further? Assone as Jesus heard the word that was spoken, he said vnto the ruler of the Synagoge: be not afraied, onely beleue. And he suffred no man to folow him, saue Peter, & James, & John the brother of James. And he came vnto the house of the ruler of the Synagoge, & saw the wondring, & them that wept & wailed greatly, and wist in, & said vnto them: why make ye this a do, & wepe? The damsel is not dead, but sleepeth. And they laught him to scorne. But he put them al out, & taketh the father, & the mother of the damsel, & them that were with him, and entreth in wher the damsel lay, & taketh the damsel by the hande, & saieth vnto her: Talitha, cumi: which is (if one do interprete it) damsel, I saye vnto the, aryse. And straighte way the damsel arose, & walked. For she was of the age of twelue yeres. And thei were astonied out of measure. And he charged them straitely, that no man should know of it, & cōmaūded, to geue her meate.

The vi. Chapter.

And he departed thence, and came into his owne countrie, and his disciples folowed him. And when the Sabboth day was come, he began to teache in the Synagoge. And many that heard him were astonied, & said: from whence hath he these thinges? And what wisedome is this that is geuen vnto him: & such vertues that are wrought by his handes? Is not this the carpenter, Maries sonne, the brother of James & Joses, & of Juda, & Simon? & are not his sisters here with vs? And thei were offendid at him. Jesus said vnto them: A prophet is not despised, but in his owne countrie, and emong his owne kin, and in his owne household. And he could there shewe no miracle, but laide his handes vpon a fewe sicke folke, and healed them, and marueled, because of their vnbeleue. And he went about by the townes that lay on euery syde, teaching. And he called the. xii. & began to sende them forth two and two, and gaue them power against vncleane spirites. And commaunded them, that thei should take nothing in their iourney saue a rodde onely: no scrip, no bread, no money in their purse, but should be shod with sandals. And that thei shold not put on two coates. And he said vnto them: whersoeuer ye entre into an house, there abide til ye depart thence. And whosoeuer shal not receaue you, nor heare you, whē ye depart thence, shake of the dust that is vnder your fete, for a witnesse vnto them. Verely I say vnto you: it shalbe easier for Sodom & Gomor in the day of iudgement, then for that citie. And thei went out & preached, that men should repent, and thei cast out many deuels: and anoynted many that were sycke, with oyle, and healed them. And kynge Herode heard of him (for his name was spred abrode) and he said: John baptist is risen again from the dead, and therfore myracles are wrought by him. Other said: it is Helias, some said: it is a prophete, as one of the prophetes.

Luke. viii. e
Math. viii. d
Math. ix. e
Luke. viii. f
Math. ix. c
Luke. viii. f
Luke. viii. g
Math. ix. c
Luke. viii. g
Math. xi. g
Luke. iv. c
Math. xiii. g
Luke. xiii. c
Math. xiii. g
Marke. xiii. g
Luke. iiii. d
John, v. f
Math. ix. d
Math. x. a
Marke. x. b
Luke. ix. a
Math. xi. d
Luke. x. a
Math. x. a
Math. xiiii. a
Luke. ix. a

propheter. But when Herode heard of him he said: It is John whome I beheaded, he is risen from death againe. For Herode hym selfe had sent forth men of warre, and layed handes vpon John, and bounde him, and cast him into prison, for Herodias sake, his brother Philippes wyfe (because he had maried her) For John said vnto Herode: * It is not lawfull for thee to haue thy brothers wife. Herodias laied waite for him, & would haue killed him, but she coulde not. For Herode feared Iho, knowing that he was a iust man, and an holy: and gaue him reuerence: & when he hearde him, he did many thinges, & hearde him gladly. And when a conuenient daye was come, that Herode on his* birth daye, made a supper to the lordes, hie captaines, and chefe estates of Galile: & when the daughter of the same Herodias came in, and daunced, and pleased Herode, and them that sat at bourde also: the king said vnto the damsel: aske of me what thou wilt, & I will geue it the. * And he sware vnto her, whatso euer thou shalt aske of me, I wil geue it the, euen vnto the one halfe of my kingdome. And she went forth & said vnto her mother: what shal I aske? she said: John Baptistes heade. And she came in straight waye with haste vnto the kinge, and asked, saying: I wil, that thou geue me by and by in a charger, the heade of John Baptist. And the kynge was sorie: howbeit for his othes sake, & for their sakes which sat at supper also, he woulde not caste her of. And immediatly the kynge sent the hangman, & comaunded his head to be brought in. And he went & beheaded him in the prison, and brought his heade in a charger, & gaue it to the damsel and the damsel gaue it to her mother. And when his disciples heard of it, they came, and toke vp his body, and laied it in a graue. And the Apostles gathered them selues together vnto Jesus, and tolde him al thinges, both what they had done, and what they had taught. And he said vnto them: * come ye alone, out of the way into the wildernes, and rest a whyle. For there were many comers and goers, and they had no leasure so much as to eate. * And he went by ship out of the waye into a desert place. And the people spied them, when they departed: and many knew him, and ranne a foote thither out al cities, and came thither before them, & came together vnto him. And Jesus went out and sawe much people, * and had compassion on them, because they were like sheepe, not hauing a shepherde. And he beganne to teache them many thinges. * And when the daie was now farre spent, his disciples came vnto him, saying: this is a desert place, and nowe the time is farre passed, let them depart, that they may go into the countrie rounde about, and into the townes, and bie them breade: for they haue nothing to eate. He answered, and said vnto them, geue ye them to eate. And they said vnto him: shal we go & bie two hundred penieworth of breade, and geue them to eate? He said vnto them: * How many loaues haue ye? Go and loke. And when they had searched, they said: fyue, and two fishes. And he commaunded them, to make them all sit downe by companies vpon the grene grasse. And they sat downe, here a rowe, and there a rowe, by hundredes, and by fyftyes. And whē he had taken the .v. loaues, & the two fishes, & loked vp to heauē, he blessed, & brake the loaues, and gaue them to his disciples, to set before them, & the two fishes deuided he among them al. And they al did eate, and were satisfied. And they toke vp twelue backettes full therof, and of the fishes. And they that did eate, were about fyue thousande men. * And straight waie he caused his disciples to go into the ship, and to go ouer the sea before vnto Bethsaida, while he sent away the people. * And assone as he had sent them awaye, he departed into a mountaine to praie. And when euen was come, the ship was in the middes of the sea, and he alone on the lande, and he sawe them troubled in rowing, for the winde was contrary vnto them. And about the fourth watch of the night, he came vnto them, walking vpon the sea, & would haue passed by them. But when they saw him walking vpon the sea, they supposed it had bene a spirite, & cried out: for they al saw him, & were afraied. And anone he talked with them, & said vnto them: be of good cheare, it is I, be not afraied. * And he went vp vnto them into the ship, and the winde ceassed, and they were sore amased in them selues beyonde measure, & marualled. For they remembred not of the loaues, because their herte was blinded. And when they were ouer the water, they came into the lande of Genezareth, and drue vp into the hauen. And assone as they were come out of the shippe, straight way they knew hym, and ranne forth throughout al the region rounde about, and beganne to carie about in beddes those that were sicke, whē they heard that he was there. And whither soeuer he entred, into townes, cities, or villages, they laied the sicke folkes in the stretes, and prayed hym that they myghte touche, & it were but the hemme of his vesture. And as many as touched hym, were safe.

The.vii. Chapter.

Then * the Phariseis came together vnto him, and diuerse of the Scribes, which came from Jerusalem. And when they saw certaine of his disciples eate breade, with common (that is to saye, with vnwashen) handes, they complained. For the Phariseis and al the Jewes, except they wash their handes oft, eate not, obseruing the traditions

Luke.ix.b and.xx.b

Gene.xl.b

Math.xiiii.a

Math.xiiii.b Luke.ix.b John.vi.a Mat.xiiii.b

Math.ix.b and.xiiii.b Ezechiel. xxxiii.a

Math.xiiii.b Luke.ix.b John.vi.a

Marke.viii.a

Math.xiiii.a

Math.xiiii.c John.vi.b

Math.xiiii.c

Math.xv.a

of the elders. And when thei come frō the
market, except thei waſhe, thei eate not. And
many other thinges there be, whiche they
haue taken vpō them to obſerue, as the waſ-
hinge of cuppes, & cruſes, & braſen veſſels,
B & of tables. Then aſked him the Phariſees,
and Scribes, why walke not thy diſciples
accordīg to the cuſtome, ordeined by the el-
ders, but eat bread with vnwaſhen hādes? Ye
anſwered, & ſaid vnto them: Wel prophecied
Eſai. xxix. b Eſai of you, ypocrites, as it is written:
Math. xv. a * This people honoureth me with their lyp-
pes, but their hert is farre frō me: howbeit,
in vaine do thei ſerue me, teaching the doctri-
nes & cōmaūdmentes of men. For ye lay the
cōmaundemēt of God apart, & obſerue the cō
ſtitucions of men, as the waſhing of cruſes,
and of cuppes, & many other ſuch like thin-
ges ye do. And he ſaid vnto them: wel, ye caſt
Exod. xxi. b aſyde the commaundement of God, to mayn-
Deu. v. b taine your owne cōſtitucions. * For Moſes
Ephe. vi. a & Exo. xx. b ſaid: honour thy father & thy mother: & * who
Leui. xx. b ſo curſeth father or mother, let him die the
Prou. xx. c death. But ye caie: a mā ſhal ſay to father or
mother, Corban: which is, what gyft ſoeuer
cometh frō me, ſhalbe for thy profite. And ſo
ye ſuffre him no more to do ought for his fa-
ther, or his mother, & make the worde of God
of none effect, through your own cōſtitucio,
which ye haue ordeined. And many ſuch thin-
C ges do ye. And whē he had called all the peo-
Math. xv. b ple vnto him, he ſaid vnto them: herken vnto
me, euery one of you, & vnderſtād. * There is
nothing without a man, that can defyle him,
when it entreth into him: but the thinges
which procede out of a man, thoſe are they
that defyle the man. Yf any man haue eares
to heare, let him heare. And when he came in
to the houſe, away frō the people, his diſci-
ples aſked him of the ſimilitude. And he ſaid
vnto them: are ye alſo ſo greatly without vn-
derſtanding? Do ye not yet perceaue, that
whatſoeuer thing frō without, entreth into
a mā, it cā not defile him, becauſe it entreth
not into his hert, but into the belye: & goeth
out into the draught, purging out all mea-
tes. And he ſaid: that which cometh out of
mā, defileth the mā. For frō within euen out
of the hert of men proceade euel thoughtes,
aduoutrie, fornication, murther, theft, cone-
touſnes, fraude, deceite, vnclennes, a wicked
eye, blaſphemies, pride, folyſhnes: al theſe e-
uel thinges come frō within, & defyle a mā.
Math. xv c * And frō thence he roſe, & went into the bor-
ders of Tyre and Sidon, and entred into an
houſe, and would that no mā ſhold haue kno-
wen. But he could not be hid. For a certaine
woman (whoſe doughter had a foule ſpirite)
as ſoone as ſhe herde of him, came, and fel at
his fete. The woma was a Greke out of the
nacion of Siropheniria, & ſhe beſought him,
that he would caſte out the deuel from her
doughter. But Jeſus ſaid vnto her: let the
childre firſt be fed. For it is not mete, to take
the childrens bread, and to caſte it vnto the
whelpes. She anſwered, & ſaid vnto him: E-
D uen ſo Lord, * neuertheles the whelpes alſo
Math. xv. c eate vnder the table of the childrens crūmes.
And he ſaid vnto her: for this ſaiyng go thy
waie, the deuel is gone out of thy doughter.
And when ſhe was come home to her houſe,
ſhe foūde that the deuel was departed, & her
doughter lyinge on the bed. * And he depar-
Math. xv. c ted againe frō the coaſtes of Tire & Sidō, &
came vnto the ſea of Galile thorow the mid-
des of the coaſtes of the x cities. * And thei
Math. ix. b brought vnto him one that was deafe, & had
an impediment in his ſpeche, and thei prayed
him, to put his hād vpon him. And when he
had taken him aſyde frō the people, he put
his fingers into his eares, & did ſpit, & tou-
ched his tōge, & loked vp to heauē, & ſighed,
& ſaid vnto him: Ephata, that is to ſay: be o-
pened. And ſtraight waie his eares were o-
pened, & the ſtringe of his tonge was loo-
ſed, & he ſpake plaine. * And he commaunded
Marke. i. d them, that thei ſhould tel no mā. But the more
he forbad them, ſo muche the more a greate
deale thei publiſhed, ſaiyng: He hath done al
thinges wel, he hath made both the deafe to
heare, and the dombe to ſpeake.

The. viii. Chapter.

E In thoſe daies * when there was a verie
Math. xv. d great company, and had nothing to eate.
Jeſus called his diſciples to him, & ſaid vn
to them: I haue compaſſion on the people,
becauſe thei haue nowe bene with me three
daies, and haue nothing to eate: & I ſende
them away faſting to their own houſes, they
ſhal fainte by the way. * For diuerſe of them
Eſai. ix. a came from farre. And his diſciples anſwered
Tobi. xiii. d him, where ſhould a man haue bread here in
the wilderues, to ſatiſfye theſe? And he aſked
them: how many loues haue ye? Thei ſaid: ſe-
uen. And he commaunded the people to ſyt
downe on the groūde. And he toke the ſeuen
loues, and when he had geuen thankes, he
brake, and gaue it to his diſciples, to ſet be-
fore them. And thei did ſet them before the
people. And thei had a fewe ſmal fyſhes. And
when he had bleſſed, he commaunded them al-
ſo to be ſet before them. And thei did eate, &
were ſuffiſed. And thei toke vp of the broken
meate, that was left, ſeuen baſkettes ful. And
thei that did eat: were about foure thouſand.
And he ſent them awaye. F And anone he
B entred into a ſhip with his diſciples, & came
Math. xvi. a into the parties of Dalmanutha. * And the
Luke. xi. d Phariſees came forth, and began to diſpute
Joh. vi. d with him, ſeking of him a ſigne from hea-
uen, tempting him. And when he had ſighed
in his ſpirit, he ſaith: why doth this gene-
racio ſeke a ſigne? Uerely I ſay vnto you,
there ſhall no ſigne be geuen vnto this

generation. And he left them, and wente into the shippe againe, and departed ouer the water. And they had forgotte to take bread with them, neither had they in the shippe with them moze then one loafe. And he charged theim, saiyng: ✠ *Take hede, beware of the leuen of the Pharisees, and the leuen of Herode. And they reasoned amonge theim selues, saiyng: We haue no breade. And Jesus knewe it, and saieth vnto them: Why take ye thought, because ye haue no bread? perceiue ye not yet neither vnderstande? Haue ye your harte yet blinded? Haue ye eyes and se not? & haue ye eares and heare not? Do ye not also remember? *When I brake fiue lones amonge fiue thousande men, howe many backettes ful of broken meate toke ye vp? They saied vnto him twelue. *When I brake seuen among foure thousand, how many backettes of the leauynges of the broken meate toke ye vp? They said: seuen. And he said vnto them: how happeneth it that ye do not vnderstande?

C ✠ And he came to Bethsaida, & they brought a blind man vnto him, and desired him to touche him. And he caught the blinde by the hand, & ledde him out of the towne: and when he had spitte in his eyes, and putte his handes vpon him, he asked him, if he sawe ought. And he loked vp, and saied: I se the men, for I perceiue them walke as they were trees. After that he put his handes again vpon his eyes, and made him se. And he was restored, & sawe euery man clearely. And he sente him home to his house, saiyng: neither go into the towne nor tell it to any in the towne. ✠ *And Jesus went out and his disciples into the townes that long to the citye called Cesaren Philippi. And by the waye he asked his disciples saiyng vnto them: Whō do men say that I am? And they answered: some saye that thou art Jhō Baptist, & some say Helias: Again some say that thou art one of the nūber of the prophetes. And he said to thē: but whō say ye that I am? Peter answereth & saieth to him *Thou art very Christe. And he chargeth them that they shulde tell no man of him. And he began to teache them, *howe that the sonne of man must suffer many thinges, and be reproued of the Elders, and of the high priestes, and Scribes, and be killed, and after three dayes arise againe. And he spake that saiyng openly. And Peter toke him aside, and began to chide him. But he turned about, and loked on his disciples, and rebuked Peter, saiyng: Go after me Sathan, for thou sauourest not the thinges that be of God, but the thinges that be of men. * And when he had called the people vnto him with his disciples also, he saied vnto them: Whosoeuer will folow me, let him forsake himself, & take vp his crosse and folow me. For whosoeuer will saue his life, shall lose it. But whosoeuer shall lose his life for my sake and the Gospels, the same shall saue it. For what shall it profite a man, if he wynne all the worlde, and lose his owne soule? Or what shall a man geue to redeme his soule withal againe? *Whosoeuer therfore shalbe ashamed of me and of my wordes, in this aduouterous and sinnefull generacio of him also shall the sonne of man be ashamed when he cometh in the glorye of his father, with the holy aungels.

Mat.xvi.b Luke.xii.a.

Mat.xiiii.e

Mat.xv.d

Mat.xvi.c. Luke.ix.c

Math.xvi.c Luke.ix.c, Joh.vi.g.

D Mat.xvi.e and.xx.a Luke.ix,e

Math.xvi.d Luke.ix.c. and.xiiii.c

Mat.x.e. Luke.xii.b.

There. Cha. And he said vnto them: Verely I say vnto you: *there be some that stande here, whiche shal not taste of death: till they haue sene the kingdome of God come with power. *And after sixe dayes, Jesus taketh Peter, and James, and John, and leadeth them vp in to an hye mountayne, out of the waye alone: and he was transfigured before them. And his rayment did shine, and became very white euen as snow: so white as no fuller can make vpon earth. And there appeared vnto them: Helias with Moses. And they talked with Jesu. And Peter answered and said to Jesu. Maister, here is good beyng for vs: let vs make also three tabernacles, one for the, and one for Moses, and one for Helias. For he wist not what he said: for they were afrayed. And there was a cloude that shadowed them. And a voice came out of the cloude, saiyng: *This is my beloued sonne: hear him. And sodaynely, when they had loked round about, they sawe no man moze then Jesus only with him. *And when they came downe fro the hyll, he charged them, that they shulde tell no man those thinges that they had sene, til the sonne of man were risen from death agayne. And they kept that saiyng with them, and demaunded one of another, what the rysyng from death againe shulde meane? And they asked him, saiyng: Why then saye the Scribes, that Helias muste first come? He answered and said vnto them: * Helias verely when he cometh first, restoreth all thinges. And the sonne of man (as it is written of him) shal suffer many thinges, and be set at naught. But I say vnto you, that Helias is come, and they haue done vnto him whatsoeuer they wolde, as it was written of him.

Mat.xvi.b Luke.ix.a

Wath.xvi.b and.xvii.b Luk ix.a.ix.c Mar.i.b Eca. to.a. Mat.xvi.b. Mar.i.b.

M

Mat.xii.b & Exi.iij.a

And when he came to his disciples, he sawe much people about them, and the Scribes disputyng with them. And straightway all the people (when they beheld him) were amased, and ranne to him, and saluted him. And he asked the Scribes: what dispute ye among the?

C ✠ *And one of the companye answered, and said: Maister, I haue brought to the my sonne, which hath a dombe spirite. And whersoeuer he taketh him, he teareth him, and he foameth and gnasheth with his teeth, and pineth away. And I spake to thy disciples that they shulde cast him out, and they could not.

Mat.xvi.c Luke.ix.a

He answereth him, and saieth: O faithles

C.i. nacion

ancion, how long shall I be with you? Howe long shal I suffer you? Bring him to me. And they brought him to him. And as sone as the spirit saw him, he tare hym. And he fell downe on the ground, walowyng & fomyng. And he asked his father: howe longe is it ago sence this happened hym? And he saied, of a chylde: and oft times it hath caste him in the fire, & in to the water to destroy him. But if thou canst do any thing, haue mercy on vs, and helpe vs. Jesus saied vnto him: If thou coudest beleue, * all thinges are possible to him that beleueth. And straight waye the father of the chylde cryed with teares, sayyng: Lorde, I beleue, helpe thou mine vnbeliefe. When Jesus sawe that the people came runnynge together vnto him, he rebuked the foule spirit, sayyng vnto him: Thou dombe and deafe spirite, I charge the come out of him, and enter no more into him. And the spirite (when he had cryed, and rent him sore) came out of him and he was as one that had bene deade, in so muche, that one saied: he is deade. But Jesus caught his hand, and lift hym vp, and he rose. And when he was come into the house, * his disciples asked him secretelye: Why coulde not we cast him out? And he saied vnto them: This kinde can come forth by nothing, but by prayer and fastyng. * And they departed thence, and toke their iourney thorow Galile, and he woulde not, that any manne shoulde knowe it. For he taught his disciples, and saied vnto them: * the sonne of manne shalbe delyuered into the handes of men, and they shal kyll him: and after that he is killed, he shall arise againe the thirde daye. But they wiste not what he saied, and were afraied to aske him. And he came to Capernaum. And when he was come into the house, he asked them: what was it that ye disputed amonge youre selues by the way? And they held their peace: for by the waye they hadde reasoned amonge them selues, who shoulde be the chiefest. And when he was set downe, he called the twelue to him, & said vnto them: If any man desire to be first, the same shal be last of al, & seruant to al. * And he toke a chyld, & set him in the myd's of the. And whē he had take him in his armes he saied vnto them: Whosoeuer receiueth any suche chylde in my name, receiueth me. And whosoeuer receiueth me, receiueth not me but him that sent me. John answered him saiyng: Master, we sawe one cast out deuils in thy name, and he folowyth not vs: and we forbade him, because he folowyth vs not. But Jesus saide: forbid him not. For there is no man which (if he do a miracle in my name) can lightly speake euil of me. For he that is not against vs, is on our parte. * Whosoeuer shal in my name gene you a cup of water to drink, because ye belong to Christe, verely I saye vnto you, he shall not lose his reward. * And whosoeuer shall offende one of these little ones that beleue in me, it were better for him if a mille stone were hanged about his neck, and he were caste into the sea. * Wherefore if thy hande hinder thee, cut it of. It is better for the to enter into life maymed, (hauing two handes) to go into Hell, into fire that neuer shalbe quenched: where their worme dieth not, and the fyre goeth not out. And if thy foote be a hinderaunce vnto thee, cut it of. It is better for the to go halte into life, then (hauyng two fete) to be cast into hell, into fire that neuer shalbe quenched: where their worme dieth not, and the fyre goeth not out. * And if thine eye hinder the, plucke it out. It is better for the to go into the kingdome of God with one eye, then (hauyng two eyes) to be cast into hell fire: where their worme dyeth not, and the fire goeth not out. For euery man shalbe salted with fire. * And euery sacrifice shalbe seasoned with salt. * Salt is good, but if the salt be vnsauery, what shalbe seasoned therwith? Haue salt in your selues: and haue peace among your selues: one with an other.

The x. Chapter.

And when he rose from thence, he * went into the coastes of Jewry, throughe the region that is beyonde Jordane: And the people resorted vnto him agayne, and as he was wont, he taught them againe. And the Pharisees came, and asked him. Is it lawfull for a man to put away his wife, to proue him. And he answered and said vnto them: * What did Moses bidde you do? and they saied: Moses suffred to write a testimonial of deuorcement, and to put her away. And Jesus answered and said vnto them: For the hardnes of your hertes, he wrote this precept vnto you. But at the firste creacion, * God made them, man and woman. Therfore shall a man leaue his father and mother, and bide by his wife, * and they twayne shall be one flesshe. So then are they nowe not twayne, but one flesshe. Therfore what God hath coupled together, let not man seperate. And in the house his disciples asked him agayne of the same matter. And he saieth vnto them. * Whosoeuer putteth away his wife, and marieth another, breaketh wedlocke to her warde. And if a woman forsake her husbande, and be maried to another, she committeth aduoutry. * And they brought children to him, that he would touche them. And his disciples rebuked those that broght them. But when Jesus sawe it, he was displeased, and saied vnto them: Suffer the children to come vnto me, forbid them not. For of such is the kyngdom of god. Verely I say vnto you, whosoeuer doth not receiue the kingdom of god * as a child, he shal not enter therin. And whē he had taken them vp in his armes, he put his hādes vpon them, and blessed them. And when he was gone forth into the waye there

Mat. xvii. d.

Mat. xvii. d.

Mark. xvii. d.

Mark. xvii. c
Luke. ix. c.

Mark. xvii. a
Luke. ix. c.

1. Cor. xii. a.

Mark. v. d.

Mark. xvii. d

Mat. xviii. d
Mark. ix. b
Luke. xvii. a

Mat. xix. b
Mark. ix. a

Leuit. ii. d
Mark. v. b
Luke. xiv. g.

Mat. xix. a

Deu. xxiiii. a.
Mat. xix. a.

Gene. i. d
ii. Cor. vi. d
Mat. xix. a
Ephe. v. d
Gene. ii. d.

mat. v. c. xix. a
Luke. xvi. d.

Mark. xix. b
Luke. xviii. d.

Mat. xviii. a.
Luke. xvii. a

there

there came one runnyng, and kneled to him, and asked him: * Good Maister, what shall I do, that I maye enherite eternall life? Jesus saied vnto hym: Why callest thou me good? There is noman good but one, whiche is God. Thou knowest the cõmaundementes: breake not matrimonie: kyll not: steale not: beare no false witnes: defraude no manne: honoure thy father and mother. He answered & said vnto him: Maister, all these I haue obserued from my youth. Jesus beheld him, and lououred him, & said vnto him: one thing thou lackest. * Go thy way: Sell that thou hast, & geue to the poze, and thou shalt haue treasure in heauen, and come folowe me, & take vp my crosse vpon thy shoulders. But he was disconforted because of that saiyng, and went away mournyng, for he had great possession.

And when Jesus had loked rounde about, he said vnto his disciples. * How vneasy shall they that haue money enter into the kingdome of god. And the disciples were astonied at his wordes. But Jesus answereth again, & saith vnto the: childzen, how hard is it for the that trustest in money, to enter into the kyngdome of God. It is easier for a Camel to go thorow the eye of a needle, then for the riche to enter into the kingdome of God.

And they were astonied out of measure, saiyng betwene them selues: who then can be saued? Jesus loked vpon the, & said: with men it is impossible, but not with God: for * with God all thinges are possible. And Peter began to saye vnto him: Loe, we* haue forsaken all, and haue folowed the. Jesus answered, and said Verely I say vnto you, there is no man that hath forsaken house, or Brethren, or Sisters, or father, or mother, or wife, or childre or landes for my sake and the gospels, but he shal receiue an hundred fold now in this life, houses, & brethren, & sisters, & mother, & childzen, & landes, with persecutions: and in the world to come, eternal life. * But many that are first shalbe last, & the last first. And they were in the way goyng vp to Jerusalem. And Jesus went before them, and they were amased, & folowed, and were afrayed. And Jesus toke the twelue againe, & began to tell the what thinges should happen vnto him. * Behold we go vp to Hierusalem, and the sonne of man shalbe deliuered vnto the hie Priestes and vnto the Scribes: & they shal condemne him to death, and shal deliuer him to the Gentiles, and they shal mocke him, and scourge him, spit vpõ him and kyll him. And the thirde day he shall ryse agayne. * And James and John the sonnes of zebede came vnto him, saiyng: Maister, we would that thou shouldest do for vs whatsoeuer we desire. He said vnto the: what would ye that I should do for you? They said vnto him: Graunt vnto vs, that we may sit, one on thy right hãd the other on thi left hãd, in thy glory. But Jesus said vnto the: Ye wotte not what ye aske: Can ye drynke of the cup that I drynke of? and be baptised with the baptisme that I am baptised with? And they said vnto hym: that we can. Jesus said vnto them: Ye shall in dede drynke of the cuppe that I drynke of, and wyth the baptisme that I am baptised wythall, shall ye be Baptised in, but to sitte on my right hande, and on my left hand, is not myne to geue, but it shal happen vnto them, for whom it is prepared.

* And when the ten heande it, they beganne to disdayne at James and John. But Jesus when he hadde called them to hym, said vnto them: ye knowe that * they whiche are sene to beare rule amonge the people, raigne as Lordes ouer theim. And they that be greate among the, exercise authoritie vpon the, Nevertheles, so shalit not be amõg you: but who soeuer of you wil be great among you, shalbe your minister. And whosoeuer of you wil be chefe, shalbe seruaũt of all. For * the sonne of man also came not to be ministred vnto: but to minister, & to geue his life for the redẽptiõ of many. And they came to Jericho: * and as he went out of the citye of Hierycho, with his disciples, and a greate number of people, blynde Bartimeus, the sonne of Timeus, sate by the high wayes side beggyng. And when he hearde that it was Jesus of Nazareth, he beganne to crye, and saye: Jesus, thou sonne of Dauid, haue mercy on me. And many rebuked him, that he should hold his peace. But he cried the more a great deale: Thou Sonne of Dauid haue mercye on me. And Jesus stode still, and commaunded him to be called. And they called the blynde, saiyng vnto him: Be of good comforte: ryse, he calleth the. And he threwe awaye his cloake, and rose, and came to Jesus. And Jesus answered, and said vnto hym: What wylte thou that I do vnto thee? The blinde said vnto hym: Maister that I myght see. Jesus said vnto him: Go thy waye, thy faieth hath saued thee. And immediatlye he receiued his sight, and folowed Jesus in the waye.

The. xi. Chapter.

AND when they came nye to Hierusalem vnto Bethphage, and Bethany, beside mounte Oliuete, he sendeth foorthe two of his disciples, and sayeth vnto them: Goo your way into the towne, that is ouer against you. And as sone as ye be entred into it: ye shall fynde a colte bounde, wheron neuer man sate: lose him, and bryng him hether. And if anye manne saye vnto you, why do you so? Saye ye that the Lord hath nede of him: and straight way he will sende him hether. And they wente their waye, & founde the colte tyed by the doze without in a place where two wayes mette, and they loosed hym. And diuers of theim that stode there, said vnto them: * What do ye loosynge the colte?

And they saied vnto them: euen as Iesus had commaunded, And they let them go. And they brought the colte to Iesus, and caste their garmentes on him: and he sate vpon him. And many spredde their garmentes in the way. Other cutte downe braunches of the trees, and strawed them in the waie. And they that went before, and they that followed, cried, saiynge: Hosanna, * blessed is he that cometh in the name of the Lord. Blessed be the kingdome that cometh in the name of him, that is lord of our father Dauid. Hosanna in the hieste. And the lord entred into Ierusalē, into the temple. And whē he had loked round about vpō al things, and now the euentide was come, he went out vnto Bethany with the twelue. * And on the morowe, when they were comme oute from Bethany, he hongred. And when he had spied a figge tre a farre of, hauyng leaues, he came to se, if he might find any thing therō. And when he came to it, he founde nothing but leaues. for the time of figges was not yet. And Iesus answered and said vnto the figge tree: neuer manne eate fruite of the hereafter while the worlde standeth. And his disciples hearde it. And they came to Hierusalem. And Iesus wente into the temple, and began to * caste out them that solde and bought in the temple, and ouer threw the tables of the money chaungers, & the stoles of the that solde doues: and wolde not suffer that anye manne should cary a vessell through the temple. And he taught, saiyng vnto them: * Is it not written: my house shalbe called the house of prayer vnto all nacions? But ye haue made it a denne of theues. And the Scribes and high Priestes hearde it, and sought howe to destroy him. * For they feared him, because al the people marueyled at his doctrine. And when euen was come, Iesus went out of the citye. * And in the morning as they passed by, they saw the figge tree dried vp by the roote. And Peter remembred, and saied vnto him: Master, behold the figge tre which thou cursedst, is withered awaye. And Iesus answered and saied vnto them: haue confidence in God. * Verely I saie vnto you, that whosoeuer shall saye vnto this mountayne: remoue, & cast thy selfe into the sea, and shal not doubte in his herte, but shall beleue that those thinges which he saith shall come to passe, what soeuer he sayeth, he shall haue. Therefore I saie vnto you: * what thinges soeuer ye desire, when ye pray, beleue that ye receiue thē, and ye shall haue them. And when ye stande and praye, * forgeue, if ye haue ought against any man: that your father also which is in heauen, maye forgeue you your trespaces.

And they came againe to Hierusalem. * And as he walked in the temple, there came to him the high Priestes and the Scribes, and the elders, and saie vnto him: By what auctoritie doest thou these thinges? and who gaue the this auctoritie to do these thinges? Iesus answered, and saied vnto them: I will also aske of you a certaine thing, and answere me, and I will tell you by what auctoritie I do these thynges. The Baptisme of Iohn, whether was it from heauen, or of men? Answere me. And they thought in them selues, saiyng: If we saye from heauen, he will saye: why then did ye not beleue him? But if they had saied, of men: they feared the people, For all menne counted Iohn, that he was a verye Prophete. And they answered and said vnto Iesus: we can not tell. And Iesus answered, and saied vnto them: neither will I tell you, by what auctoritie I do these thinges.

The. xii. Chapter.

And he began to speake vnto them by parables. A certayne man planted * a Vyneyarde, and compassed it about with an hedge, and ordeyned a wine pressle, and built a tower and let it oute to hire vnto husbandmen, and went into a straung countrey. And when the tyme was come, he sent to the husbandmen a seruaunte that he might receaue of the husbandemen, of the fruite of the Vyneyarde. And they caught him, and beate him, and sent him agayne emptye. And moze ouer, he sent vnto them another seruaunt, and at him they cast stones, and brake his heade, and sent him away agayne all to rented. And agayne, he sent another, and him they killed, and manye other, beatyng some, and killyng some. And so when he hadde yet but one beloued sonne, he sente hym also at the laste vnto theim, saiyng: they will feare my sonne. * But the husbandmen saied among them selues: this is the heire: come * let vs kyll him, and the enheritaunce shall be ours. And they toke hym, and killed him, and cast him out of the vyneyarde. What shall therefore the Lorde of the vyneyarde do? He shall come and destroy the husbandmen, and let out the vyneyarde vnto other. Haue ye not redde this scripture: * The stone which the builders did refuse, is become the chiefe stone of the corner: this is the Lordes doynge, and it is marueylous in our eyes. They went about also to take him, and feared the people. For they knew that he had spoken the Parable against them. And they left him, and went their way.

* And they sente vnto him certaine of the Pharisees, and Herodes seruauntes, to take him in his woordes. And as sone as they were come, they saied vnto hym: Master, we knowe that thou art true, & carest for no man: for thou considerest not the outwarde appearaunce of menne, but teachest the way of God truely. Is it lawfull to paye tribute to Cesar, or not? Ought we to geue, or ought we not to geue? But he vnderstode their simulation, and saied vnto them: Why tempte ye me

Mat. xxi. b. Luke. xix. c. Psal. cxviii. b. Mat. xxi. b. Luke. xix. c. Ioh. xii. b.

Math. xxi. b.

A

Mat. xxi. b. Luke. xx. b. Esai. v. a. Ioh. ix. c. Iere. xii. c.

Psal. cxviii. c. Mat. xxi. b. Act. iiii. b.

Mat. xxii. b. Luke. xx. b.

B

me? Bryng me a penye, that I may see it. And they brought it. And he saith vnto them: Whose is this ymage and superscription? And they said vnto him, Cesars. And Jesus answered and said vnto them: * Geue to Cesar the thinges that belongeth to Cesar: & to God the thinges that perteine to God. And they marueiled at him. Rom. xiij.b Math. xvii.c and xxii.c.

Then came also vnto him the Sadduces, * which saie that there is no resurrection. And they asked him, saiyng: Master, * Moses wrote vnto vs, if any mans brother dye, and leaue his wife behind him, and leaue no childre: that his brother should take his wife & raise vp seede vnto his brother. There were seuen brethren, and the first toke a wife, and when he died, left no seede behind him. And the second toke her, and died, neither left he any seede. And the third likewise. And seuen had her, & left no seede behind them. Last of al the wife died also. In the resurrection therefore, when they shal rise againe, whose wife shall she be of the? For seuen had her to wife. And Jesus answered, & said vnto them. Do ye not therefore erre, because ye vnderstand not the Scriptures, neither the power of God? For when they shall rise againe from deathe, they neither marye, nor are maried: but are as the angels which are in heuen. As touching the deade, that they rise againe: haue ye not reade in the booke of Moses, how in the bush god spake vnto him, saiyng: * I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is no God of dead, but the God of liuyng. Ye are therefore greatly deceued. Mat. xxii.a Mark. xii.a Luke. xx.a and xxxviii.a Exo. c.iij.b Math. xxii.c. Luke. x.c. Mat. xxii.d

* And when there came one of the Scribes, and had heard them disputyng together (and perceiued that he had answered them well) he asked him: which is the first of all the commaundementes? Jesus answered him. The first of al the cõmaundementes is: Heare O Israel. * The lord our god is Lorde onely. And thou shalt loue the Lorde thy God with al thy hert, & with al thy soule, & with al thy mind, and with al thy strength. This is the first commaundement. And the second is like vnto this: * Thou shalt loue thy neighbour as thy selfe. There is none other commaundement greater then these. And the Scribe said vnto him: well master, thou hast said the truth, for there is one God, and there is none but he. And to loue him with all the herte, & with all the minde, & with all the soule, and with all the strength, & to loue a mans neighboure as him selfe, is a greater thing then al burnt offerynges & sacrifices. And when Jesus saw that he answered discretly, he said vnto him: Thou art not farre frõ the kingdome of god. And no manne after that, durst aske him anye question. And Jesus answered and said, teachyng in the temple: howsaie the scribes that Christ is the sonne of Dauid? For Dauid him selfe inspired with the holy ghost saied: Deu. vi.a Math. xxii.d. Leui. xix.d Mat. xxii.b Rom. xiii.c Gal. v.c, Jac. ij.b Mat. v.g Psa. cx.a

The lord saide vnto my lord, sit on my right hand, till I make thine enemies thy foote stole. Dauid him selfe calleth him Lorde: and how is he then his sonne? And much people heard him gladly. And he said vnto them in his doctrine: beware of the scribes, * which loue to go in long clothing: and loue salutation in the market places, and the chiefe seates in the congregations, and the vppermoste rowmes at feastes: which deuoure widowes houses, and vnder a pretence, make long prayers. These shall receiue greater dampnation. Mat. xxiii.a Luke. xx.g

And Jesus sate ouer against the treasurye, & beheilde, * howe the people put money into the treasury. And manye that were riche, cast in muche. And there came a certaine poore widdow, & she threw in two mites, whiche make a farthing. And he called vnto him his disciples, and saied vnto them: Verely I saye vnto you: that this poore widow hath cast more in, then al they which haue cast into the treasury. For they all did cast in of their superfluitie: but she of her pouertie, did cast in all that she had, euen all her liuyng. Luke. xxi.a

The. xiii. Chapter.

AND as he went out of the temple, * one of his disciples said vnto him: Maister, see what stones, & what buildinges are here. And Jesus answered & said vnto him: Seest thou these great buildinges? There shal not be lefte one stone vpon another, that shal not be throwen downe. And as he sate on mount Oliuet, ouer against the temple, Peter, and James, and John, & Andrew, asked him secretely: tell vs when shall these thinges be: And what is the signe when al these thinges shalbe fulfilled? And Jesus answered them, & began to saye: * Take hede lest any mã deceiue you. For many shal come in my name, saiyng: I am Christ, and shal deceiue manye. When ye shal heare of warres, and tidynges of warres, be ye not troubled. For suche thinges must needes be. But thende is not yet. For there shal rise nacion against nacion, & kingdome against kingdome, And ther shalbe earthquakes in al quarters, & famishment shal there be, and troubles. Mat. xxiiii.a Luke. xxi.b

These are the beginnynge of sorowes. But take ye hede to your selues. * For they shall bring you vp to the counsails, & into the synagogs, & ye shalbe beaten, yea & shalbe brought before rulers, & kinges for my sake, for a testimonial vnto them. * And the Gospel must first be published among all nacions. But when they lead you, & present you, take ye no thought, neither imagen afore hand what ye shal saie: but whatsoeuer is geuen you in the same houre, that speake. For it is not ye that speake, but the holye ghost. The brother shal deliuer vp the brother to death, and the father the sonne: and the children shal rise against

their fathers & mothers, & shal put thē to death. And ye shal be hated of all men for my names sake. But he that endureth vnto the ende, the same shalbe saue. * Moreouer, when ye see the abhominacion of desolacion (wherof is spoken by Daniel the Prophete) stand where it ought not, let him that readeth vnderstande. Then let them that be in Iurye, flye to the mountaines. And let him that is on the house toppe, not go downe into the house, neither enter therin, to fetche any thinge out of his house. And let him that is in the feld, not turne backe again, vnto the thinges which he left behind him, for to take his clothes with him. But wo shalbe then to them that are with childe, and to them that geue sucke in those daies. But praye ye that your flight be not in the winter. For there shalbe in those daies suche tribulacion, as was not from the beginninge of creatures (whiche God created) vnto this time, neither shalbe. And except that the lord would shorten those daies, no flesh should be saued. But for the elects sake, whom he hath chosen, he hath shortened those daies. * And then, if any man say to you, lo, here is Christ, he is there, beleue not. For false Christes, and false Prophetes shall ryse, & shall shewe miracles and wonders, to deceiue, if it were possible, euen the elect. But take ye heede: behold, I haue shewed you all thinges before. Moreouer, in those dayes, after that tribulacion, the sunne shall waxe darke, & the mone shall not geue her light, and the Starres of heauen shall fall: and the powers which are in heauen, shal moue. * And then shal they see the sonne of man sitting in the clowdes, with great power and glorye. And then shall he sende his angels, and shall gather together his elect from the foure windes, frō the ende of the earth, to the vttermost part of heauen.

* Learne a similitude of the figge tree. When his braunche is yet tender, and hath brought forthe leaues, ye knowe that somer is neare. So ye in like maner: when ye see these thinges come to passe: vnderstande, that he is nie euen at the doores. Verely I saye vnto you, that this generation shall not passe, till these thinges be done. Heauen and earth shal passe, but my woordes shall not passe. But of that daye and time knoweth no manne: no not the angelles which are in heauen: neither the sonne him selfe: saue the father onely.

* Take heede, watche and praye, for ye know not when the time is. * As a man which is gone vnto a straunge countrey, and hath lefte his house, and geuen his substaunce to his seruauntes, and to euery man his worcke, and commaunded the porter to watche. Watche ye therefore, for ye knowe not when the maister of the house will come, at euen, or at midnight, whether at the cocke crowinge, or in the dawninge, least, if he come sodainly, he finde you sleapinge. And that I saye vnto you, I saye vnto all, watche. The .xiiij. Cha.

After two daies was Easter, & the daies of swete breade. * And the high Priestes and the Scribes sought howe they myghte take him by crafte, and put him to deathe. But they said: not in the feaste daye, least a rye busines arise amonge the people. * And when he was at Bethania, in the house of Symon the Leper, euen as he sate at meate, there came a woman hauing an alabaster boxe of ointemente, called Narde, that was pure and costlye, and she brake the boxe, and poured it on his head. And there were some that were not content within them selues, & said: what neede this waste of ointment? For it might haue bene solde for more then three hundred pence, and haue bene geuen vnto the poore. And they grudged against her. And Jesus said: Let her alone: Why trouble ye her? She hath done a good worke on me. For ye haue poore with you alwayes: and when soeuer ye will, ye maye do them good: but me haue ye not alwayes. She hath done that she coulde: she came afore hande to annoynte my bodye to the burying. Verely I saye vnto you: where soeuer this Gospel shal be preached throughe oute the whole worlde: this also that she hath done, shall be rehearsed in remembraunce of her. * And Judas Iscariot, one of the twelue, went awaye vnto the high Priestes, to betray him vnto them. Who they hearde that, they were gladde, and promised that they would geue him money. And he sought howe he might conueniently betray him. * And the first daye of swete breade (when they offered the Passeouer) his disciples said vnto him: Where wilt thou that we go and prepare, that thou maiest eat the passe ouer? And he sendeth forth two of his disciples, and saieth vnto them: Go ye into the citye, and there shall mete you a man, bearing a pitcher of water, folowe him: And whether soeuer he goeth in, saye ye to the good man of the house, The maister saieth: Where is the geast chamber, where I shal eate Passeouer with my disciples? And he will shewe you a great Parloure, paued, and prepared, there make ready for vs. And his Disciples went forth, and came into the citye, and founde as he had said vnto them, and they made ready the Passeouer. * And when it was nowe euen tide, he came with the twelue. And as they sate at boorde, and did eate, Jesus said: Verely I saye vnto you: * One of you (that eateth with me) shall betraye me. And they beganne to be sorye, and to saye to him, one by one: Is it I? And another said: Is it I? He answered & said vnto them: It is one of the twelue, euen he that dippeth with me in the platter. The sonne of man truely goeth as it is written of him: but wo vnto that man, by whom

A
Mat. xxvi. a
Luke. xxii. a

Mat. xxvi. a
Joh. xii. c

Deu. xv. c

B.
Mat. xxvi. b
Luke. xxii. a
Joh. xiii. a

Math. xxvi. d
Luke. xxii. a

C
Math. xxvi. b
Luke. xxii. b
John. xiii. c.

Math. xxvi. e. Luke. xxii. b. 1. Cor. xi. a.

who the sonne of man is betraied. Good were it for that man if he had neuer been borne. And as they did eate, Jesus toke bread, & when he had geuen thankes, he brake it, & gaue to the & said. Take, eat, this is my body. And he toke the cup, & when he had geuē thākes, he gaue it to the, & they all dranke of it, & he said vnto the: This is my bloud of the new testament which is shed for many. Verely, I say vnto you: I will drinke nomore of the fruite of the vine, until that daie, that I drinke it new in the kingdome of God. And when they had sayed grace, they went out to mount Oliuet.

Mat. xxvi. c.

And Jesus saieth vnto them: All ye shalbee offended because of me this night. For it is written: I will smite the shepeherd, and the shepe shalbee scattered. But after that I am risē again, I will go into Galile before you.

Zacha. xiii. c. Mat. xxvi. c. Luke. xxii. c. Joh. xiii. d.

Peter said vnto him. And though all menne be offended, yet will not I. And Jesus saith vnto him: Verely I saie vnto thee, that this daie, euen in this nighte, before the Cocke crowe twice, thou shalt deny me three tymes. But he spake more behemently: no, if I should die with thee, I will not denigh thee. Likewise also said they all. And they came into a place, whiche was named Gethsemani. And he said to his disciples: Sit ye here, while I go aside, and pray. And he taketh with him Peter and James and Jhon, and beganne to waxe abashed, & to be in an agonie, and saieth vnto them: My soulle is heauie, euen vnto the death, tary ye here and watche. And he went foorthe a litle, and fell downe flat on the grounde, and prayed, that if it were possible, the houre might passe from him. And he said Abba father, all thynges are possible vnto thee, take away this cuppe from me. Neuerthelesse, not that I will: but that thou wilt, be done. And he came and found the sleepyng, and saieth to Peter: Simon, sleepest thou? Couldest not thou watche one houre? watch ye, and praie, least ye entre into temptacion, the spirite truely is ready, but the flesshe is weake. And again he went aside, and prayed, and spake the same woordes. And he returned, and found them a sleepe again. For their eyes were heauie: neither wist they what to answere hym. And he came the third tyme, and said vnto them, sleepe henceforthe, and take youre ease, it is enough. The houre is come, beholde, the sonne of man is betraied into the handes of synners. Rise vp, let vs go. Lo, he that betraieth me, is at hande. And immediatly while he yet spake, cometh Judas (which was one of the twelue) and with him a great nūbre of people, with swordes and staues, from the hie priestes and Scribes and Elders. And he that betraied him, had geuen them a generall token, saiyng: whosoeuer I do kisse, that same is he, take him & lede him away warely. And assone as he was come, he goeth straight waie to him, & saieth vnto him: Master, master, and kissed him. And they laid their handes on him, & toke him. And one of them that stode by, drue out a sworde, and smote a seruaunt of the hie priest, & cut of his eare. And Jesus answered and said vnto them: ye be come out as vnto a thief with swordes and with staues, for to take me. I was daily with you in the temple, teachyng, and ye toke me not: But these thynges come to passe: that the scriptures should be fulfilled. And they all forsoke him, and ran awaie.

Mat. xxvi. d

And there folowed him a certain young man clothed in linnen vpō the bare, and the yong men caught him, & he left his linnen garment and fled from them naked. And they led Jesus awaie to the highest priest of all, & with him came all the hie priestes, and the elders and the Scribes. And Peter folowed him a greate waie of, euen till he was come into the palace of the hie priest, and he sat with the seruauntes, & warmed himself at the fire.

Mar. xiiii. d. Joh. xviii. d.

And the hie priestes and all the counsell sought for witnesse against Jesu, to putte him to death, and found none: for many bare false witnesse against him, but their witnesses agreed not together. And there arose certain and broughte false witnesse against him, saiyng: We heard him saie: I will destroie this temple that is made with handes, & within. iii. daies I will builde another, made without handes. But yet their witnesse agreed not together. And the hie priest stode vp emongest them, and asked Jesus, saiyng: answerest thou nothyng? How is it that these beare witnes against thee? But he helde his peace, and answered nothyng. Again the hie priest asked him, & said vnto him. Art thou Christ, the sonne of the blessed? And Jesus said: I am. And ye shall se the sonne of man sitting on the right hand of power, & comyng in the cloudes of heauen. Then the hie priest rent his clothes, & said: what nede wee any further of witnesse? ye haue hard blasphemy, what thinke ye? & they al codemned him to be worthy of death. And some beg̃ to spit at him, & to couer his face, & to beate him with fistes: & say vnto him: araede, & the seruauntes buffeted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the hie priest: & when she saw Peter warming himself, she loketh on him, & saith: wast not thou also with Jesus of Nazareth? & he denied saiyng: I know him not, neither wote I what thou saiest. And he went out into the porche, & the cocke crue. And a damosel (when she saw him) beg̃ again to saie to the that stode by: this is one of the. And he denied it again. And anone after they that stode by, said again to Peter: surely thou art one of the, for thou art of Galile, & thy speech agreeth therto. But he beg̃ to curse

Math. xxvi. e. Luke. xxii. b. Joh. xviii. a.

Mat. xxvi. c.

Zacha. xiii. c. Mat. xxvi. c. Luke. xxii. c. Joh. xiii. d.

Mat. xxvi. d

Mar. xiiii. d. Joh. xviii. d.

Mat. xxvi. d Luke. xxii. d.

Math. xxvi. d

Mat. xxvi. e. Luke. xxii. e.

Math. xxvi. e. Luke. xxii. e. Joh. xviii. e.

Math. xxvi. e. Luke. xxii. e. Joh. xviii. e.

Math. xxvi. e. Luke. xxii. e. Joh. xviii. e.

Math. xxvi. e. Luke. xxii. e. Joh. xviii. e.

Mat. xxvi. f. Luke. xxii. f. Joh. xviii. e.

and to sweare, saying: I knowe not this man of whom ye speake. And againe, the cocke crew. And Peter remembred the woorde that Jesus said vnto him: before the cocke crowe twise, thou shalt denye me thre times, & he went out & wept. ¶

The xv. Chapter.

AND assone as the morning, the hye priestes helde a counsell with the elders and the Scribes, and the whole congregation, & bounde Jesus, and ledde him away, and delivered him to Pilate. And Pilate asked him, art thou the kyng of the Jewes? And he answered and said vnto him: Thou sayest it. And the hye priestes accused him of many things. And Pilate asked him again, saying: Answerest thou nothing? Beholde howe many thinges they laye vnto thy charge. Jesus yet answered nothing, so that Pilate marveiled. At that feast Pilate did deliver vnto them a prisoner: whom soever they would desire. And there was one that was named Barrabas, which laye bounde with them that made insurrection: he had committed murther. And the people called vnto him, & began to desire him that he would do accordyng as he had ever done vnto them. Pilate answered them, saying: Will ye that I let louse vnto you the kyng of the Jewes? For he knew, that the hie priestes had delivered him of envye. But the hie priestes moved the people that he should rather deliver Barrabas, vnto them. Pilate answered againe and said to them: What will ye then that I do vnto him whō ye call kyng of the Jewes. And they cryed againe, Crucifie him: Pilate said vnto them: What evel hath he done? And they cried the more fervently: Crucifie him. And so Pilate willyng to content the people, let loose Barrabas vnto them, & delivered vp Jesus (when he had scourged him) for to be crucified. Then the souldiers led him away into the comenhal, & called together the whole multitude, & they clothed him with purple, and they platted a crowne of thornes, & crowned him withal, and began to salute him: Haile king of the Jewes. And they smote him on the heade with a rede, & did spitte vpon him, & bowed their knees, & worshipped him. And when they had mocked him, they toke the purple of him, & put his owne clothes on him, & led him out to crucifie him. And they copelled one that passed by, called Simon of Syrene, (the father of Alexander and Rufus) which came out of the feld, to bear his crosse. And they brought him to a place named Golgotha (which is, in a man interprete it: the place of dead mens scull) & they gave him to drink wine myngled with Mirre, but he received it not. And when they had crucified him, they parted his garmentes, castyng lottes vpon them, what everye manne should take. And it was about the thirde houre, and they crucified him. And the title of his cause was written: The king of the Jewes. And they crucified with him two theves, the one on the right hande, and the other on his left. And the scripture was fulfilled, which saieth: he was counted among the wicked. And they that went by, railed on him: waggyng their heades, and saying: A wretche! thou that destroyest the tēple, & buildest it in thre daies, saue thy selfe, & come downe from the crosse. Likewise also mocked him the hie priestes among them selves with the Scribes, & said: he saued other men, him self he can not saue. Let Christ the kyng of Israel descend now from the crosse, that we maye se, and beleve. And they that were crucified with him checked him also. And when the sixt houre was come: darkenes arose ouer all the earth, vntil the ninth houre. And at the ninth hour Jesus cried with a loude voyce, saying: Eloi, Eloi, lamasabathani: which is (if one interprete it) my God my God, why hast thou forsaken me? And some of them that stode by, when they heard that, said: behold, he calleth for Helias. And one ranne, & filled a spounge full of vynegre, and put it on a rede, and gave him to drinke, saying: let him alone, let us see whether Helias wil come & take him downe. But Jesus cried with a loude voyce, & gave vp the ghost. And the vayle of the temple did rent in two peces, from the top to the bot tome. And when the Centurion (which stode before him) sawe, that he so cried, and gave vp the ghost, he said: Truely this man was the sonne of God. There were also women a good waye of, beholdyng him: among whom was Mary Magdalene, & Marye the mother of James the lesse, & of Joses, and Marye Salome, (which also when he was in Galile, had followed him, and ministred vnto him) and many other women, which came vp with him vnto Hierusalem. And nowe when the euen was come, (because it was the daye of preparyng, that goeth before the Sabboth) Joseph of the citye of Aramathia, a noble counceloure, which also loked for the kingdome of god, came and went in boldelye vnto Pilate, and begged of him the bodye of Jesu. And Pylate marveyled that he was already dead, and called vnto him the Centurion, and asked hym, whether he hadde bene any while deade. And when he knewe of the trueth of the Centurion, he gave the bodye to Joseph. And he bought a linnen clothe, and toke him downe, and wrapped him in the linnen clothe, and layed him in a Sepulchre, that was hewen out of the rocke, & rouled a Stone before the doore of the Sepulchre. And Mary Magdalene, and Marye Joses, beheld where he was layed. ¶

The

And when the Sabboth was past, Mary Magdalene, and Mary Iacob, & Salome, bought swete odoures, that thei might come, & anoynt him. And early in the morning the first day of the Sabboth thei came vnto the sepulchre, when the Sunne was risen. And thei said among them selues: who shal rolle away the stone for the doore of the sepulchre? And when thei loked, thei sawe how that the stone was rolled awaye, for it was a very great one. And thei went into the sepulchre, and sawe a younge man sytynge on the right syde, clothed in a longe white garment, & thei were afraied. And he saieth vnto thē. Be not afrayed, ye seke Iesus of Nazareth, which was crucified. He is risē, he is not here. Behold the place where they had put him. But go your waie, and tel hys disciples, and Peter, that he goeth before you into Galile, ther shal ye se him, as he said vnto you. And thei went out quickly, and fled from the sepulchre. For thei trembled, & were amased. Neither said thei any thing to any man, for thei were afearied. Now when Iesus was risen early the first daie after the Sabboth, he appeared first to Mary Magdalene, out of whome he had cast seuen deuels. And she went, and tolde them that were with him, & thei mourned and wept. And thei, whē thei herde that he was alyue, and had appeared vnto her, beleued it not. After that appeared he vnto two of them, in a straunge figure, as thei walked, and went into the countrie. And thei went, & told it to the remnaunt. And thei beleued not these also. At the laste afterwarde he appeared vnto the eleuen as thei sat at meate: and cast in their teeth their vnbeleefe, & hard hert: because they beleued not them which he had sene that he was risen againe frō the dead. And he said vnto them: Go ye into all the worlde, and preache the gospel to al creatures, he that beleueth and is baptysed, shalbe saued. But he that beleueth not, shalbe dampned. And these tokens shal folow them that beleue. In my name shal they cast out deuels, thei shal speake with new tōges, thei shal driue away serpentes. And yf thei drincke any deadly thing, it shall not hurte thē. Thei shal laye their hādes on the sicke, and thei shal recouer. So then, when the Lorde had spoken vnto them, he was receaued into heauen, and is on the right hāde of God. And thei went forth and preached euery where: the Lorde working with them, & confirmed the word with miracles folowynge.

The ende of the Gospel of S. Marke.

The Gospel of S. Luke.

For as much as many haue taken in hande to set forth the declaration of those thinges which are most surely to be beleued amonge vs, euen as thei deliuered them vnto vs, which from the beginninge, sawe them selues with their eyes, and were ministers of the thinges that are declared: it determined also me (as one that hath searched out diligently all thinges from the beginninge) to write vnto the, good Theophilus: that thou mightest know the certeintie of those thinges, wherein thou hast ben instructed.

The first Chapter.

There was in the dayes of Herode the kynge of Iewrye, a certayne priest named Zacharias, of the course of Abia. And his wyfe was of the doughters of Aaron: and her name was Elizabeth: thei were bothe righteous before God, and walked in all the lawes and ordinaunces of the Lord that no man coulde fynde faute with them. And thei had no child, because that Elizabeth was baren, and they both were now wel stricken in age. And it came to passe, that whan Zacharye executed the hie priestes office, before God, as hys course came (according to the custome of the priestes office) his lot fel to burne incense. And he went into the temple of the Lorde, & the whole multitude of the people were without in prayer, while the incense was a burning. And there appeared vnto him an Angel of the Lord, standing on the right side of the aultare of incense. And when Zacharias sawe him, he was abashed, and feare came on him. But the angel said vnto him: feare not Zacharie, for thy prayer is hoard. And thy wife Elizabeth shal beare the a sonne, & thou shalte cal his name Iohn, and thou shalt haue ioye & gladnes, & many shal reioyce at his birthe. For he shalbe great in the sight of the Lord, and shal neither drincke wine, nor stronge drincke, and he shalbe filled with the holye ghoste, euen from his mothers wombe: and many of the children of Israel shall turne to their Lord God. And he shal go before him in the spirit, and power of Helias: to turne the hartes of the fathers to the children, and the vnbeleuers to the wysedome of the iuste men, to make ready a perfecte people for the Lorde. And Zacharias said vnto the angel: by what token shal I know this? For I am olde, & my wyfe wel stricken in yeares. And the angel answered, and said vnto him: I am Gabriel, that stād in the presence of God, & am sent to speake vnto the: & to shewe the these glad tidinges. And behold, it shal come to passe, that thou shalt be domme, & not be able to speake, vntil the daie that these thinges

Mat. xxviij. a
Mar. xvi. a
Luke. xxiiij. a
Iohn. xx. a
Mat. xxviij. b
Luke. xxiiij. a
Mat. xxviij. a
Luke. xxiiij. c
Luke. xxiiij. b
Mat. xxviij. d
Mar. xvi. b
Rom. viij. b
1. Cor. xij. c
Actes. ij. a
and. xix. b
Luke. xxiiij. c
and. xxiiij. b
Luke. xxiiij. g
Actes. i. b
Heb. ij. a
i. Mac. xxv.
Exod. xxx. b
Heb. ix. b
Mat. xi. b
Gene. xvii. c
and xviii. b

be performed, because thou beleuedst not my
wordes, which shalbe fulfylled in their
season. And the people waited for zacharias, &
marueiled that he taried in the temple. And
when he came out, he could not speake vnto
them. And they perceaued that he had seene a
vision in the temple. And he beckened vnto
them, and remained speachlesse. ¶ And it forfound, that as soone as the daies of his office were oute, he departed into his owne
house. And after those daies, his wife Elizabeth conceaued, and hid her selfe. 5. monethes saiynge: This wyse hath God dealte
with me, in the daies wherin he hathe loked
on me, to take from me my rebuke amõg men.

And in the sixt moneth the angel Gabriel
was sent from God vnto a citie of Galile,
named Nazareth, to a virgin spoused to a
man, whose name was Joseph, of the house
of Dauid, and the virgins name was Mary.
And the angel went in vnto her, & said: Haile
full of grace, the Lorde is with the: blessed
art thou among women. When he sawe him,
she was abashed at his saiyng, and caste in
her mind, what maner of salutacio that shold
be. And the angel said vnto her: feare not
Marie: for thou haste founde grace with
God. Beholde, thou shalt conceaue in thy
wombe, and beare a sonne, and shalt call his
name Jesus. He shalbe great, and shalbe called the sonne of the hiest. And the Lord God
shall geue vnto him the seat of his father
Dauid, and he shall reaigne ouer the house
of Jacob for euer, and of his kingdom there
shalbe none ende. Then said Mary vnto the
angel: How shall this be, seynge I know not
a man? And the angel answered, and said vnto
her: The holy ghost shall come vpon thee,
and the power of the hiest shall ouershadowe
the. Therefore also that holy thing whiche
shalbe borne shalbe called the sonne of God.
And behold, thy cosyn Elizabeth, she hathe
also conceaued a sonne in her age. And this
is her sixt moneth, which was called barren: for with god shall nothing be vnpossible.
And Marie said: behold the handmayde of the
Lord, be it vnto me according to thy word. ¶
And the angel departed frõ her. ¶ And Marie arose in those daies, and went into the
mountaynes with hast into the citie of Jewrie, and entred into the house of zacharie, and
saluted Elizabeth. And it fortuned, that whã
Elizabeth harde the salutacio of Marie, the
babe sprange in her wombe. And Elizabeth
was filled with the holy ghoste, and cryed
with a loude voice, and said: Blessed art thou
amonge women, and blessed is the fruite of
thy wombe. And whence happeneth this to
me, that the mother of my Lord should come
vnto me? For lo, as sone as the voyce of
thy salutacio sounded in myne eares, the babe
sprange in my wombe for ioye. And blessed
art thou that hast beleued: for those thinges
shalbe performed, which were told the from
the Lord. And Marie said: ¶ My soule magnifieth the Lord. And my spirit hath reioyced in God my sauioure. For he hath loked
on the lowe degree of his handmaide: for lo,
nowe from hence forthe shal al generacions
cal me blessed. Because he that is mighty,
hath done to me great thinges, & holy is his
name. And his mercy is on them that feare
him, from generacion to generacio. He hath
shewed strength with his arme, he hath scattered them that are proude in the imagination
of their hert. He hath put downe the mighty frõ their seates, and exalted them of lowe
degree. He hath filled the hõgry with good
thinges: & sent away the rich empty. He hath
holpen his seruaunt Israel, in remẽbraunce of
his mercy. Euen as he promised to our fathers, Abraha, and to his sede for euer. And
Marie abode with her about a thre monethes, & returned againe to her owne house.
¶ Elizabeth's time came that she shold be deliuered, & she brought forth a sonne. And her
neighbours, and her cosins heard howe the
Lord had shewed great mercy vpõ her, and
they reioyced with her. And it fortuned that
in the eight daie, they came to circumcyse
the childe: & called his name zacharias, after the name of his father. And his mother
answered, and said: not so, but he shalbe called Joha. And they said vnto her: There is
none in thy kinred, that is named with this
name. And they made signes to his father
how he would haue him called: and he asked
for writing tables, and wrote, saiynge: His
name is Jhon. And they marueiled all. And his
mouth was opened immediatlye, & his tonge
also, and he spake, & praised God. And feare
came on al them that dwelt nye vnto thẽ. And
al these saiynges were noised abrode through
out al the hyl countrey of Jewrie: & all they
that hearde them, laied them vp in their hartes, saiyng: What maner of childe shall this
be? And the hãde of the Lord was with him.
And his father zacharias was filled with the
holy ghost, & prophecied, saiyng: Blessed
be the Lorde God of Israel, for he hath
visited and redemed his people: ¶ And hath
raised vp an horne of saluacion vnto vs in
the house of his seruaũt Dauid. Euen as he
promised by the mouth of his holy prophetes, which were sence the world began. That
we should be saued frõ our enemies, & frõ
the hande of all that hate vs. That he would
deale mercifully with our fathers, and remẽbre his holy couenaũt: And that he would
performe the othe, which he sware to our father Abraham, for to geue vs. That we deliuered out of the handes of oure enemyes,
might serue him without feare all the daies
of our lyfe, in such holines, & righteousnes

as are accept before him. And thou childe
shalt be called the Prophet of the hyest: for
thou shalt go before the face of the Lorde, to
prepare his wayes: to geue knowlege of sal-
uacion vnto his people for the remission of
synnes, through the tender mercy of oure
God, wherebi the day sprynge from an hye
hath visited vs. * To geue light to them
that sate in darcknesse, and in the shadow of
death, to guide oure fete into the ways of
peace. And the child grew, & waxed strong in
spirit, & was in wilderness, til the day came,
when he should shewe him selfe vnto the Is-
raelites.

Esai ix. c
Mat. iiii. c

The ii. Chapter.

AND it chaunced in those dayes: that there
went out a commaundement from Augustus
the Emperour, that al the world should be
taxed. And this taxynge was the first, & ex-
ecuted when Syrenius was lieftenaunt in
Syria. And every man went into his owne ci-
tie to be taxed. And Joseph also ascended from
Galile, out of a citie called Nazareth, into
Jewrie, vnto the citie of Dauid, which is
called Bethleem, because he was of the house
& linage of Dauid, to be taxed with Marie
his spoused wife, which was with childe.

6. Meg xx. b

And it fortuned that while they were there,
her time was come that she should be deliu-
ered. And she brought forth her first begotte
sonne, & wrapped him in swadling clothes, &
laied him in a manger, because there was no
roume for them in the ynne. And there were
in the same region shepherdes watching, & kee-
ping their flocke by night. And lo, the an-
gel of the Lord stode harde by them, and the
brightnes of the Lord shone rounde about
them, & they were sore afraied. And the angel said
vnto them: Be not afraied. For beholde, I
bring you tidinges of great ioye, that shall
come to al people: for vnto you is borne this
daie in the citie of Dauid, a sauiour, which
is Christ the Lorde. And take this for a
signe: ye shall finde the childe wrapped in
swadling clothes, & laid in a maunger. And
straight waie there was with the angel, a mul-
titude of heauenly soudiers, praisynge God,
& saynge: Glorye to God on hie, & peace on
the earth, & vnto men a good will. And it
fortuned, as soone as the angels were gone
awaie from them into heauen, the shepherdes
said one to another: let vs go now & se
vnto Bethleem, & see this thing that is
happened, which the Lord hath
shewed vnto vs. And they came with haste, and
founde Marie & Joseph, & the babe laid in a
manger. And when they had sene it, they pub-
lished abrode the saying which was told them
of that childe. And al they that heard it, won-
dred at those thinges which were told them of
the shepherdes. But Marie kept all these sai-
inges, & pondred them in her harte. And the
shepherdes returned, praisynge & laudynge
God for al the thinges that they had herd & Gene. xviii. b
sene, euen as it was told vnto them. And * Matth. i. c
when eight daies were come, that the child * Luke i. c
should be circumcised, his name was called
Jesus, which was named of the Angel, be-
fore he was conceaued in the wombe. And
when the time of their purification (after
the law of Moses) was come, they brought
him to Jerusalem, to present him to the Lord
(as it is written in the law of the Lord: Euery
man child that first openeth the matrix,
shalbe called holy to the Lord) & to offer (as
it is said in the law of the Lord) a paire of
turtle doues, or two yonge pigions. And be-
hold, there was a man in Jerusalem, whose
name was Simeon. And the same man was iust
& godly, & loked for the consolacion of Israel,
& the holy ghost was in him. And an answere
had he receaued of the holy ghost, that he
should not se death, except he first sawe the
Lordes Christ. And he came by inspiracion
in the temple. And when the father & mother
brought in the childe Jesus: to do for him
after the custome of the law, then tooke he
him vp in his armes, & said: Lord, now lettest
thou thy seruant depart in peace, according
to thy promise. For myne eyes haue sene the
saluacion: which thou hast prepared before the
face of al people. A light to lighten the gen-
tiles, and the glory of thy people Israel. And
his father, and mother mernailed at
those thinges, which were spoke of him. And
Simeon blessed them, & said vnto Marie his
mother: behold, this child is set to be the fal,
& vprising againe of many in Israel, & for a
signe which is spoke against. And moreouer
the sword shall pearce thy soule, that the
thoughtes of many hertes may be opened.

Leui. xii. b
* Exo. xiii. a
and. xxii. b
Nu. viii. g
Leui xxii. b
Nunc dimittis.
Esa xlix. b
Acte. xiii. g

And there was a Prophetesse, one Anna, the
doughter of Phanuel, of the tribe of Aser:
which was of a great age, & had lined with
an husbond. vii. yeres from her virginite. And
she had ben a widow about. iiii. score & iiii.
yere, which departed not from the temple, but
serued God with fastinges, & prayers night
& daie. And she came forth that same houre, &
praised the Lorde, & spake of him, to all them
that loked for redempcion in Jerusalem. And
when they had performed al thinges according
to the law of the Lord, they returned in-
to Galile, to their owne citie Nazareth. And
the child grew, & waxed strong in spirit, and
was fylled with wysedom, & the grace of God
was vpon him. And his father & mother
went to Jerusalem euery yere at the feast of
Easter. And when he was. xii. yere old,
they went vp to Jerusalem after the custome
of the feast daie. And when they had fulfilled
the same, as they returned home, the childe
Jesus abode stil in Jerusalem, and his
father and mother knewe not of it: but
they supposinge him to haue ben in
the

1 Meg ii. e
Exod. xxiii. a
and. xxxiv. c
Leui. xxiii. a

the company, came a daies iourney & sought him among their kinsfolke, & acquaintance. And when they found him not, they went backe again to Ierusalem, and sought him. And it commed that after three daies, they found him in the temple, sitting in the middes of the doctours, hearing them. * And asking them. And all that heard him, were astonied at his understanding, and answers. And when they saw him, they marueyled. And his mother said vnto him: Sonne, why hast thou thus dealt with vs? Behold, thy father, and I haue sought the sorowing. And he said vnto them: how is it that ye sought me? Wist ye not, that I must go about my fathers busynes? And they vnderstode not that saying, which he spake vnto them. And he went down with them, and came to Nazareth, and was obedient vnto them. But his mother kept all these sayings together in her heart. And Iesus prospered in wysdome, and age, and in fauour with God, and men.

The. iii. Chapter.

In the. xv. yere of the raigne of Tiberi* the Emperour, Pontius Pilate beyng liefetenaunte of Iewrie, and* Herode beyng Tetrarch of Galile, and his brother Philip Tetrarch of Iturea, and of the region of the Trachonites, and Lisanias the Tetrarch of Abiline (when Anna, and Caiphas were the hye priestes) the word of the Lorde came vnto Iohn the sonne of Zacharias in the wyldernes. And he came into all the coastes about Iordan, preaching* the baptisme of repentaunce for the remission of synnes, as it is written in the boke of the wordes of Esaias the prophet, saying: * The voyce of a crier in wildernesse: prepare ye the waie of the Lorde, make his pathes straight. Every valley shalbe filled, and every mountaine and hil shalbe brought low. And thinges that be crooked, shalbe made streight: & the rough wayes shalbe made plaine. And all flesh shall se the saluacion of God. Then said he to the people, that were come forth to be baptised of him. * O ye generacion of vipers, who hathe taught you to flye from the wrath to come? Bringe forth therefore due frutes of repentaunce, and begin not to saye within your selues: we haue Abraham to our father. For I saye vnto you: God is able of these stones to rayse vp children vnto Abraham. Nowe also is the axe layde vnto the rote of the trees: * every tree therefore which he bringeth not forth good frute is hewen downe, and cast into the fyre. And the people asked him, saying: What shall we do then? He answereth, and saieth vnto them: He that hath two coates, let him part with him that hath none, and he that hath meate, let him do likewise. Then came the publicanes also to be baptised, and said vnto him: Master, what shall we do? He said vnto them: require no more, then that which is appointed vnto you. The soudyours likewyse demaunded of him, saying: & what shall we do? And he said vnto them: hurt no man neither trouble any man wrongfully: and be content with your wages. As the people were in a doute, and all men mused in their hartes of Iohn, whether he were not Christ, Iohn answered, and said vnto them all: * I baptise you with water, but one stronger then I, shall come after me, whose shoe latchet I am not worthie to vnlowse: he shall baptise you with the holy ghost, & with fire: * which hath his fanne in his hande, and wyl purge his floure, & gather the corne into his barne: but the chaffe wil he burne with fyre that neuer shalbe quenched. And many other thynges in his exhortation preached he vnto the people. Then Herode the Tetrarch (when he was rebuked of him for Herodias his brother Philippes wyfe, and for all the euyls which Herod did) added this aboue all, & laied Iohn in prison. And it fortuned that when all the people were baptised, & when Iesus was baptised, & did praie, the heauen was opened, and the holy ghost came downe in a bodely shape like a doue vpon him, and a voice came from heauen which said: * Thou art my beloued sonne, in the do I delite. And Iesus him self began to be about. xxx. yeres of age, (as that he was supposed to be the son of Ioseph) which was the sonne of Heli: which was the sonne of Mathat, which was the sonne of Leui, which was the sonne of Melchi, which was the sonne of Ianna: which was the sonne of Ioseph, which was the sonne of Mathathias, which was the sonne of Amos, which was the sonne of Naum, which was the sonne of Heslj, which was the sonne of Nagge, which was the sonne of Maath, which was the sonne of Mathathias, which was the son of Semei: which was the sonne of Ioseph, which was the sonne of Iuda, which was the sonne of Ianna, which was the sonne of Rhesa: which was the son of Zorobabel, which was the son of Salathiel, which was the sonne of Neri, which was the sonne of Melchi, which was the sonne of Addi, which was the sonne of Cosam, which was the sonne of Elmadam, which was the sonne of Er, which was the sonne of Iesus, which was the son of Eliezer, which was the sonne of Iorim, which was the son of Mathat, which was the son of Leui, which was the son of Symeon, which was the son of Iuda, which was the son of Ioseph, which was the son of Iona, which was the sonne of Eliachim, which was the son of Melchas, which was the son of Menā: which was the son of Mathatas, which was the son of Nathā, which was the son of David, which was the son of Iesse, which was the

Math. iii. b
Marke. i. a
John. i. d

Math. iii. b

Math. xiii. b
Marke. vi. c

Math. iii. b
Marke. i. b
John. i. e

Esai. xli. a

Math. xiii. g
Marke. iii. a
Luke. iii. e
John. vi. e

the sonne of Obed, which was the sonne of Booz, which was the sonne of Salmon, which was the sonne of Naasson, which was the son of Aminadab, which was the son of Aram, which was the son of Esrō, which was the son of Phares, which was the son of Judas, which was the son of Jacob, which was the son of Isaac, which was the sō of Abrahā, which was the son of Thara: which was the son of Nachor: which was the son of Ragau, which was the son of Phaleg, which was the sonne of Heber, which was the son of Sala, which was the son of Cainan: which was the son of Arphaxat, which was the sonne of Sem, which was the sonne of Noe, which was the son of Lameth, which was the son of Mathusala, which was the sonne of Enoch, which was the son of Jareth, which was the son of Malaleel, which was the sonne of Cainan, which was the son of Enos, which was the sōne of Seth, which was the sonne of God. The.iii. Chap.

Math.iiii.a Marke.i.b

JEsus being full of the holy ghoste, returned from Jorde, & was led by the spirit into wildernes, & was .xl. daies tepted of the deuil. And in those daies did he eat nothing. And when they were ended, he afterwarde hongred. And the deuil said vnto him: yf thou be the sonne of God commaunde this stone that it be bread. And Jesus answered him, saying: It is written, * mā shal not liue by bread onely, but by euery word of God.

Deu.viii.a Marke.iiii.a

And the deuil toke him into an hie mountaine, & shewed him al the kingdoes of the world, euen in the twinckling of an eye. And the deuil said vnto him, al this power wil I geue the euery whit, & the glory of them: for thei are deliuered vnto me, & to whōsoeuer I wil, I geue it. If thou therfore wilte fall downe before me, & worship me, thei shalbe al thine. Jesus answered, and said vnto him, hence frō me Satan. For it is written * Thou shalte worship the Lord thy God, & him onely shalt thou serue. And he caried him to Jerusalem, & set him on a pinacle of the temple, and sayde vnto him: If thou be the sonne of God, cast thy selfe downe frō hence. For it is writte: * he shal geue his angels charge ouer thee, to kepe thee, and in their hāndes thei shal beare the vp, that thou dashe not thy fote against a stone. And Jesus answered, and sayde vnto him, it is said: * thou shalte not tempte the Lord thy God. And as sone as al the tēpcion was ended, the deuel departed frō hym for a season. And Jesus returned by the power of the spirit, into Galile, and there went a fame of hym thorowout all the regiō. And he taught in their synagoges, and was commended of al men. And he came to Nazareth where he was nourished and (as his custome

Deut.vi.c and.x.d Math.iiii.b

Psal.xxi.c Math.iiij.b.

Deu.vi.c Math.iiii.b

Luke.xiii.g Marke vi.a

was) he went into the synagoge on the Sabboth daye, and rose vp for to rede. And there was deliuered vnto him the boke of the prophet Esaias. * And when he had opened the boke, he founde the place, where it was written. * The spirit of the Lorde vpon me, because he hath anoynted me, to preache the goospell to the poore, that he sente me to heale the broken hatted, to preache deliueraunce to the captiue, & syght to the blinde, freely to set at libertie them that are bruised, and to preach the acceptable yere of the Lord. And he closed the booke, and gaue it againe vnto the minister, & sat downe. And the eyes of all them that were in the synagoge were fastened on him. And he began to saye vnto them: This daie is the scripture fulfilled in your eares. And al bare him witnes, * & wondred at the gracious wordes which proceded out of his mouth, & thei said: Is not this Josephs sonne? And he said vnto them: Ye wil vtterly saye vnto me this prouerbe: Physition, heale thy selfe. * Whatsoeuer we haue herde done in Capernaum, do the same here lykewise in thine owne countre. And he said: Verely I saye vnto you: * no prophet is accepted in his owne countrey. But I tel you of a trueth: * many widowes were in Israel in the daies of Helias when heuen was shut thre yeres, and .vi. monethes, whā great famishment was thoroughout al the lande, and vnto none of them was Helias sent, saue into Sarepta beside Sidō, vnto a womā that was a widow. * And many leppers wer in Israel in the time of Heliseus the prophet: & none of them was clensed, sauinge Naaman the Sarian. And al thei in the synagoge (whē thei heard these thinges) were fylled wyth wrath, & rose vp, & thrust him out of the citie, & led him euen vnto the edge of the hyll, (whereō their city was built) that thei might cast him downe headlōg. But he departed, & went his waie euen thorowe the myddes of them. * And came downe to Capernaum, (a citie of Galile) & there taught them on the Sabboth daies. * And their was a comōn as his doctrine: for his preaching was with power. * And in the synagoge there was a man which had an vncleane spirit of a deuel, and cried with a loude voice, saying: let me alone, what haue thou to do with vs, thou Jesus of Nazareth? Art thou come to destroye vs? I know the what thou art, euē the holy of God. And Jesus rebuked him saynge: holde thy peace, and come out of him. And when the deuel had thrown him in the middes, he came out of him, and hurt him not. And feare came on them al, and they spake among them selues saynge: what maner a thing is this? For with auctorite and power he commaundeth the foule spirites, and they come out. And the fame of him was spred abrode thorowoute

Math.iii.g Marke.i.c Luke. ii.c

Mat.viii.a

Luke.iii.b

iii.Reg.xvii.g Mat.xi.a.

Jacob.v.b

iiii.Reg.v.b.

Mat.vii.b and xiii.g Mark.i.e Marke.i.f

euery

every place of the countrey rounde about. a * And whē he was risen vp, & come out of the Synagoge, he entred into Simons house. And Simons mother in lawe was take with a great feuer, and thei made intercession to him for her. And he stode ouer her, & rebuked the feuer, & the feuer left her. And immediatly she arose, & ministred vnto them. B When the Sunne was down, al thei that had sicke, taken with diuerse diseases, brought them vnto him: and he laied his handes on euery one of them, & healed them. * And diuels also came out of many, crienge: & saienge: thou art Christ the sonne of God. And he rebuked them, and suffred them not to speake: for they knew that he was Christ. C & sone as it was daie, he departed, & went into a desert place, and the people sought him, & came to him, & kept him that he should not depart frō them. And he said vnto them: I must preache the kingdome of God to other cities also: for therfore am I sent. And he preached in the synagoges of Galile.

¶ The .v. Chapter.

IT came to passe that (when the people prassed vpon him, to heare the worde of God) he stode by the lake of Genezareth: & saw two shippes stande by the lake syde, but the fishermen were gone out of them, & were washing their nettes. And he entred into one of the shippes (whiche pertained to Simon) and praied him that he would thrust out a litel frō the lande. And he sat downe & taught the people out of the ship. When he had left speaking, he said vnto Simō: Launche oute into the depe, & let slip youre nettes to make a draught. And Simon answered, & said vnto him: Master, we haue laboured al night, and haue taken nothing. Neuerth: lesse, at thy cōmaundement, I wil lose forth the net. And when thei had this done, thei inclosed a great multitude of fyshes. But their net brake, & thei beckened to their felowes (whiche were in the other ship) that thei should come, and helpe them. And thei came, & filled bothe the shippes that thei souncke againe. When Simon Peter saw this, he fel downe at Iesus knees, saienge: Lorde, go from me, for I am a synful man. For he was astonied, and al that were with him, at the draught of fyshes, whi che thei had taken: and so was also James, & John the sonnes of Zebede, which were partyners with Simō. And Iesus said vnto Simō: feare not, frō henceforth thou shalt catch mē. And thei brought the shippes to lande, * & forsoke al, and followed him. And it fortuned that whan he was in a certaine citie: beholde, there was a man ful of leprosye, and whan he had spied Iesus, he fel flat on his face, & besought him, saienge: Lorde yf thou wilt thou canst make me cleane. And he stretched forth his hande, and touched him, saienge: I will, be thou cleane. And immediatly the leprosye departed frō him. And he charged him, that he would tel no man: but go (saieth he) * and shewe thy selfe to the priest, and offer for thy clensing according as Moses commaunded, for a witnes vnto the. But so much the more went there a fame abroade of him, and muche people came together to heare, & to be healed of him of their infirmities. D And he kept him out of the waye in the wildernes, & gaue him selfe to prayer. a And it happened on a certaine daie, that he taught, and there sat the Pharises, and doctoures of the law, whiche were come out of al the townes of Galile, & Iewrie, & Ierusalem. And the power of the Lord was present, to heale the. * And behold, men brought in a bed, a mā which was taken with a palsy, & thei sought meanes to bring him in, to laie him before hym. And when thei couldе not fynde on what syde they myghte bring him in (because of the prasse) thei went vpon the top of the house, and let him downe thorow the tiling bed and al, euen in the middes before Iesus. When he saw their faith, he said vnto him: Man, thi sinnes are forgeuē the. E And the Scribes, & the Pharises began to thinke, saienge: What felow is this, which speaketh blasphemy? * who can forgeue sinnes but God only? But when Iesus perceaued their thoughtes, he answered, and said vnto them: What thinke ye in your hartes? Whether is easier to saye: thy sinnes be forgeuen the, or to saie: ryse vp, & walke? * But that ye may know that the sonne of man hath power to forgeue synnes on earth, he said to the sicke of the palsy: I say vnto the: arise, take vp thy bed, and go vnto thy house. And immediatly he rose vp before them, & tooke vp his bed (whereon he laye) and departed to his owne house, praising God. And thei were al amased, & thei gaue the glory vnto God. And were filled with feare, saienge: We haue sene straunge thinges to daie. F * And after this, he went forth, and saw a Publicā named Leui, sitting at the receite of custome, & he said vnto him: folow me. And he left al, & rose vp, and followed him. And Leui made him a great feast in his own house. And ther was a great companie of Publicās, and of other that sat at meate with them. * And the Scribes, and Pharises murmured againste his disciples, saienge: Why do ye eate, & drinke with Publicans and sinners? And Iesus answered, & said vnto them: Thei that are whole, nede not the Physicio: but thei that are sicke. I came not to cal the righteouse, but sinners to repentaunce. And thei said vnto him: * Why do the disciples of John fast often, and praye, and the disciples of the Pharises also, but thine eate and drinke. He said vnto them: * Can ye make the children of the wedding fast, while the bridegrome is with them? The daies wil come,

Luke. xiii. a

D

Math. ix. a
Marke. ii. a

E

Marke. ii. c
Esa. lxiii. c.
and. xliii. b.

Math. ix. a
Marke. ii. c.
Actes. iii. a,
and. ix. c.

F

Math. ix. a
Marke. ii. b

Math. ix. a.
Marke. ii. b
Luke. vii. c
and. xv. a.

G

Math. ix. b
Marke. ii. c

Math. ix. b
Marke. ii. c.

rome, when the bridegrome also shalbe taken away from them: then shal they fast in those daies. He spake also vnto them a similitude. No man putteth a pece of a new garment, into an olde vesture, for yf he do, then breaketh he the newe, and the pece that was take out of the newe, agreeth not with the old. And no man poureth new wine into olde bottels. For yf he do, the new wyne wil burst the bottels, and runne out it selfe, & the bottels shal perysshe. But new wine must be put into newe bottels, and both are preserued. No man also that drinketh olde wyne, straight waie can awaye with new: for he saieth: the olde is better.

¶ The. vi. Chapter.

A Math. xii a Marke. ii. d

It happened on an other principall Sabboth, that he wēt* thorow the corne feld, and his disciples pluckt the eares of corne, and did eate, and rubbed them in their hādes. And certaine of the Pharises said vnto thē: Why do ye that which is not lawful to do on the Sabboth daies? And Jesus answered thē, and said: * Have ye not reade what Dauid did whē he him selfe was an hungred, and they which were with him: howe he went into the house of God, & did take, and eate the shewe bread, & gaue also to them that were with him: which are not lawful to eate, but for the priestes onely? And he said vnto them: The sonne of man is Lorde also of the Sabboth daie.

1. Reg. xxi. a.

1. Reg. xxi. a.

Exo. xxv. c.

B Math. xii. a. Marke, iii. a

* And it chaunced in another Sabboth also, that he entred into the Synagoge, and taught. And there was a mā, whose right hād was dried vp. And the Scribes, & Pharises watched him, whether he would heale on the Sabboth daie, that they might fynde how to accuse him. But he knew their thoughtes, & said to the man which had the withered hād: Ryse vp, and stande forth in the middes. And he arose, & stode forth. Then said Jesus vnto them: I wil aske you a question. Whether is it lawful on the Sabboth daies to do good, or to do euel? to saue ones lyfe, or to destroy it? And he beheld them al in compasse, & said vnto the man: Stretche forth thy hād. And he did so: & his hande was restored agayne as whole as the other. And they were fylled with madnes, and communed together amōge them selues what they might do to Jesu.

C Math. xiii. b. Mar. xii b Marke. iii. a.

Math. xiiii. c.

Math. x. a. Marke. iii. b.

And it chaunced in those daies, that he went out into a mountaine for to praye, & cōtinued al night in praier to God. And assone as it was daie, he called his disciples, * & of them he chose. xii. of whō also he called Apostles: Simon, whom he also named Peter, and Andrew his brother, James, & Jhō, Philip, and Bartholomew, Matthew, & Thomas, James the sonne of Alpheus, and Simon which is called zelotes, & Judas James son, & Judas Iscariothe, the same that was the traitour. And he came downe with them, and stode in the plaine felde, and the companie of his disciples, and a great multitude of people (out of all Jewrie, and Jerusalem, and from the sea coste of Tire and Sidon) which came to heare him, and to be healed of their diseases, and they that were vexed with foule spirites, and they were healed. And al the people prassled to touche him, for there went vertue out of him, and healed them al. And he lyft vp his eyes vpon the disciples, and said: D Math. v. a

Blessed be ye poore, for youres is the kingdome of God. Blessed are ye that hunger nowe, for ye shalbe satisfyed. Blessed are ye that wepe nowe, for ye shal laughe. Blessed shal ye be when men hate you, & thrust you out of their companie, and raile on you, and abhorre your names as an euel thing, for the son of mans sake. Reioyce ye in that daie, and be glad, for beholde, your rewarde is great in heauen. For thus did their fathers vnto the prophetes.

Math. iiii. b. Marke. iii. a. † Math. iii. b. John. vi. a.

Amos. vi. a.

But wo vnto you that are riche: for ye haue your consolacion. Wo vnto you that are ful: for ye shal hunger. Wo vnto you that nowe laughe: for ye shal wayle and wepe. Wo vnto you when all men praise you: for so did their fathers to the false prophetes. But I saie vnto you which heare: Loue your enemyes. Do good to them which hate you. Blesse them that curse you. And praye for them which wrongfully trouble you. And vnto him that smyteth thee on the one cheke, offer also the other. * And him that taketh awaie thy gowne, forbyd not to take thy cote also. Geue to euery man that asketh of thee. And of him that taketh awaye thy goodes, aske them not againe. * And as ye would that men should do to you, do ye also to them lykewyse. * And yf ye loue them which loue you, what thanke haue ye? For synners also loue their louers. And yf ye do good for them which do good for you, what thanke haue ye? For synners also do euen the same. And yf ye lende to them of whome ye hope to receaue: what thanke haue ye? for synners also lende to synners, to receaue suche lyke agayne. But loue ye youre enemyes, and do good, and lende, looynge for nothing againe: and youre rewarde shalbe greate, and ye shalbe the children of the hyest: for he is kynde vnto the vnkynde, and to the euel. Be ye therfore mercyful, as youre father also is mercyful. * Judge not, and ye shal not be iudged: Condemne not, and ye shal not be condemned. Forgeue, and ye shal be forgeuen. * Geue, and it shalbe geuen vnto you: good measure, and prassed downe, and shaken together, and runnynge ouer, shal men geue into youre bosomes. * For with the same measure that ye mete with all, shall other men mete to you agayne. And he put forthe a similitude vnto them. * Can the blynde leade the blynde? Do they not both fal into the ditche? * The disciple is not

Math. v. b. c.

Marke. b. c.

Tob. iiii. c.

E Marke. b. c.

Math. vii. b. Ecclc. xxvi.

Pxon. xi. b

Math. vii. a. Marke. iii. c.

F Math. xv. b.

Math. x. c.

above

vnder his master. Euery one shalbe perfight euen as his master is. * Why seest thou a mote euen in thy brothers eye, but considerest not the beame that is in thine own eye? Either how canst thou say to thy brother: Brother, let me put out the mote that is in thyne eye, when thou seest not the beame that is in thine owne eye? Thou ypocrite, caste out the beame out of thine owne eye first, & then shalt thou se perfytely, to put out the moote that is in thy brothers eye. * For it is not a good tree, that bringeth forth euel fruite: neither is that an euel tree that bringeth forth good fruite. For euery tree is knowen by his fruite. For of thornes do not men gather figes, nor of bushes gather they grapes. A good man out of the good treasure of his hart, bringeth forth that whiche is good. And an euel man, out of the euel treasure of his hart, bringeth forth that which is euel. For of the aboundaunce of the hart, his mouth speaketh. Why cal ye me* Lord Lord, & do not as I bid you? Whosoeuer cometh to me, and heareth my sayinges, & doth the same, I will shew you to whō he is lyke. * He is like a man whiche built an house, & digged depe, & laide the foundacion on a rocke. Whē the water arose, the floude bet vpō that house, and coulde not moue it. For it was grounded vpō a rocke. But he that heareth and doeth it not, is like a man that with out foundacion builte an house vpō the earth, against whiche the floude dyd beate: it fell immediatly. And the fal of that house was great.

The. vij. Chapter.

When he had ended all his sayinges in the audience of the people, * he entred into Capernaum. And a certaine Centurions seruaūt which was dere vnto him, lay sicke, & was in parel of death. And when he herde of Jesu, he sent vnto him the elders of the Jewes, beseching him that he would come, & heale his seruaūt. And whē they came to Jesus, they besought him instantly, saying: He is worthy that thou shouldest do this for him. For he loueth our nacion, & hath built vs a synagoge. And Jesus went with them. And when he was now, not farre from the house the Centurion sent frendes to him, saying vnto him: * Lord, trouble not thy selfe: for I am not worthy that thou shouldest enter vnder my rofe. Wherfore I thought not my self worthy to come vnto the: but saye thou the word, & my seruaunt shalbe whole. For I also am a mā set vnder power, & haue vnder me soudiers, & I say vnto one, go, & he goeth, & to another come, & he cometh: & to my seruaunt, do this, and he doeth it. When Jesus herde this, he marueiled at him, & turned him a bout, and said to the people that folowed him: I say vnto you, I haue not founde so greate faith, no not in Israel. And they that were sent vnto him, gate home again, and founde the seruaunt whole, that had bene sicke. And it fortuned after this, that he went into a cite, which is called Naim, and many of his disciples went with him, and mucke people. When he came nye to the gate of the citie behold, there was a dead man caried out, which was the onely sonne of his mother, and she was a widow, and much people of the citye was with her. And when the Lord sawe her, he had compassion on her, and said vnto her: wepe not. And he came nye and touched the coffin: and they that bare hym stode stil. And he said: Yonge man, I saye vnto the: aryse. And he that was deade, sat vp, and began to speake: * And he delyuered him to his mother. And there came a feare on them al. And they gaue the glorie vnto God, saynge: * A great Prophet is risen vp among vs, & God hath visited his people. And this rumour of him went forth thorow out al Jewry, and thorow out al the regions which lye rounde about. And the disciples of Jhō shewed him of all these thinges. * And John called vnto him two of his disciples, & sent them to Jesus, saynge: Art thou he that should come: or shal we loke for another? When the mē were come vnto him they sayde: John Baptist sent vs vnto the, saynge: Art thou he that should come: or shal we waite for another? And in that same houre he cured many of their infirmities and plages, and of euel spirites, and vnto many that were blinde, he gaue syght. And he answered, & said vnto them: go youre waye & bring word again to Jhō, what thinges ye haue sene & heard, how that * the blinde se, the halte go, the lepers are clensed, the deafe heare, the dead ryse again: to the poore is the glad tidinges preached, & happy is he that is not offended at me. * And when the messengers of John were departed, he began to speake of the people concerning John. What went ye out into the wildernes for to se? A rede shaken with the winde. But what went ye out for to se? A man clothed in softe raiment? Behold, they which are gorgiously appareled, & liue delicately, are in kynges courtes. But what went ye forth to se? A Prophet? Yea, I saye to you, & more then a prophet. This is he of whome it is written: * Behold, I sende myne angel before thy face which shal prepare thy waie before the. For I say vnto you among wemens children, is ther not a greater prophet then Jhō Baptist. Nuetheles, he that is lesse in the kingdom of God is greater then he. And al the people, & the Publicans that herde him, iustified God, and were baptised with the baptime of Jhō. But the Pharises, & lawers despised the counsel of God against them selues, and were not baptised of hym. And the Lorde sayde: * Wherevnto shall I lyken the men of this generacion? and what thynge are

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are they like vnto children sitting in the market place, & crying one to another, and saying: We haue piped vnto you, and ye haue not daunced: we haue mourned to you, & ye haue not wept. For John Baptist came, neither * eating bread nor drinking wine, and ye saie, he hath the deuel. The sone of man is come, and eateth, and drinketh, & ye saie: behold a gloutonous man, and an vnmerciable drinker of wine, a frende of Publicans, and synners. And wisedome is iustified of al her children. And one of the Pharises desired him that he would eate with him. And he went into the Pharises house, & sat downe at meat. And behold a woman in that citie (which was a sinner) as she knew that Jesus sat at meate in the Pharises house, she brought an alabaster box of oynt mente, and stode at his fete behinde him weepinge, and began to wasshe his fete with teares, & did wipe them with the heares of her head, and kyssed his fete, and anoynted them with the oyntment. When the Pharise which had bidden him, saw that, he spake within him selfe, saying: If this man were a Prophet, he would surely know who, and what maner of woman this is that touched him, for she is a synner. And Jesus answered, and sayde vnto him: Simon I haue somewhat to saye vnto the. And he said: Master, saye on. There was a certaine lender which had two detters, the one ought fyue hundred pence, and the other fyftie. When they had nothing to paye, he forgaue them bothe. Tell me therfore, whiche of them will loue him mooste? Simon answered, and said: I suppose that he to whom he forgaue mooste. And he said vnto him: Thou hast truely iudged. And he turned to the woman, and said vnto Simon: Seest thou this woman? I entred into thine house, thou gauest me no water for my fete, but she hathe wasshed my fete with teares, and wiped them with the heares of her head. Thou gauest me no kysse: but she, sence the tyme I came in, hath not ceased to kisse my fete. Mine heade with oyle thou diddest not anoynte: but she hath anoynted my fete with oyntmēt. Wherfore I saye vnto the: many synnes are forgeuen her, for she loued much. To whom lesse is forgeuē, the same doth lesse loue. And he said vnto her: thy synnes are forgeuen the. And they that sat at meat with him, began to saye within them selues: Who is this which forgeueth sinnes also? And he said to the woman: Thy faith hathe saued the. Go in peace.

The. viii. Chapter.

And it fortuned after warde that, he hym selfe also went thoughout cities & townes preaching, & shewynge the kingdome of God, and the twelue with him. And also certaine women, which were healed of euel spirites, & infirmities: Marie which is called Magdalene, out of whom went seuen deuels. And Joanna the wife of Chuza Herodes Stewarde, & Susanne, & many other, which ministred vnto him of their substance. When many people were gathered together, & were come to him out of al cities, he spake by a similitude. A sower went out to sowe his seede: & as he sowed, some fel by the way side, & it was troden downe, and the foules of the ayre deuoured it vp. And some fel on a stone, & as sone as it was sprong vp, it withered away, because it lacked moisture. And some fel amōg thornes, & the thornes sprong vp with it, & choked it. And some fel on good grounde, & sprange vp, & bare frute, an hundred folde. And as he said these thinges he cryed: He that hath eares to heare, let him heare.

And his disciples asked him, saying: what maner of similitude is this? And he said: vnto you it is geuē to know the secretes of the kingdome of God: but to other by parables: that when they se, they should not se, & when they heare, they should not vnderstande. The parable is this. The sede is the worde of God. Those that are beside the waye, are they that heare, then commeth the deuel, and taketh awaye the worde out of their hertes, least they shold beleue, and be saued. They on the stones, are they whiche when they heare, receaue the word with ioye, & these haue no rotes: which for a while beleue, and in tyme of temptacion go awaie. And that which fell among thornes, are they whiche when they haue herde, go forth, & are choked with cares & riches, & voluptuous liuing, & bring forth no frute. That which fel in the good grounde, are they, which with a pure & good hert heare the worde, and kepe it, and bring forth frute thorow pacience. No man when he lighteth a candel, couereth it with a vessel, or putteth it vnder a table, but setteth it on a candelsticke, that they which enter in, may se the light. For nothing is in secrete, that shall not come abrode. Neither any thing hid, that shal not be knowen, & come to light. Take hede therfore, how ye heare. For whosoeuer hath, to him shalbe geuen: & whosoeuer hathe not, frō him shalbe taken euen that same which he supposeth that he hath. Then came to him his mother, and his brethren, and could not come at him for preace. And it was tolde him, and sayde: Thy mother and thy brethren stande without, and would se the. He answered, and said vnto them, my mother, and my brethren are these, which heare the word of God, and do it. And it chaunced on a certaine daye, that he went into a ship, & his disciples also, and he sayde vnto them: Let vs go ouer vnto the other syde of the lake. And they launched forthe. But as they sayled he fel a slepe. And there arose a storme of wynde in the lake, and they were filled

D cyled with water, and were in ieopardy. And
thei came to him, & awoke him, saiyng: Ma-
ster, Master, we are lost. Then he arose, & re-
buked the winde, & the tempest of water, and
thei ceased, & it was calme. And he said vnto
them: where is your faith? Thei feared &
wondred among them selues, saiyng: What
(thinke ye) is this? for he cōmaundeth bothe
the windes & water, & thei obey him. And
thei sailed vnto the regiō of the Gadarenites,
which is ouer against Galile. And when
he went out to lande, there met him out of the
citie a certaine mā, which had a deuel longe
time, & ware no clothes, neither abode in any
house: but in graues. Whē he saw Jesus, &
had cried, he fel downe before him, & with a
loude voice said: * What haue I to do with
the Jesus, thou sonne of the God most hieste?
I beseech the, torment me not: for he cōmaun-
ded the foule spirit to come out of the man.
For oftentimes he had caught him, & he was
bounde with chaines, & kept with fetters: &
he brake the bandes, & was caried of the fed
into wildernes. And Jesus asked him saiyng:
What is thy name? And he said: Legion, be-
cause many deuels were entred into him. And
thei besought him that he would not cōmaūde
them to go out into the depe. And ther
was there, an herde of many swine, feding on
an hil: & thei besought him, that he wold suf-
fer them to enter into them. And he suffered
them. Then went the deuels out of the man, &
entred into the swine. And the heard ran head
linge with violence into the lake, and were
choked. When the herdmen sawe what had
chaunced, thei fled, and tolde it in the citie,
and in the villages. And thei came oute to se
what was done, and came to Jesus, & founde
the man (out of whom the deuels were depar-
ted) syttinge at the fete of Jesus, clothed, &
in his right minde, and thei were afraied.
Thei also which saw it, tolde them by what
meanes he (that was possessed of the deuell)
was healed. And al the multitude of the Ga-
derenites, besought him, that he would de-
part frō them, for thei were taken with great
feare. * And he gat him vp into the ship, & re-
turned backe againe. Then the man (out of
whom the deuels were departed) besoughte
him that he might be with him. But Jesus
sent him awaye, saiyng: Go home againe to
thine owne house, & shewe what thinges so-
euer God hath done for the. And he wēt his
waie and preached thorowe out al the cyte,
what thinges soeuer Jesus had done vnto
him. And it chaunced that when Jesus was
come againe, the people receaued him. For
thei al waited for him. * And beholde, there
came a man named Jairus (and he was a ru-
ler of the synagoge) and he fel downe at Je-
sus fete, prayng him, that he would come in-
to his house, for he had but one doughter one
ly, vpon a twelue yere of age, & she laie a dy-
enge. But as he wēt, the people thrōged him.
* And a woma hauing an issue of bloude. xii.
yeres (which had spent al her substaūce vpō
Phisicions, neither could be holpen of any)
came behinde him, & touched the hem of his
vaimēte. Immediatly her yssue of bloud stāu-
ched. And Jesus said: Who is that touched
me? Whē euery mā denied, Peter (& thei that
were with him) said: Master, the people
thrust the, & vexe the, & saiest thou who tou-
ched me? And Jesus said: Some body hathe
touched me. For I perceaue that vertue is
gone out of me. Whē the woma saw that she
was not hid, she came trembling, & fel at his
fete, & told him before al the people, for what
cause she had touched him, and how she was
healed immediatly. And he said vnto her:
Doughter, be of good cōfort: thy faith hath
saued the, go in peace. While he yet spake,
there came one frō the rulers of the Sina-
gages house, which said to him: thy dough-
ter is dead, disease not the Master. But whē
Jesus harde that word, he answered the fa-
ther of the damosel: * Feare not, beleue only,
& she shalbe made whole. And whē he came to
the house he suffred no mā to go in with him
saue Peter, James & Jhō, & the father, & the
mother of the maid. Euery body wept, & so-
rowed for her. And he said: Wepe not the da-
mosel is not deade, * but sleepeth: And thei
laughed him to scorne, knowing that she was
dead. And he thrust them al out, & caught her
by the hād, & cried saiyng: Maide, arise. And
her spirit came againe, & she rose straighte
way. And he cōmaūded to geue her meat. And
the father, & the mother of her were astonied.
But he warned them that thei shoulde tel no
man what was done. ¶ The ix. Chapter.

JEsus called the xii. together, & gaue
them power, & auctoritie ouer al deuels, &
that thei might heale diseases. And he sente
thē to preach the kingdō of god, & to heale
the sicke, & he said vnto them: Take nothing
to your iorney: neyther staffe nor scrip, nei-
ther breade, * neither money, neither haue two
coates: & what soeuer house ye enter in-
to, there abide, and thence departe. And who
so euer wil not receaue you, when ye go out
of the citie, shake of the very dust from your
fete, for a testimony against them. And they
departed, and went thorow the townes, prea-
ching the Gospel, & healing euery where. *
* And Herode the Tetrarche heard of al that
was done by him, and doubted, because that
it was sayd of some, that John was risen a-
gaine from deathe: and of some, that Helias
had appeared, and of some, that one of the old
prophetes was risen againe. And Herode
sayde: John haue I beheaded: but who is
this of whome I heare suche thinges? And
he desired to se him. And the Apostles retur-
ned

Math. iii. b
Marke. b. a

Math. viii. b
Marke. b. a

Math. viii. b.
Marke. b. b.

Math. ix. b
Marke. b. c.

Math. ix. b.
Marke. b b

Math. ix. c.
Marke. b. d

John. xi. d.

Math x. c
Marke. iii. b,
and. vi. b.
Luke. vi. c
Marke. vi. b.

Math x. a.
Marke. vi b
* Math. x. b

Math. vi. b.
Marke. viii. a

ned: and tolde him al that thei had done. ¶ And he toke them, and went aparte into a solitarye place, nye vnto the citie, that is called Bethsaida. Which when the people knewe, they folowed him. And he receaued them, & spake vnto them of the kingdome of God, & healed them that had nede to be healed. ¶ And whē the daie began to weare awaie, thē came the .xii. & said vnto him: Sende the people away, that thei may go into the townes, and next villages and lodge, and get meat, for we are here in a place of wildernes. But he said vnto thē: Geue ye them to eate. And thei said: We haue no mo but .v. loaues, and two fyshes, excepte we should go & bye meat for al this people. And thei were about .v.M. men. ¶ And he said to his disciples: Cause them to sit downe by eyghties in a companie. And thei did so, & made them al to sit downe. And he toke the .v. loaues, & the two fyshes, and loked vp to heauē: and blessed them, and brake, and gaue to the disciples, to set before the people. And thei al did eat, and were satisfyed. And there was taken vp of that remayned to them .xii. basketes full of broken meat. ¶ And it chaunced as he was alone prayinge his disciples were with him, and he asked them saiynge: ¶ Who saie the people that I am? Thei answered, & said: Iho Baptist. Some saie: Helias: and some saye: that one of the olde prophetes is risen. He said vnto them: But who say ye that I am? Simō Peter answered, and said: Thou art the Christ of God. ¶ And he warned, & commaunded them that thei should tel no man that thing, saiynge: The sonne of man must suffre many thinges, & be reproued of the elders, and of the hie priestes, & scribes, & be slaine, and ryse againe the thyrde daie. And he said to them all, yf any man wyll come after me, let him denie him selfe, & take vp his crosse daily, & folow me. For who soeuer wil saue his life, shal lose it. But who soeuer doth lose his lyfe for my sake, the same shal saue it. For what auaunteth it a man if he winne the whole world, & lose him selfe, or tunne in dammage of him selfe. For whoso is ashamed of me, & of my wordes, of him shall the sonne of man be ashamed, when he commeth in his maiestie, and in the maiestie of his father, and of the holy angels. I tel you of a trueth: There be some standynge here, which shal not taste of death, til thei se the kingdome of God. ¶ And it fortuned that about an .viii. daies after these saiynges, he toke Peter and Iohn, and James, and went vp into a mountaine to praye. ¶ And as he praied, the fashion of his countenaunce was chaunged, and his garment was whyte, and shone. ¶ And behold, there talked with him two men, which were Moses, and Helias, that appeared in the maiestie, and spake of his departinge which he should ende at Ierusalem. But Peter, and thei that were with him, were heuie with slepe. And when thei awoke, thei sawe his maiestie, and two men standing with him. ¶ And it chaunced as thei departed from him, Peter said vnto Iesus: Master, it is good being here for vs. Let vs make also thre tabernacles, one for thee, and one for Moses, and one for Helias (and wyste not what he sayde,) whyle he thus spake, there came a cloude, and ouershadowed them, and they feared when they were come into the cloude. ¶ And there came a voice out of the cloude, saiynge: * This is my beare sonne, heare him. And as soone as the voyce was paste, Iesus was founde alone. ¶ And thei kept it close: and tolde no man in those daies, any of those thinges which thei had sene. * And it chaunced that on the nexte daye (as they came downe from the hyll) muche people met him. ¶ And behold, a man of the company cryed out, saiynge: Master, I beseche the beholde my sonne, for he is al that I haue, and se a spirit taketh him, and sodenly he crieth, and the knocketh and teareth him, that he foometh againe, and with muche payne departeth from him, when he hath rent him, and * I besought thy disciples to caste him out, & they coulde not. ¶ Iesus answered and sayde: O faithlesse and croked nacion, how longe shal I be with you, and suffre you? Bring thy sonne hyther. ¶ As he was yet a comming, the fende rent him, and tare him. ¶ And Iesus rebuked the vncleane spirit, & healed the child, and deliuered him to his father. * ¶ And they were al amased at the mightie power of God. ¶ But whyle they wondred euery one at al thinges which he did, he sayde vnto his disciples: Let these saiynges syncke downe into your eares. For it wil come to passe: that the * sonne of man shalbe deliuered into the handes of men. ¶ But they wiste not what that worde ment, and it was hid from them, that thei vnderstode it not. ¶ And thei feared to aske him of that saiynge. ¶ And there entred a thought amonge them which of them should be the greatest. ¶ When Iesus perceaued the thoughte of their heartes, * he toke a childe and set him harde by him, and said vnto them: Whosoeuer receaueth this childe in my name, receaueth me. ¶ And whosoeuer receaueth me, receaueth him that sent me. For he that is least amonge you al, the same shalbe greate. ¶ And Iohn answered, and said: Master, we sawe one casting out deuils in thy name, and we forbad him, because he folowed not with vs. ¶ And Iesus said vnto him: * forbid ye him not. For he that is not against vs, is with vs. ¶ And it fortuned when the tyme was come, that he should be receaued vp, he set his face to go to Ierusalem, and sent messengers before him. ¶ And thei went & entred into a citie of the Samaritanes, to make ready for him. ¶ And thei would not receaue him, because his face was as

Math. xiiii. b
Marke. vi. d.
Iohn. vi. a.

Math. xvi. c.
Marke. viii. c
Math. xvi. c.
Marke. viii. c.

Math. xvi. c.
Iohn. vi. g
Mat. xviii. c. and xx. c.
Marke. xiii. d iz d and. x. c
Luke. xviii. c. and. xviii. c.
Luke. xvii. g

Math. x. c.
Marke vii. d
Luke. xii. a.

Math. xvi. d.
Mach. viii. c.
Math. xvii. e
Marke. ix. g.

Math. xvii.
Marke. x.

1. Peter. i. b
Math. xvii.
Marke. i. b
Luke. iii. b
Deu. xviii.

Math. xvii.
Mar. ix. b.

Marke. i. b
Luke. ix. b
and. xviii. c
Luke. ix. c.
Luke. ii. g
Marke. ix. c.
Luke. ix. f.

Math. xviii.
Marke. ix. c
Luke. xvii. c
Iohn. xiii. c

Num. xi. g

thoughte he would go to Ierusalem. ¶ When his disciples, James & John saw this, they said: Lord, wilt thou that we commande fire to come downe from heauen, & consume them, euen as Helias did? Iesus turned about, & rebuked them, saying: Ye wote not what maner spirit ye are of. For the sonne of man is not come to destroy mens liues, but to saue them. And they went to another towne. ¶ And it chaunced that as they were walking in the waie, a certaine man said vnto him: I will folowe the whether soeuer thou wilt go. Iesus said vnto him: Foxes haue holes, and birdes of the ayre haue nestes: but the sonne of man hath not where to laie his heade. And he said vnto another: folow me. And the same said: Lord, suffre me first to go, and burie my father. Iesus said vnto him. Let the deade burie their dead: but go thou and preache the kingdom of God. And another said: Lord, I will folow the: but let me first go bid them farewel, which are at home at my house. Iesus said vnto him. No man that putteth his handes to the plowe, and loketh backe, is apt to the kyngedome of God.

¶ The. x. Chapter.

After these things the Lorde appointed other. lxx. (and two) and also, sent them, two and two before him into euery citie and place, whether he him self would come. Then saide he vnto them: The harueste is great, but the labourers are fewe. Praie ye therefore the lorde of the harueste, to sende forth labourers into his harueste. Go your waies: Behold, I sende you forth as lambes amog wolues. Beare no wallet, neither scrip, nor shoes, & salute no mã by the waie. Into whatsoeuer house ye enter, first saie: Peace be to this house. And if the sonne of peace be there, your peace shall reste vpon him: yf not, it shal turne to you againe. And in the same house tarie stil, eatinge and drinkinge such as they geue. For the labourer is worthye of his reward. Go not from house to house, and into whatsoeuer citye ye entre, and they receaue you, eate suche thinges as are set before you, and heale the sicke that are therein, and saye vnto them: the kingdome of God is come nye vpon you. But into whatsoeuer citie ye enter, and they receaue you not, go your waies out into the stretes of the same, and saye: Euen the very dust of youre citye (which cleaueth on vs) do we wipe of against you. Notwithstanding, be ye sure of this, that the kyngedome of God is come nye vpon you. I saye vnto you: that it shalbe easier in that daye for Sodome, then for that citie. Woo vnto the Chorazin: woo vnto the Bethsaida. For yf the miracles had bene done in Tyre and Sidon, which haue bene done in you, they had (a great whyle a go) repented of their synnes, sytting in hear, cloth, and ashes. Neuertheles, it shalbe easier for Tyre and Sidon, at the iudgement, then for you. And thou Capernaum (which art exalted to heauen) shalt be thrust downe to hell. He that heareth you, heareth me, & he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me. And the lxx. turned againe with ioye, saying: Lorde, euen the verie deuels are subdued to vs through thy name. And he said vnto them: I saw Sathanas as it had bene lightening fallinge downe from heauen. Behold, I geue vnto you power, to treade on serpentes, & scorpions, and ouer all maner power of the enemy, and nothing shal hurt you. Neuertheles, in this reioyce not, that the spirites are subdued vnto you: but reioyce, that your names are written in heauen. That same houre reioyced Iesus in the holy ghost, & sayed: I thanke the, O father, Lorde of heauen and earth, that thou hast hid these thinges from the wise and prudent, and hast opened them vnto babes. Euen so father, for so pleased it the. All thinges are geuen me of my father. No man knoweth who the sonne is, but the father: & who the father is, but the sonne, and he to whom the sonne will shewe him. And he turned to his disciples, & said secretlye: Happie are the eyes, which se the thinges that ye se. For I tell you, that many Prophetes, & kinges haue desired to se those thinges, which ye se, and haue not seue them, and to heare those thinges which ye heare, and haue not heard them. And beholde, a certayne lawier rose vp, and tempted him, saynge: Master, what shal I do, to inherit eternall lyfe? He said vnto him: What is written in the lawe? How readest thou? And he answered and said: Loue the Lord thy God, with al thy hart, and with al thy soule, & with all thy strength, and with all thy mynde: and thy neighbour as thy self. And he said vnto him: Thou hast answered right. This do, & thou shalt liue. But he willing to iustifie him self, said vnto Iesus: And who is my neighbour? Iesus answered, and said: A certaine man descended from Ierusalem to Iericho, and fell among theues, which robbed him of his raiment, and wounded him, and departed, leuing him halfe dead. And it chaunced, that there came downe a certaine preest that same way, and when he saw him, he passed by. And likewise a Leuite, when he went nye to the place, came, and loked on him, and passed by. But a certaine Samaritane, as he iourneyed, came vnto him: and when he saw him, he had compassion on him, and went to, and bounde vp his wounden, and powred in oyle and wyne, and set him on his owne beaste, and broughte him to a common inne, and made prouysion for him. And on the morowe when he departed, he toke out

Luke

Matth. x. b. / Iohn. xiii. c.

Esai. xliii. c. / Apoca. xii c. / Matth. xvi. d. / Act. xxviii. b.

Philip iiii. a. / Apoca. xvii. b

Matth. xi. d.

Matth. xvi. d. and. xviii. d. / Matth. xi. d / Iohn. vi. d and. viii. c / Matth. xiii. c.

Matth. xxii. c

Deu. vi. a. / Matth. xxii. d / Marke. xii. c.

two penie, and gaue them to the hoost, & said vnto him: Take cure of him: and whatsoeuer thou spendest more, when I come agayne, I wil recompence the. Which now of these three, thinkest thou, was neighboure vnto him that fel among the theues? And he said: he that shewed mercy on him. Then said Jesus vnto him: Go, and do thou likewyse. ¶ As they toyrned that as they went, he entred into a certaine towne. And a certaine woman named Martha, receaued him into her house. And this woman had a sister, called Marie, which also sate at Jesus feete, and heard his woorde. But Martha was combred about much seruice, and stode and said: Lord doest thou not care, that my sister hath left me to serue alone? Bid her therfore, that she helpe me. And Jesus answered, and said vnto her: Martha, Martha, thou art careful, and troubled about many things, verely one is nedeful. Marie hathe chosen the good part, which shal not be take away from her.

¶ The xi. Chapter.

AND it toyrned as he was prayinge in a certaine place: when he ceased, one of his disciples said vnto him: Lorde, teache vs to praye, as John also taughte his disciples.

Math. vi. b

And he said vnto them: When ye praye, saye: ¶ O our father which art in heauen, halowed be thy name. Thy kingdome come. Thy wylde fulfylled, euen in earth also as it is in heauen. Giue daily bread, geue vs this daie. And forgeue vs our synnes. For euen we forgeue euery man that trespasseth vs. And leade vs not into temptacion. But deliuer vs from euel. And he said vnto them: ¶ Which of you shal haue a frende, and shall go to him at midnight, and saye vnto him: Frende, lende me. iii. loaues, for a frende of myne is come out of the waye to me, and I haue nothing to set before him, and he within answer, & say: trouble me not, the doore is now shut, and my children are with me in the chambre, I can not ryse, and geue the? I saye vnto you: though he wil not arise, & geue him, because he is his frend, yet because of his importunitie he wil ryse, and geue him as many as he nedeth. And I saye vnto you: ¶ Aske, and it shalbe geuen you. Seeke, and ye shal finde. Knocke, and it shalbe opened vnto you. For euery one that asketh, receaueth. And he that seketh, findeth: and vnto him that knocketh, shall it be opened. Yf the sonne shal aske bread, of anye of you, that is a father, wil he geue him a stone? Or yf he aske fyshe, will he for fyshe geue him a serpente? Or yf he aske an egge, will he offer him a scorpion? Yf ye then beynge euel, can geue good gifts vnto your children, how much more shall your father of heauen geue the holy Spirite to them that desyre it of him.

Math. vii. a
John. xvi. c
Jacob. i. a

Math. ix. b
Marke. vii. b

¶ And he was castinge out a deuel, and the same was domme. And when he had cast out the deuel, the domme spake, and the people wondred. But some of them saye: ¶ He casteth oute deuels thorowe Beelzebub, the chiefe of the deuels. And other tempted him, and required of him a signe from heauen.

C
Math. ix. b
Marke. iii. b

But he knowinge their thoughtes, sayde vnto them: Euery kingdome deuided against it selfe, is desolate: and one house doth fal vpon another. Yf Sathan also be deuyded against him selfe, how shall his kingdome endure? Because ye saye, that I cast out deuels thorow Beelzebub. Yf I by the helpe of Beelzebub caste oute deuels, by whose helpe do your children cast them out? Therfore shal they be your iudges. But yf I with the finger of God cast out deuels, no doubt the kingedome of God is come vpon you.

Mat. xii. c
D

¶ When a stronge man armed, watcheth his house, the thinges that he possesseth are in peace. But when a stronger then he commeth vpon him, and ouercometh him, he taketh from him all his harneys (wherein he trusted) and deuydeth his goodes. He that is not with me, is against me. And he that gathereth not with me, scatereth abroade.

Math. xii. b

¶ When the vncleane spirit is gone oute of a man, he walketh throughe drye places, seekynge reste. And when he findeth none, he saieth: I wil returne againe vnto my house, whence I came out. And when he commeth, he findeth it swept, and garnyshed. Then goeth he, and taketh to him seuen other spirites worse then him selfe, and they entre in, and dwel there. And the ende of that man is worse then the beginning. And it toyrned, that as he spake these thinges, a certayne woman of the company lyft vp her voice, and sayde vnto him: Happie is the wombe that bare the, and the pappes which gaue the sucke. But he sayde: Yea, happye are they that heare the woorde of God, and kepe it. When the people were gathered thicke together, he began to saye: This is an euel nacion, ¶ they seke a signe, and there shall no signe be geuē them, but the signe of Jonas the Prophet. For as Jonas was a signe to the Ninimites, so shall also the sonne of man be to this nacion. The queene of the South shall ryse at the iudgemente, with the men of this nacion, and condempne them: for she came from the vtmost partes of the earth, to heare the wisedome of Salomon. And beholde, a greater then Salomon is here. The men of Ninive shal ryse at the iudgement with this nacion, and shall condempne them: for they were brought to repentaunce by the preaching of Jonas. And behold a greater then Jonas is here.

Math. vii. c
Marke. viii. b
John. vi. d
¶ Jona. ii. a
iii. Reg. x. a.
ii. Paral. ix. a
Math. xi. d

¶ No man lighteth a candel, and putteth it in a priuye place, neither vnder a bushel, but on a candelsticke, that they which come in maye se the light. The light of the body, is the eye. Therfore when thine eye is

Math. v. b
Marke. ix. b
Luke. viii. c
¶ Math. vi. c

cyngle, al thy body shalbe full of light. But
yf thine eye be euel, thy body also shalbe full
of darkenes. ¶Take hede therfore, that the
light which is in the, be not darkenes. Yf al
thy body therfore be cleane hauing no part
darke, then shal it be ful of light, euē as whē
a candel doth lighte the with brightnes. ¶And
as he spake, a certaine Pharise besought
him to dine with him, & Iesus went in, & sat
downe to meate. When the Pharise sawe it,
he maruiled, that he had not first washed be-
fore dinner. And the Lord said vnto him:
a.xxiii.c *Now do ye Pharises, make cleane the oute
side of the cup, & the platter, but your inward
part ful of rauening, & wickednes. Ye fooles,
did not he (that made that which is without)
make that which is within also? ¶Howbeit
euer the-
les, *geue almose of that ye haue, & beholde,
Luke.xiii.b. al thinges are cleane vnto you. *But wo vnto
Math. xxiii.c you Pharises, for ye tith minte & rewe, &
al maner herbes, & passe ouer iudgemēt, & the
loue of God. These ought ye to haue done, &
Math.xxiii.c yet not to leaue the other vndone. *Wo vnto
you Pharises: for ye loue the vppermost sea-
tes in the synagoges, & greetinges in the mar-
ket. ¶Wo vnto you Scribes & Pharises: ye hi
pocrites, for ye are as graues, whiche ap-
peare not, & the mē that walke ouer thē, are
not ware of them. ¶Then answered one of the
lawiers, & said vnto him: Master, thus sai-
ynge, thou puttest vs to rebuke also. ¶And he
Luke.xi.a. said: *wo vnto you also ye lawiers: for ye
Math.xxiii.d lade mē with burthens, which thei be not a-
ble to beare, & ye your selues touche not the
packes with one of your fingers. ¶Wo vnto
Math.xxiii.d you* ye build the sepulchres of the prophe-
tes, & your fathers killed thē, truly ye beare
witnes that ye alowe the dedes of youre fa-
thers, for thei killed them, & ye builde their
sepulchres. ¶Therfore said the wisedome of
Math.xxiii.d God: *I wil sende them prophetes, & Apo-
stles, & some of them thei shal slaye, & perse-
cute: that the bloude of al Prophetes (which
is shed frō the beginning of the worlde) maie
be required of this generacō, frō the bloude
Gene.iiii.b. of* Abel, vnto the bloude of Zacharī, whiche
Ma.xxiii.f perished betwene the aulter, & the temple.
Verely I saie vnto you: it shalbe required of
this nacion. ¶Wo vnto you lawiers: for ye
haue taken awaie the keye of knowledge, ye
entered not in your selues, & thē that came in,
ye forbad. ¶Whā he thus spake vnto thē, the
lawiers, & the Pharises began to wexe bu-
sie about him, & cautiously to aske him many
thinges, layenge waite for him, & seking to
catche some thing out of his mouth, wherby
thei might accuse him. The xii. Chapter.

IN whiche gathered together an innumera-
ble multitude of people (in so muche that
they trode one another) he began to saie vn-
Math.xvi.b. to his disciples: ¶First of all* beware of the
Marke.viii.b leuen of the Pharises, which is hipocrisye.

For there is nothing couered, that shal not
be vncouered: neither hid that shal not be
knowen. *¶For what thinges ye haue spoken
in darknes shalbe heard in the light. ¶And that
which ye haue spoken into the eare, euen in
secret places, shalbe preached on the top of
the houses. *¶I saye vnto you my frendes, be
not afrayed of them that kil the body, and af-
ter that haue no more that thei can do. But I
wil shewe you, whome ye shall feare: ¶Feare
him which after he hath killed, hath power
to cast into hel. Yea, I saye vnto you: feare
him. ¶Are not fyue sparowes bought for two
farthinges? And not one of them is forgot-
ten of God. ¶Also euē the very heares of your
head are al nombred. ¶Feare not therfore, ye
are more of value thē many sparowes. I saie
vnto you* euery one: ¶whosoeuer confesseth
me before mē, him shal the sonne of mā know
ledge al so before the angels of God. ¶And he
that denieth me before men, shalbe denied be-
fore the angels of God. *¶And whosoeuer
speaketh a word against the sonne of man, it
shalbe forgeuē him. *But vnto him that blas-
phemeth the holy ghost, it shal not be forgeu-
en. ¶Whā thei bring you vnto the synagoges,
and vnto the rulers, and officers, take ye no
thought how, or what thing ye shal answere,
or what ye shall speake. ¶For the holy ghoste
shal teache you in the same houre, what ye
ought to saie.

¶One of the cōpany said vnto
him: Master, speake to my brother, that he
deuide the inheritaūce with me. And he sayde
vnto him: ¶Mā, who made me a iudge, or a de-
uider, ouer you? ¶And he said vnto them, take
hede, & beware of couetousnes. For no mās
life stādeth in the abundaūce of the thinges
which he possesseth. ¶And he put forth a simi
litude vnto them, saynge: The ground of a cer-
taine rich mā brought forth plenteful frutes,
& he thought within him selfe, saynge: What
shal I do? because I haue no rowme, where
to bestowe my frutes. ¶And he said: This wil
I do: I wil destroy my barnes, & build grea-
ter, and therin wyll I gather all my goodes
that are growen vnto me, and I wil saye to
my soule: Soule, * Thou hast much goodes
layed vp in store for many yeares, take thine
ease, eate, drinke, and be merry. ¶But God said
vnto him: * Thou foole, this night wil they
fetche away thy soule againe frō the. * Thē
whose shal those thinges be, which thou hast
prouided? ¶So is it with him that gathereth
riches to him selfe, and is not riche toward
God. ¶And he spake vnto his disciples: There-
fore I saie vnto you: * Take no thought for
your life, what ye shall eate: neither for the
body what ye shal put on. ¶The lyfe is more
then meat, & the body is more then rayment.
¶Consider the rauens, for thei neither sow nor
reape, whiche neither have store house nor
barne, & God feedeth them. ¶How much are ye
better

Math.vi.c.
Marke.viii.c
Luke.xiii.c.
Math.x.c.
Luke.xiii.b
Math.x.d.
Marke.xiii.b
B
Math.x.c
Math.xii.c.
Marke.iii.b,
Math.xii.c.
Luke.xii.b.
C
Eccls.xi.c.
Jere.xvii.b.
Psa.xxxix.b
Mat.vi.d.
Pet.v.c.

Mach.vi.d

better then they? Which of you (with his taking thought) can adde to hys stature one cubyte? Ye yf then be not able to do that thing which is leest, why take ye thought for the remnaūt? Consider the lilies how they growe. They labour not, they spin not: & yet I saye vnto you, that Salomō in all his royaltie, was not clothed lyke one of these. If God so clothe the grasse (which is to daye in the feld, & to morow is cast into the fornace) how much more will he clothe you? O ye of litle faith. Aske not ye what ye shal eate, or what ye shal drinke, neyther clymme ye vp an hye for all suche thinges do the Heathen people of the worlde seke for. Your father knoweth, that ye have nede of such thinges. Wherfore seke ye after the kingdō of God, & all those thinges shalbe mi-

Mach.vi.e. 1.Timo.vi.b. Eccl.xxix.b Psal.xxxiii.a. Mach.xix.c Marke.x.e

nistred vnto you. Feare not litle flok, for it is your fathers pleasure to geve you the kingdō. Sell that ye have, & geve almes. And prepare your bagges, which wax not olde, even a treasure, that faileth not in heve, where no theefe cometh, neither mothe corrupteth. For where your treasure is, there will your heart be also. Let your loynes be girde a-

Ephe.vi.c. 1.Pet.i.c.

bout, & your lightes brenning in your handes, and ye your selves like vnto men, that waite for their Lord, whē he will returne frō the wedding: that whē he cometh, & knocketh, they may open vnto him immediately. Happie are those seruauntes, whō the Lord (whē he cometh) shal fynde waking. Verely, I saye vnto you, that he shal girde him selfe, & make thē to syt downe to meate, & walke by, & minister vnto thē. And if he come in the seconde watch, yea, if he come in the thirde watche, & fynde them so, happy are those seruauntes. This vnderstand, that if the good man of the house knew what houre the theefe would come, he would surely watch, & not suffer his house to be broken vp. Be ye therfore ready also, for the son of man will come at an houre whē ye thinke not. Peter said vnto him: Master, tellest thou this similitude vnto vs, or to al

Mat.xxiiii.d. and.xxb.a. Marke.xiii.d Mach.xxiiii.b Marke.xiii.a

me? And the Lord said: who is a faythful, & wise stewarde whō his lord shal make ruler ouer his houshold, to geve them their duetie of meat in due season? Happy is that seruaūt, whome his lord when he cometh, shall fynde so doinge. Of a truth I saye vnto you, that he

Ipocr.xvi.e.

shal make him ruler ouer all that he hath. But and yf the seruaunt saye in his hart: My lord wil defere his coming: (and shal begin to smite the seruauntes, and maidens, and to eate and drinke, and to be dronken) the lord of that seruaunt will come in a day when he thinketh not, and at an houre when he is not ware, and will hewe him in peces, and geve him his rewarde with the vnbeleuers.

Jacob iiii.d

The seruaunt that knoweth his masters wyl, & prepared not him selfe, neither did accor-

dyng to his will, shall be beate with many stripes. But he that knewe not, and did chās thinges worthy of stripes, shalbe beaten with fewe stripes. For vnto whom soeuer much is geuen, of him shalbe much required, & to whō men have committed much, of him will they aske the more. I am come to kindle fire on the earth and what is my desire, but that it were alreadey kindled? But with baptyme have I to be baptised, and how am I payned, till it be ended? Suppose ye that I am come to geve peace on the earth? I tell you nay, but rather deuision. For from hence forth, there shall be fyue in one house deuided, three against two, and two against three. The father shalbe deuided against the sone, and the sonne against the father. And mother against the daughter, & the doughter against the mother. The mother in lawe against her daughter in law, and the daughter in law against her mother in lawe. Ye can discerne the outwarde ap-

Mach.xvi.a

pearance of the skie, & of the earth: but how happeneth it, that ye can not fele of this time? Yea, & why iudge ye not of your selues what is right? When thou goest with thine aduersary to the ruler, as thou art in the wage, geue diligence that thou maiest be deliuered from him, lest he bring the to the iudge, & the iudge deliuer the to the iayler, and the iayler cast the into prison. I tell the, thou shalt not departe thence, till thou hast made good the vtmost mite.

Mach.v.h. Ipocr.xxb.b

The.xiii. Chapter.

There were present at the same season certaine men that shewed him of the Galileās, whose blood Pylate had mingled with their owne sacrifice. And Jesus answered & said vnto them: Suppose ye that these Galileans were greater sinners then all the other Galileans, because they suffred such punishments? I tel you nay: but except ye repēt ye shal al likewise perishe. Or those xviij. vpon whiche the tower in Siloe fell, & slewe them, thinke ye that they were sinners aboue al men that dwelt at Jerusalem? I tel you nay. But except ye repent, ye shal all likewise perishe. He tolde also this similitude: A certaine man had a figge tree planted in his vyne-

Acter.v.f.

yarde, and he came and sought fruite therer, and founde none. Then said he to the dresser of his vyneyarde: beholde, this three yeres have I come, & sought fruite on this figtree, & found none: cut it downe. Why cūbreth it the grounde? & he answered & said vnto him: Lord, let it alone this yere also, tyll I digge rounde about it, & dong it, to se whether it will bear fruite, and if it beare not then, after that shalt thou

cut is downe ¶ And he taught in one of their
synagoges on the Sabboth daies. ¶ And be-
holde, there was a woman which had a spi-
rite of infirmitie, xviii. yeares, and was bowed
together, and could in no wyse lyfte vp her
C selfe. When Jesus saw her, he called her to
him, and said vnto her: woman, thou art deli-
uered from thy infirmitie. ¶ And he laied his han-
des on her, and immediatlye she was made
straight, and glorified God. ¶ And the ruler of
the synagoge answered with indignation,
because that Jesus had healed on the Sab-
bath daye, and said vnto the people: ¶ There
are sixe daies, in which men ought to worke,
in them come that ye may be healed, and not on
D the Sabboth daie. But the Lorde answered
him, and said: Thou ypocrite, dothe not eche
one of you on the Sabboth daie, * lose his
Matth. xii. a. oxe or his asse from the stall, & leade him to
Luke. xiii. a. the watering? And ought not this daughter of
Abraham, whome Sathan hath bounde (lo,
xviii. yeares) be loosed from this bonde on the
Sabboth daie? ¶ And when he thus said, all
his adversaries were ashamed, and al the peo-
ple reioyced on all the excellent deedes that
were done by him. ¶ Then said he: what is the
E kyngedome of God lyke? or wherto shall I
Matth. xvi. b. compare it? ¶ It is lyke a graine of mustard
Marke. iiii. c. sede, which a man toke, and sowed in his gar-
den: and it grewe and waxed a great tree, and
the foules of the ayre made nestes in the
braunches of it. ¶ And againe he said, where-
Matth. xiii. e. vnto shal I liken the kingdome of God? * It
Gen. xviii. a is like leuen, which a woman toke, and hid in
three peckes of meale, tyl al was leuened. ¶ And
he went thorow all cities and townes, tea-
chinge and iourneyinge towardes Jerusalem.
F ¶ Then said one vnto him: Lord, are there few
Matth. vii. b. that shalbe saued? ¶ And he said vnto him: Strive
to * enter in at the straight gate: for many (I
saie vnto you) wyl seke to enter in, & shall not
be able. When the good man of the house is
ryssen vp, & hath shut to the dore, and ye begin
to stande without, and to knocke at the dore,
saiynge: Lorde, Lorde, open vnto vs, and he
answere, and saye vnto you: I know you not
whence ye are. Then shal ye begin to saye,
we haue eaten, and dronken in thy presence,
and thou hast taught in our stretes. ¶ And he
shal saye: I tel you, I know you not whence
ye are: departe from me all ye that worke ini-
quitie. There shalbe weping, and gnashing of
teethe when ye shal se Abraham, and Isaac, &
Jacob, and all the prophetes in the kingdom
Matth. viii. b. of God, and ye your selues thrust out. * And
they shal come fro the east, and from the west,
and from the north, and from the southe, and
shal syt downe in the kyngedome of God.
Marke. xi. b. Luke. xv. b. Matthe. xx. c. Lo, behold, there are last, which shalbe first,
and there are first, whiche shalbe laste. ¶ The
G same daie came there certaine of the Pha-
risees, and sayde vnto him: get the out of the
waye, and depart hence, for Herode wil kyll
thee. ¶ And he said vnto them: Go ye & tel that
fox, behold, I cast out deuels, and heale the
people to daie and to morowe, and the thirde
daie I make an ende. Neuertheles, I must
walke to daie, and to morow, and the daye fo-
lowynge. For it can not be that a Prophete
perysshe any other where, saue at Jerusalem.
Matth. xxiii. b. O Jerusalem, Jerusalem, whiche killest
Prophetes, and stonest them that are sente
vnto thee: how ofte wolde I haue gathered
thy children together, as a hende doth gather
her yonge vnder her wynges, and ye wolde
not? Behold, your habitacion is left vnto you
desolate. I tel you, ye shal not se me vntil the
tyme is come that ye shal saye: * blessed is he
Matth. xxi. b. Luke. xix. c. John. xii. a Psa. cxviii. b. that cometh in the name of the Lord.

¶ The. xiiii. Chapter.

¶ And it chanced, that he wente into the
house of one of the chiefe Pharisees, to
eate breade on the Sabboth daye, and they
watched him. ¶ And behold, there was a cer-
taine man before him, which had the dropsye.
And Jesus answered, & spake vnto the lawe-
Matth. xii. a. Marke. iii. a. Luke. vi. a. ers, and Pharisees, saiyng: * Is it lawful to
heale on the Sabboth daie? And they helde
their peace. And he toke him, and healed him,
& let him go, & answered the, saiyng: Which
Exo. xxiii. a Deu. xxi. a. of you shal haue an asse or an oxe fallen into
a pit, and wil not straight waye pul him out
Matth. xii. a. on the Sabboth daie? ¶ And they could not
answere him againe to these thinges. ¶ He put
forth also a similitude to the geestes, when he
marked how they preassed to the hiest rowme,
and said vnto them: When thou art bidden
of any man to a wedding, syt not downe
in the hiest rowme, lest a more honorable man
then thou be bidden of him, and he that bade
him and the, come, and saye to the: geue this
man rowme, and thou than begin with shame
to take the lowest rowme. But rather when
thou art bidde, go & sit in the lowest rowme:
that when he that bad the, cometh: he may saye
vnto the: * frende sit vp hier. Then shalt thou
Prou. xxv. a. haue worship in the presence of them that sit
Matth. xxiii. b Luke. xviii. c. at meat with the. * For whosoeuer exalteth
him selfe shalbe brought lowe. ¶ And he that
humbleth him selfe, shalbe exalted. ¶ Then
said he also to him, that had bidden him to
dinner: * When thou makest a dinner or a sup-
per, cal not thy frendes, nor thy brethren,
neither thy kynesmen, nor thy riche neyghe-
bours, lest they also bid the again, & so rewarde
be made the. But when thou makest a feaste,
cal the poore, the feble, the lame, & the blinde,
and thou shalt be happy, for they can not re-
compence the. But thou shalte be recom-
pensed at the resurrection of the iuste man.
When one of them (that sat at meate) also
heard these thinges, he said vnto him: happy
is he that eateth breade in the kyngedome of
God. *

Then

Then saied he vnto him, * A certayne man
Math. xxv.a. ordeined a greate supper. and had manye, and
Luc. xiv.b sent his seruaunt at supper time, to saye to
them that were bidden, come for all thynges
are nowe readye. And they all at ones began
to make excuse. The first saied vnto him: I
haue bought a farme, and I must nedes go a
se it. I praye the haue me excused. And ano-
ther saied: I haue bought fyue yocke of ox-
en, and I go to proue them, I praye the haue
me excused. And another saied: I haue mari-
ed a wife, & therfore I can not come. And the
seruaut returned, & brought his master worde
againe thereof. Then was the good man of
the house displeased, and saied to his Ser-
uaunce: Go out quickely into the stretes,
and quarters of the citye, and bryng in hi-
ther the poore, and the feble, & the halt, and the
blynde. And the seruaunt saied: Lorde it is done
as thou hast commaunded, and yet there is
rome. And the Lorde said vnto the seruaut:
Go out into the hye wayes and hedges, and
Gene. xix.a * compell them to come in, that my house
maye be filled. For I say vnto you, that none
of those men which were bidden, shall taste of
my supper. ¶ There went a great company
Math. x.b with him, and he turned and saied vnto them.
Luke. ix.c If a man come to me, and hate not his father
F and mother, and wife, and children, and bre-
thren: and sisters, yea, and his owne life also,
he can not be my Disciple. And whosoeuer
bothe not beare his crosse, and come after me,
can not be my disciple. Whiche of you disposed to build a tower, sitteth not downe be-
fore, and counteth the cost, whether he haue
sufficient to performe it? least after he hath
layed the foundation, and is not able to per-
fourme it, all that beholde it, begyn to mocke
him, saying: this man began to builde, & was
G not able to make an ende. Or what kyng go-
ing to make battayle agaynst an other king
sitteth not down first, & casteth in his mind,
whether he be able with tenne thousande, to
mete him that cometh against him with .xx.
thousande? Or else, while the other is yet a
great way of, he sendeth ambassadours, and
desireth peace. So likewise, whosoeuer he be
of you, that forsaketh not all that he hath, he
Math. v.d cannot be my disciple. ¶ * Salt is good, but
Mar. ix.g. if the salt hath lost the saltnes, wherwith shalbe
seasoned therwith? It is neither good for
the land, nor yet for the dong hil, but men cast
it out at the doores. He that hath eares to
H heare, let him heare.

The. xv. Chapter.

Then resorted vnto him * all the Publi-
Math. ix.b cans and sinners, for to heare him. And
Mar. ii.b. the Pharisees and Scribes murmured, say-
Luke. v.c. ing: * He receiueth sinners, and eateth with
them. But he put forth this Parable vnto
Math. xviij.b them saying: * What man amonge you hauyng
hundred sheepe (if he lose one of them) doth
not leaue nintye and nyne in the wildernesse,
and goeth after that whiche is lost, until he
finde it? And when he hath founde it, he lay-
eth it on his shoulders with ioye. And as
soone as he cometh home, he calleth together
his louers and neighbours, saying vnto them: I
Reioyce with me, for I haue founde my sheepe,
whiche was lost. I saye vnto you, that like-
wise ioye shalbe in heauen, ouer one sinner
that repenteth, more then ouer nintye and
nine iuste persones, whiche neade no repen-
taunce. Either what woman hauynge tenne
groates, if she lose one, doth not light a can-
dell, and sweepe the house, and seke diligent-
ly till she finde it? And when she hath founde
it, she calleth her louers & her neighbours to
gether, saying: Reioice with me, for I haue
founde the groate whiche I had lost. Like-
wise I saye vnto you, shall there be ioye in
the presence of the aungelles of God, ouer
one sinner * that repenteth. ¶ * And he saied: A
Luke. v.f. certayne man had two sonnes, and the yonger
of them saied vnto the father: Father, geue
me the portion of the goodes that to me be-
longeth. And he deuided vnto them his sub-
staunce. And not long after, when the yonger
sonne had gathered all that he had together,
he toke his iourney into a farre countrey, &
Prou. xxix.c * there wasted his goodes with riotous li-
uyng. And when he had spent all, there arose
a greate dearthe in all that lande, and he be-
gan to lacke, and went, and came to a citizen
of the same countrey, and he sent him to his
farme, to kepe swyne. And he would fayne
haue filled his belly, with the codes that the
swyne did eate, and no man gaue it vnto him.
Then he came to him selfe and saied: howe
many hyred seruauntes at my fathers haue
breade inoughe? and I perysshe with honger.
I will arise and go to my father, and wil say
vnto him: Father, I haue sinned agaynst hea-
uen, and before the, and am no more worthye
to be called thy sonne, make me as one of thy
hyred seruauntes. And he arose and came to
John xiii.c his father. * But when he was yet a greate
Luca xxiv.a way of, his father saw him, and had compas-
sion, and ranne, and fell on his necke, and kis-
sed him. And the sonne saied vnto him: Fa-
ther, I haue sinned againste heauen, & in thy
sight, and am no more worthy to be called thy
sonne. But the father saied to his seruauntes
hyng forth the beste garmente, and put it on
him, and put a ryng on his hande, and shoes
on his fete. And hyng hether that fat calfe,
and kyll it, and lette vs eate and be merye: for
this my sonne was dead, and is alyue again,
he was lost and is founde. And they began to
be merye. The elder brother was in the feld:
and when he came and drewe nie to the house
he hearde minstrelsye and dauncyng, and cal-
led one of his seruauntes, & asked what those
thynges ment. And he saied vnto him: thi bro-
ther

ther is come, and thy father hathe killed the fat caulfe, because he hath receiued him safe and sounde. And he was angrye, and wolde not go in. Then came his father out, & entreated him. He answered and saied to his father: Lo: these many yeares haue I done the seruice, neither brake at any time thy commandement: and yet gauest thou me neuer a kydde to make merry with my frendes: but as soone as this thi sonne was come (which hath deuoured thy goodes with harlotes) thou hast for him killed the fat caulfe. And he said unto him: Sonne, thou art euer with me, and all that I haue is thine: it was meete that we should make merry & be glad, for this thy brother was dead, and is alyue againe: and was lost, and is founde.

The. xvi. Chapter.

A AND he saied also to his disciples: There was also a certain riche man which had a stewarde, & the same was accused unto him that he had wasted his goodes. And he called him, and saied unto him: Howe is it that I heare this of the? Geue accompte of thy stewardshyp. For thou maiest be no longer steward. The steward saied within him selfe: what shall I do? for my master taketh away from me the stewardshyp. I can not dygge, & to begge I am ashamed. I wote what to do, that when I am put oute of the stewardship, they may receiue me into their houses.

B So when he had called all his maisters debtors together, he saied unto the first: Howe muche owest thou unto my master? And he saied: an hundred tunnes of oyle. And he said unto him: Take thy bill, and sit downe quickly, and write fiftye. Then saied he to another: howe muche owest thou? And he saied: an hundred quarters of wheate. He saied unto him: Take thy bill, and write fourescore. And the Lorde commended the vniuste Stewarde, because he had done wisely. For the children of this worlde are in their nation, wiser then the children of light. And I say unto you: make you frendes of the vnrighteouse Mammon, that when ye shal haue nede, they may receiue you into euerlasting habitations.

C He that is faithfull in that whiche is least, is faithfull also in muche. And he that is vnrighteous in the least: is vnrighteous also in much. If then, ye haue not bene faithfull in the vnrighteous Mammon, who will beleue you in that whiche is true? And if ye haue not bene faithfull in another mans busines, who shal geue you that whiche is your owne?

Luke.vi.c. No seruaunt can serue two maisters: for either he shall hate the one and loue the other, or els he shal leane to the one, and despise the other. Ye can not serue God and Mammon.

D All these thinges hearde the Phariseis also, which were couetous: and they mocked him. And he said unto them: Ye are they whiche iustifye your selues before menne, but God knoweth your hartes. For that whiche is highly esteemed among men is abhominable in the sight of God. The lawe and the Prophetes reigned vntill John, and sence that time, the kyngdome of God is preached, and euery man striueth to go in. Easier is it for heauen and earth to perishe, then one title of the lawe to faile. Whosoeuer forsaketh his wife, and marieth another, committeth aduoutery. And he whiche marieth her that is forsaken from her husbande, committeth aduoutery.

Math. xi.b.

Luke.xi.a.
Math.v.c
Math. xix.a
Mar. x.b.

E There was a certaine riche man, whiche was clothed in purple and fine white, & fared deliciously euery daye. And there was a certain begger named Lazarus, whiche laye at his gate full of sores, desyringe to be refreshed with the crummes, which fell from the riche mannes boorde. And no man gaue unto him. The dogges came also, & licked his sores. And it is fortuned, that the begger died, and was caried by the Angels into Abrahams bosome. The riche man also died, and was buried.

F And beyng in hell in tormentes, he lifte vp his eyes, and sawe Abraham a farre off, and Lazarus in his bosome, and he cryed and saied: father Abraham, haue mercy on me, and sende Lazarus, that he may dippe the tippe of his finger in water, and coole my tonge: for I am tormented in this flambe. But Abraham said: sonne * remember, that thou in thy life tyme receiuedst thy pleasure, and contrariwise Lazarus receiued paine. But nowe is he cõforted, and thou art punished. Moreouer al this: betwene vs and you there is a greate space set, so that they whiche wolde go frõ hence to you, can not: neither may come from thence to vs. Then he saied: I praye the therefore father, sende him to my fathers house. (For I haue fiue brethren) for to warne them, leaste they also come into this place of torment.

Gala.vi.a

G Abraham saied unto him: They haue Moses, and the Prophetes, let them heare them. And he saied: Naye father Abraham, but if one came unto them from the dead, they will repent. He said unto him: If they heare not Moses and the Prophetes, neither will they beleue, though one rose from death again.

The. xvii. Chapter.

A AND he said unto the disciples: It can not be, but offences will come. Neuertheles, * woo unto him, throughe whom they come. It were better for him, that a mille stone were hanged about his necke, and he cast into the sea, then that he shulde offende one of these little ones. Take hede to your selues. If thy brother trespace against the, rebuke him: and if he repent, forgeue him. And though he sinne against the seuen tymes in a daye, and vij. times in a day turne again to the, saying: it repenteth me, thou shalt forgeue him.

Mat, xviij.a
Mar.ix.c

Luke.xvij.c

Leui.xix.a
Eccl.xix.b

And

Math. xvii. d. and. xxi. c.

¶ And the Apostles saied vnto the Lorde: encreace our faieth. And the Lorde saied: ¶ If ye had faieth lyke a graynne of mustard seede, and shoulde saye vnto this Sycamyne tree: plucke thi selfe vp by the rotes, and plant thi selfe in the sea, it shoulde obey you. ¶ Who is it of you, if he had a seruaunt plowyng or ffedyng cattell, that will saye vnto him, whē he cometh from the fielde: Go quickely, and sit downe to meat, and saith not rather vnto him, dresse, wherwith I may supper, & girde vp thy selfe, & serue me, tyl I haue eaten & dronken: & afterwarde eate thou, & drynke thou? Dothe he thanke that seruaūt, because he did the thinges that were commaūded to him? I trow not. So likewise ye, when ye haue done all those thinges which he are commaunded you, saye: we are vnprofitable seruaunttes, We haue doone that which was our duty to do. ¶ And it chaūced as he went to Hierusalem, that he passed thoro we Samarie and Galile. ¶ And as he entred into a certain towne, there met him ten mē that were Lepers. Whiche stode a farre of, & put forthe there voyces, and said: Iesu master, haue mercy on vs. ¶ When he sawe them, he saied vnto them: * Go shewe your selues vnto the priestes. ¶ And it came to passe, that as they went, they were clensed. And one of them, whē he sawe that he was clensed, turned backe againe, and with a lowde voyce praysed God, and fell downe on his face at his fete, & gaue him thankes. And the same was a Samaritane. ¶ And Iesus answered and said, are there not ten clensed? But where are those nine? There is not founde that returned agayne, to geue God prayse, saue onely this straūger. ¶ And he saied vnto hym: arise, go thy way, thy faith hath made the whole. * When he was demaunded of the Pharisees when the kingdome of God shoulde come: he answered thē and said, ¶ The kingdom of God shal not come with waityng for, neither shall they saye: Lo here, or loe there. For beholde, the kingdome of God is within you.

Leui xiiii, a Mat. viii. a.

Mat. xxiiii. d. Mark. xiii. c

¶ And he said vnto the disciples: the daies will come, when ye shall desire to see one daye of the sonne of man, and ye shal not se it. * ¶ And they shall saye to you: Se here, se there: Go not after them, nor folowe them: for as the lightnyng that appeareth out of the one part that is vnder heaven, and shineth vnto the other parte, whiche is vnder heauen, so shall the sonne of man be in his dayes. ¶ But first muste he suffer many thinges, and be refused of this nacio. ¶ And as it happened in the daies of Noe: so shall it be also in the daies of the sonne of man. They did eate and dranke, they maried wines, and were maried, euen vnto the same daye that ¶ he went into the arke: and the floude came, and destroyed them all. Likewise also as it chaunced in the daies of Lot. They did eate, they dranke, they bought, they solde, they planted, they builded. But euen the same day that Lot went out of Sodome, it rayned with fire and brimstone from heauen, * & destroyed them all. Euen thus shal it be in the daye, when the sonne of man shall appere.

Mat. xxiiii. d. Mark. xiii. c. Mat. xvi. c. Mar. viii. b Luke. xvii. c ¶ a xxiii. d Gene. viii. b

Gene. xix. c. G. Mat. xxiiii.

¶ At that daie, he that is on the house toppe, and his stuffe in the house: let him not come downe to take it out. ¶ And let not him that is in the selde, turne backe againe to the thinges that he left behinde. ¶ Remember Lots wife. ¶ Whosoeuer will go about to saue his life, shall lose it, and whosoeuer shall lose his life, shal saue it. I tell you: in that night, * there shalbe two in one bed, the one shalbe receiued, the other shalbe forsaken. * Two shalbe grindyng together, the one shalbe receiued, and the other forsaken. ¶ Two in the feld, the one shal be receiued, and the other forsaken. ¶ And they answered, and said to him: where Lorde? He saied vnto them: * where soeuer the bodye shalbe, thether will also the Egles be gathered togethes.

Gene. xix. c ¶ a Mat. xvi. b Ihon vi. b. Luke. ix. c. Mat. xxiiii. d. Mat. xxiiii. c Iob xxxix. b

The. xviii. Chapter.

¶ And he put forthe a parable vnto thē, signifiyng that men ought always to pray and not to be weary, saiyng: ¶ There was in a certayne citye a Judge, whiche feared not God, neither regarded man. ¶ And there was a certaine widdowe in the same citye, and she came vnto him, saiyng: Auenge me of mine aduersarie. And he would not for a while. But afterward he saied within him selfe: though I feare not god, nor care for man, yet because this widowe is importune vpon me, I will auenge her, lest she come at the last and raile on me. ¶ And the Lorde saied: Heare what the vnrighteous iudge saied. ¶ And shal not God auenge his elect, whiche crye daye and night vnto him? Yea, though he deferre them I tel you that he will auenge them, and that quickly. * ¶ Nevertheless, when the sonne of man cometh, shall he finde faieth on the earth?

1 i. Thes. v. b

¶ And he tolde this parable vnto certayne which trusted in theim selues, that they were perfect, and despised other. ¶ Two men went vp into the temple to pray: the one a Pharisey & the other a Publicane. The Pharisey stode and prayed thus within him selfe: GOD, I thanke the, that I am not as other men are, extortioners, vniust aduouterers, or as this Publicane. I fast twise in the weeke. * I geue tithe of all that I possesse. ¶ And the Publicane standyng a farre of, wolde not lift vp his eyes to heauen, but smot vpon his brest, saiyng: God be merciful to me a sinner. I tell you, this man departed home to his house iustified, more then the other. ¶ For euery one that exalteth him selfe, shall be brought lowe. And he that humbleth him selfe shalbe exalted. * Then brought vnto him also yong children, that he shoulde touche them. When his disciples sawe it, they rebuked them.

Gene. xix. c. G. Mat. xxiiii. Wen. xxvi. c Deut. viii. a. Mat. xxiii. a. Luke. xviii. c. D Math. xix. b Mar. x. b.

But

But Jesus (when he had called them vnto him) saied: Suffer children to come vnto me, and forbid them not. For of suche is the kingdome of God. Verely I saye vnto you: whosoeuer receiueth not the kingdom of God as a childe, shall not enter therin. And a certayne ruler asked him, saying: Good maister: what ought I to do, to obtaine eternal life? Jesus saied vnto him: Why callest thou me good? None is good, saue God only. Thou knowest the commaundementes. Thou shalt not commit aduoutry. Thou shalt not kyll. Thou shalt not steale. Thou shalt not beare false witnes. Honour thy father and thy mother. And he saied: all these haue I kept from my youth vp. When Jesus hearde that, he saied vnto him: Yet thou lackest one thynge. Sell all that thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come, folowe me. When he hearde this, he was sorye, for he was very ryche.

When Jesus sawe that he was sory, he said: * with what difficultye shall they that haue money enter into the kingdome of God? It is easier for a Camel to go thorow a nedles eye, then for a riche manne to enter into the kyngdome of God. And they that hearde it, saied: And who can then be saued? And he saied: * The thinges whiche are vnpossible with men, are possible with God. Then Peter saied: * Loe, we haue forsaken al, and folowed thee. He saied vnto them: Verely I say vnto you: there is no manne that hath forsaken house, other father or mother, other brethren, or wife, or children (for the kingdom of gods sake) whiche shall not receiue muche more in this worlde, and in the worlde to come, lyfe euerlastyng. Jesus toke vnto him the twelue and saied vnto them: * Beholde, we go vp to Hierusalem, and all shalbe fulfilled that are written by the prophetes of the sonne of man. For he shalbe deliuered to the gentiles, and shalbe mocked, and spitefully entreated, and spitted on: and when they haue scourged him, they will put him to death. * And the third day he shal arise againe. And they vnderstode none of these thinges. And this saiyng was hidde from them, so that they perceiued not the things which were spoken. * And it came to passe, that as he was come nye vnto Hierycho, a certayne blinde man sate by the way side beggyng. And when he heard the people passe by, he asked what it meant. And they said vnto him: that Jesus of Nazareth passed by. And he cried, saiyng: Jesu thou sonne of Dauid, haue mercy on me. And they which went before, rebuked him, that he shold hold his peace. But he cried so much the more: * thou sonne of Dauid haue mercy on me. And Jesus stode still, and commaunded him to be brought vnto him. And when he was come neare, he asked him, saiyng: What wilt thou that I do to thee? And he saied, Lorde: that I may receiue my sight. And Jesus saied vnto him: receyue thy sight, thy faieth hath saued thee. And immediatly he receiued his sight, and folowed him, praysyng God. And all the people, when they sawe it, gaue prayse vnto God.

Matth. xviii. a Mar. x. b
Matth. xix. b.
Exo. xx. c
Matth. v. c. Deu. v. b
Matth. xix. d. Marke. x. c
Matth. xix. a. Marke. x. c
Zacha. viii. b
Mat. xix. c Mar. viii. d
Matth. xvi. d. Mar. viii. d ix. d. x. c. Luke. ix. c and, xviii. c.
Matth. xvi. b and, xvii. b Mar. ix. a. Luke. i. g. ix. c
Matth. xx. b Mar. x. d.
Mar. x. g.

The xix. Chapter.

AND he entred in, & went thorow Hierico. And beholde there was a man named Zacheus, which was a ruler among the Publicans, & was riche also. And he sought meanes to se Jesus what he should be: & could not for the preasse because he was litle of stature. And he came before, & clymed vp into a wilde figge tree, to se him, for he was to come that waie. And when Jesus came to the place, he loked vp & sawe him, & sayde vnto him: Zache, come downe attonce, for to daye I muste abyde at thy house. And he came downe hastely, and receiued him ioyefully. And when they sawe it, they al grudged, saiyng: He is gone in, to tarye with a man that is a sinner. And Zache stode forth, & said vnto the Lorde: beholde Lord, the halfe of my goodes I gene to the poore, and yf I haue done any manne wrong, I restore him foure folde. Jesus said vnto him: this daie is healthe happened vnto this house, because that he also is become the childe of Abraham. * For the sonne of man is come to seke, & to saue that which was lost. And as they hearde these thinges, he added therto a parable, because he was nye to Jerusalem, and because they thought, that the kingdome of God should shortly appeare. He said therfore: * A certain noble man went into a farre countrie, to receaue him a kingdome, and to come againe. And he called his ten seruauntes, & deliuered them ten pounde, saiyng vnto them: Occupie til I come. But his citezians hated him, and sent a message after him, saiyng: we wil not haue this man to raigne ouer vs. And it came to passe, that when he had receaued his kingdom, he returned, & commaunded these seruauntes to be called vnto him (to whom he had geuen the money) to wit how much euery man had done. Then came the first, saiyng: Lord, thy pounde hath gained ten pounde. And he said vnto him: * wel thou good seruaunt: because thou hast ben faithful in a very litel thing, haue thou authorite ouer ten cities. And another came saiyng: Lorde, thy pounde hathe made fyue pounde. And to the same he said be thou also ruler ouer fyue cities. And another came saiyng: Lorde, beholde here is thy pounde, which I haue kept in a napkin. For I feared the, because thou art a straite man: thou takest vp that thou laidest not downe, & reapest that thou diddest not sowe. He saieth vnto him: * Of thine own mouth, wil I iudge the, thou euil seruaunt. Knewest thou that I am a straight man, taking vp that I layde not downe

Luke. xix. e
Matth. xix. c Mar. x. e Luke. xviii. c
Matth. xx. b Mar. x. f. Luke. xviii. d
Matth. xxv. b
Matth. xxv. b Marke. xiii. b
Luke. xi.
John. xi
Psa. cxv
Esa. ii.
Jhon. xi
Mat.
Mar.
Luke.
Matth.
Mar.
Luke.
Mat.
Mar.
Mat.
Mar.
Matth.
Mar.
Luke.
Matth.
Mar.
Luke.
John.
Mat

bodwne, and a reaping that I did not sowe?
¶ And wherefore gauest not thou my monie into the bancke, and at my comming I might haue required mine owne with vauntage? ¶ And he saied vnto them that stode by: take from him that pounde, and geue it him that hath tenne pounde. And they saied vnto him: Lorde, he hath ten pounde. ¶ For I saye vnto you, that * vnto euerye one whiche hath, shalbe geuen, and he that haue abundaunce: and from him that hath not, shalbe taken awai, euē that whi che he hath. ¶ Moreouer, those myne enemies, (whiche would not that I shulde raigne ouer them) bring hither, and slea them before me. ¶ * And when he had thus spoken, he proceaded forthe, takynge his iourney, to go vp to Hierusalem. ¶ * And it fortuned when he was come nye to Bethphage, and Bethanye, besides the mounte, whiche is called Oliuete, he sente two of his Disciples, saiyng: goe ye into the towne which is ouer against you into the whiche (as sone as ye are come) ye shall finde an Asse colte tied, wheron yet neuer man sate. Lose him, and bring him hether. And if any man aske you, why do ye lose him, Thus shal ye saye vnto him: The Lord hath nede therof. They that were sent, went their waye, and found euen as he had saied to thē. And as they were a losyng the colte, the owners therof saied vnto them: why lose ye the colte? And they saied, for the Lorde hath nede of him. And they brought him to Iesus, and cast their rayment on the colte, and set Iesus theron. And as he wente, they spreade their clothes in the waye. And when he was nowe come nye to the going downe of the mount Oliuete, the whole multitude of the Disciples beganne to reioyce, and to praise God with a loude voyce, for all the wyracles that they had sene, saiyng: * Blessed be the king that cometh in the name of the Lord, peace in heauen, and glory in the hyest. ¶ And some of the Pharises of the companye, saied vnto him: Maister, rebuke thy disciples. ¶ He saied vnto them: I tel you, that if these hold their peace, * then shal the stones crye. ¶ And when he was come neare, he beheld the citie, and * wept on it, saiyng: If thou haddest knowen those thinges which belonge vnto thy peace, euen in this thy daye, thou wouldest take hede. ¶ But nowe are they hidde from thine eyes. ¶ For the dayes shall come vnto the, * that thy enemies also shall cast a banke about the, and cōpasse the rounde, and kepe the in on euery side, and make the euen with the grounde, and thy children whiche are in thee. And * they shall not leaue in the one stone vpon an other, because thou knowest not the time of thy visitation.
¶ * And he wente into the temple, and began to cast out them that solde therin, & them that bought, saiyng vnto them: ¶ It is written * my house is the house of prayer: but ye haue * made it a den of theues. ¶ And he taught dayly in the temple. * But the hye Priestes and the Scribes, and the chiefe of the people went about to destroy him: and could not finde what to do. For all the people stacke by him when they heard him.

The. xx. Chapter.

¶ And it fortuned in one of those daies (as he taught the people in the temple, & preached the Gospell) the hye Priestes and the Scribes came together with the elders, and spake vnto him, saiyng: * Tell vs by what authoritie doest thou these thinges? Either who is he that gaue the this authoritie? Iesus answered, and saied vnto them: I also will aske you one thing, and answere me. The baptisme of Iohn: was it from heauen, or of men. And they thought within them selues, saiyng: If we saye from heauen, he will saie, why then beleued ye him not? But and if we saie: of me, all the people will stone vs. For they be perswaded, that Iohn was a Prophete. And they answered, that they coulde not tell whence it was. ¶ And Iesus saied vnto them: Neither tel I you, by what authoritie I do these thinges. ¶ Then began he to put foorthe to the people this parable. * A certaine man planted a vyneyarde, and let it forthe to husbandmen, and went him selfe into a straung countrey for a great season. And when the tyme was come, he sent a seruaunt to the husbandmen, that they would geue him of the fruit of the vyneyarde. And they beate him, and sente him away emptye. And againe, he sent yet another seruaunt. And him they did beate, and entreated him shamefully, and sente him awaye emptye. And agayn, he sent the thirde also, and him they wounded, and cast him out. Then saied the Lorde of the vyneyarde: what shall I do? * I will sende my deare sonne, paraduenture they will stande in awe of him, when they see him. But when the husbande men sawe him, they thought within them selues, saiyng: this is the heyre, * come, let vs kyll him, that the enheritaūce maie be oures. And they cast him out of the vyneyarde, and kylled him. ¶ What shall the Lorde of the vyneyarde therefore do vnto them? He shall come and destroye these husbande men, and shall let out his vyneyarde to other. When they heard this, they saied: God forbid. And he beheld them, and saied: What is this then that is written: * the stone that the builders refused, the same is become the heade of the corner? ¶ Whosoeuer bothe tumble vpon that stone, shalbe broken: but on whom soeuer it falleth, it will grynde him to ponder. ¶ And the hie priestes & the Scribes the same houre went about to lay handes on him, * & they feared the people. For they perceiued that he hadde spoken this similitude against them. And they watched him, and sent forthe spyes, whiche shoulde faineth them selues righteous

Matt. viii. b. xxv
Marke. iiii. c.
Luke. viii. c

Mat. xx. c.
Mar. xi. d.

Mat. xxi. a
Mar. xi. a.

Luke. xix. b.
Mat. xxi. b.
Iohn. xii. g xiv. b
Mar. xi. b.
Iohn. xv. b
Psa. cxviij. d.

Esa. ii. a
Iher. xi. a.

Iohn. iii. a.
Mat. xxiiii. a.

Mich. ii. b.
Mar. xiii. a
Luke. xxi. a
Hath. xxi. b.
Mar. xi. c.
Iohn. i. c.
Ro. viii. d. e
Esa. lvi. d. e

Esaiah. c.
Iere. vii. c
Ioh. viii. e
Mar. xi. e.
Lu. xx. c. xxii

Hath. xxii
Mar. xii. a

Mat. xxi. c
Mar. xii. b
Luke. xx. a

Psa. cxviii. e.
Mat. xxi. d
Mar. xii. a.

Mat. xxi. d
Mar. xi. c.
Luke. xix. f.

teous men, * to take him in his wordes, and to deliuer hym vnto the power and authoritie of the debite. And they asked him, saying: Master, we knowe that thou saiest and teachest right, neither considerest thou the outward appearance of any mā, but teachest the waye of God truelye. Is it lawful for vs to geue tribute vnto Cesar, or not? He perceiued their craftines, & said vnto them: * Why tempt ye me? Shewe me a peny. Whose ymage and superscription hath it? They answered and said: Cesars. And he said vnto them: geue then vnto Cesar, the thinges whiche belong vnto Cesar, and to God the thinges that pertaine vnto God. And they coulde not reprone his saying before the people, and they marueyled at his answere, and helde their peace. Then * came to him certain of the Sadduces, * whiche deny that there is any resurrection. And they asked him, saying: Master, Moses wrote vnto vs, if any mans brother dye hauyng a wife, & he dye without children, that the his brother should take his wife, & raise vp seede vnto his brother. There were therefore seuen brethren, and the first toke a wife, and died without children. And the second toke her: and he dyed childlesse. And the thyrde toke her: and in lykewyse the seuenth, & left no children behynde them, and dyed. Last of all, the woman dyed also. Nowe in the resurrection, whose wyfe of them shall she be? For seuen had her to wyfe. Iesus answered and sayde vnto them: The children of this worlde marye wyues, & are maryed: but they whych shalbe counted worthy of that worlde and the resurrection from the dead, do not marye wyues, neither are maryed, nor yet can dye any more, for they are equall vnto the angels, and are * the sonnes of god, in as much as they are children of the resurrection. And that the dead shall ryse agayne: Moses also sheweth besydes the bushe: when he calleth * the Lorde, the God of Abraham and the God of Isaac, and the God of Iacob. For he is not a God of dead, but lyuyng. For all lyue vnto hym. Then certayne of the Pharises answered, and sayde: Master, thou hast well sayd. And after that durste they not aske hym any question at all. And he sayde vnto them: * howe saye they that Christe is Dauids sonne? And Dauid hym selfe sayeth in the boke of the Psalmes: * The Lorde sayde vnto my Lorde: sytte thou on my ryght hande tyll I make thyne enemyes thy foote stole. Dauid therefore calleth hym Lorde: howe is he then hys sonne? Then in the audience of all the people, he sayde vnto his disciples: * beware of the scribes, whiche wyll go in longe clothynge: and loue greetynges in the markets, and the best seates in the synagogues, and the chefe rowmes at feastes, which deuoure widdowes houses, fayning long prayers: the same shall receaue greater damnacyon.

The .xxi. Chapter.

And he beheelde, * he sawe the ryche men, whyche cast in their offerynges vnto the treasury. He sawe also a certayne poore wyddowe, whyche cast in thyther two mites. And he sayde: Of a truthe I saye vnto you, * that this poore wydowe hath put in more then they all. For they all haue of their superfluite added vnto the offerynges of God: but she of her penury hath cast in all the substaunce that she had. And vnto some that spake of the temple how it was garnyshed wyth goodly stones and Jewels, he sayde: * The dayes wyll come in the whiche (of these thynges whiche ye se) there shall not be lefte one stone vpon another, that shall not be throwen downe. And they asked hym, sayeng: Master, when shall these thynges be, & what synne wyll there be when suche thynges shal come to passe? And he sayd: * take hede, that ye be not deceaued. For * many shall come in my name, and saye that they are Christe: & the tyme draweth neare. Folowe ye not them therfore. But when ye heare of warres and seditions, be not afrayed. For these thynges must fyrst come to passe, but the ende foloweth not by and by. Then sayde he vnto them: * Nacyon shall ryse agaynst nacyon, and kyngdome agaynste kyngdome, and great earthquakes shalbe in all places, and honger, and pestilence, and fearfull thynges. And greate synnes shall there be from heauen. But before all these, * they shal laye handes on you, and persecute you, deliuerynge you vp to the synagoges and into prysons, and shal bryng you vnto kynges and rulers for my names sake: And this shall chaunce you for a testimoniall. Be at a cure poynt therfore in your hertes, not to studye before, what ye shal answere: for * I wyll gyue you a mouthe and wysedome, where agaynst, all your aduersaries * shall not be able to speake nor resyst. Moreouer ye shalbe * betrayed of your fathers and mothers, and brethren, & kynsfolke and frendes, & some of you shall they put to death. And hated shall ye be of all men for my names sake, & ther shal not one heare of your heade perishe. Possesse ye your soules by patience. * And when ye se Jerusalem beseged wyth an hoost, then be sure, that the desolacio of the same is nye. Then let them whyche are in Iewry, flye to the mountaynes. And let them whyche are in the myddest of it, departe out. And let not them that are in other countreis, enter therein. For these be the dayes of vengeaunce, that all thynges whiche are wrytten maye be fulfylled. But woo vnto them that be wyth chylde, and to them that gyue sucke in those dayes: for there shalbe greate trouble in the lande, and * wrathe ouer all this people

Mat.

Math. xxii.a
Mar. xiii. b.
Mat. xxii.c.
Mar. xii.b.
Mat. xxii.c.
Mar. xii.b.
* Ac. xxiii.b.
* De. xxv.b.
* Ihon iij.a.
i. Ihon.i.b.
* Exo. iii.c.
mat. xxii.a.
marke xii.c.
Mat. xxii.b.
mark. xii.b.
* Psal. cx.a
mat. xxiii. a.
mark. xii.b.
* mark. xii.
i. cor. viii.c.
mat. xxiiii.c.
mar. xiii.a.
* Col. iii.b.
Ephe v.b.
* i. Io. iiii.a.
Ecclesi. xix. a.
iiii. ec. viii.c.
* math. x.
mark. xiii.b.
Ioh. xvi.a.
Exo. xiii.b.
math. x.c.
* Act. vi.c.
* mic. vii.b.
Math. xxiiii.b.
mark. xiii.b.
Dani. ix.a.

1. Thes. ii. d. And they shall fal thorowe the edge of the swearde, & shalbe led awaye captyue into all nacyõs. And Jerusalem shal be troden downe of the gentyls, vntyl the tyme of the gentyls be fulfylled. ✠ * And there shalbe sygnes in the Sonne, & in the Moone, & in the starres: and in the earthe the people shalbe at theyr wyttes ende, thorowe dyspayre. The sea and the water shal roare, and mennes hertes shall fayle them for feare, & for lokyng after those thynges which shall come on the earth. For the powers of heauen shall moue. * And then shal they se the sonne of man come in a cloud wyth power and greate glorye. When these thynges begynne to come to passe: then loke vp, & lyfte vp your heades for your redẽpcyõ draweth nye. * And he shewed them a similitude: beholde the fygge tree, & all the trees when they shote forth theyr buddes, ye se and know of youre owne selues that sommer is then nye at hand. So lykewyse also when ye se these thynges come to passe: be sure, that the kyngdome of God is nye. Verely I saye vnto you: this generacion shal not passe, tyll all be fulfylled. Heauen & earth shal passe, but my wordes shal not passe. ✠ ✠ * Take hede to your selues lest at any tyme your hertes be ouercome with surfettyng & dronkennes & cares of this lyfe, & so the day come vpõ you vnwares. For as a snare shal it come on all thẽ that dwell on the face of the whole earth. * Watch ye therfore cõtinually, & praye, that ye maye escape all these thynges that shall come, & that ye may stand before the sonne of man. ✠ In the daye tyme, he taught in the temple: & at nyght, he went oute, and abode in the mount that is called Oliuet. * And all the people came in the morayng to hym into the temple, for to heare hym.

The. xxii. Chapter.

THe * feaste of swete breade drue nye whyche is called Easter, and the hye Preestes, and Scribes * sought how they myght kyll hym, for they feared the people: * Then entred Sathan into Judas, whose syrname was Iscarioth (whyche was of the nombre of the twelue) and he went hys waye, and communed wyth the hye preestes and officers, how he myght betraye him vnto thẽ. And they were glad, & promysed to gyue hym mony. And he consented, & sought oportunite to betraye him vnto thẽ, when the people were awaye. * Then came the day of swete breade, wherin of necessite Passeouer muste be offered. And he sent Peter & John, saieng: go & prepare vs the Passeouer, that we may eate. They said vnto him, Where wilt thou, that we prepare? And he said vnto thẽ: Behold, whẽ ye enter into the cite, there shal a mã mete you, bearing a pitcher of water, him folow into the same house that he entreth in, & ye shal say vnto the good mã of the house: The master saieth vnto the: where is the guest chãber, where I shal eate Passeouer with my disciples? And he shal shewe you a great parlour paued. There make ready. And they went & foũde as he hadde said vnto thẽ, & they made ready the Passeouer. * And when the houre was come, he sate downe, & the xii. Apostles with him. And he said vnto them: I haue inwardly desired to eate this Passeouer with you, before that I suffre. For I saye vnto you: henceforth I wyl not eat of it any more, vntill it be fulfilled in the kingdome of God. And he toke the cup, & gaue thankes & said: Take this, & deuide it amõg you. For I say vnto you: I wil not drink of the frute of the vine, vntil the kingdome of God come. * And he toke bread, & whẽ he had giue thankes, he brake it, & gaue vnto thẽ saieng: This is my body which is geuẽ for you. This do, in the remẽbrãce of me. Lykewyse also when he had supped, he toke the cuppe, saiyng: This cup is the new testamẽt in my bloud, whiche is shed for you. Yet beholde, the hãd of him that betrayeth me, is with me on the table. And truly the sonne of mã goeth, as it is appointed. But woo vnto that man, by whõ he is betrayed. And they begã to enquyre amõg thẽ selues, which of thẽ it was that should do it. * And there was a strife among them, which of them should seme to be the greatest. And he said vnto them: The kynges of the nacions raygne ouer them: and they that haue authorite vpon them are called gracious Lordes. But ye shall not be so. * But he that is greatest among you, shalbe as the younger, and he that is chiefe, shalbe as he that dothe minister. For whether is greater he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you, as he that ministreth. Ye are they whiche haue bidden with me in my temptations. And I appoynte vnto you a kyngdome, as my father hath appoynted to me: that ye maye eate and drynke at my table in my kingdome, and * sit on seates iudgyng the twelue tribes of Israell. ✠ And the Lorde said: Simon, Simon, beholde Sathan hath desired to syfte you, as it were wheate: but I haue prayed for the, that thy fayeth faile not. And when thou arte conuerted, strength thy brethren. And he sayed vnto him: * Lorde, I am readye to go wyth the into prison, and to death. And he said: I tell the Peter, the cocke shall not crowe this daye, till thou haue thryse denied that thou knowest me. And he sayed vnto them: * when I sẽt you without wallet & scrip, & shoes, lacked ye any thing? And they said nay. Then he said vnto thẽ: but now, he that hath a wallet, let him take it vp, & likewise his scrip. And he that hath no sweord, let him sel his coat, & bye one. For I say vnto you, that yet this same

mat. xxiiii. c. mar. xiii. b. Ioel. ii. g. * Ezech. xxxviii. f.

mat. xxiiii. c mar. xiii. c

Eccl. xxxi. e. xxxvii. d Ma. xiii. d

mat. xxiiii. b mar. xiii. d

Jo. viii. a

mat. xvi. a mar. xiii. a Joh. vii. d Joh. xiii. c

mat. xvi. e mar. xiiii. d

mat. xxvi. b mar. xiiii. c

mat. xxvi. b

mat. xxvi. c mar. xiii. c

mat. xxvi. c mar. xiiii. c John. xiii. d

* Mat. x. c Mar. vi. d Luke, ix. a

whiche is writtē, must be perfourmed in me: euen among the wicked was he reputed. For those thinges whiche are written of me haue an ende. And they saied: Lorde, beholde, here are two sweardes. And he saied vnto theim: It is inoughe. * And he came out, & went (as he was wonte) to mount Oliue. And the disciples folowed him. And when he came to the place, he saied vnto them: praye, least ye fall into temptation. * And he gate him selfe from thē about a stones cast, & kneled downe, and prayed, saying: Father, if thou wilt, remoue this cuppe from me. Neuertheles, * not my will, but thyne be fulfilled. And there appeared an angel vnto him from heauen, comfortyng him. And he was in an agony, & prayed the longer. And his sweat was like dropes of blonde, trickelyng downe to the grounde.

And when he rose vp from prayer, and was come to his disciples, he founde them sleapyng for heauines, and saied vnto them: why sleape ye? Rise, and pray, least ye fall into temptation. * While he yet spake: beholde, there came a companye, and he that was called Judas one of the twelue, went before them, and prefsed nie vnto Jesus to kisse him. But Jesus said vnto him: Judas, betraiest thou the sonne of man with a kisse? When they which were about him saw what woulde folow, they said vnto him: Lorde, shall we smite with sweard? And one of them smote a seruaunte of the hye Priest, and stroke of his right eare. Jesus answered and saied: Suffer ye thus farre forth. And when he touched his eare, he healed him. Then Jesus saied vnto the high Priestes and rulers of the temple, and the elders whiche were come to him. Ye be come out, as vnto a thiefe with sweardes & staues. When I was daiely with you in the temple, ye stretched forth no handes against me. But this is euen your verye houre, and the power of darkenes. Then toke they him, and led him and brought him to the hie priestes house. But Peter folowed a farre of. And when they had kindled a fyre in the midde of the palaice, and were set downe together, * Peter also sat down among thē. But when one of the wenches beheld him, as he sate by the fire (and loked vpon him) she saied: this same felow was also with him. And he denied him, saiyng: woman I knowe him not. And after a litle while, another sawe him, and said: thou art also of thē. And Peter said: man I am not. And about the space of an houre after, another affirmed, saiyng: verely this felowe was with him also, for he is of Galile. And Peter saied: man I wote not what thou saiest. And immediatlye while he yet spake, the cocke crewe. And the Lorde turned backe, and loked vpon Peter. * And Peter remembred the worde of the lord, howe he had saied vnto him: before the cocke crowe, thou shalt denye me thrise. And Peter went out, and wept bitterly. And the men that toke Jesus, mocked him, and smote him: & whē they had blindfolded him, they stroke him on the eare, and asked him, saiyng: Arede, who is it that smote the? And many other thinges despitefully saied they against him. And as sone as it was daye, the elders of the people & the hye Priestes and the scribes came together, and ledde him into their counsaile, saiyng: art thou verye Christe, tell vs. And he saied vnto them: If I tell you, ye will not beleue. And if I aske you, ye wil not aunswere me, nor let me go. * Hereafter shall the sonne of man sit on the right hande of the power of God. Then saied they all: art thou then the sonne of god? He saied: ye saye that I am. And they saied: * what neade wee anye further witnesse? For we our selues haue hearde of hys owne mouthe.

The. xxiii. Chapter.

And the whole multitude of them arose, and led him vnto Pylate. And thei began to accuse him, saiyng: We founde this felow peruerting the people, and forbiddyng to paye tribute to Cesar: saiyng, that he is Christ, a king. And Pylate apposed him, saiyng: Art thou the king of the Jewes? He aunswered him and saied, thou saiest it. Then said Pylate to the hye priestes, and to the people: I finde no faulte in this man. And they were the more fearce, saiyng: He moueth the people, teachyng throughout all Jewrye, and began at Galile, euen to this place. When Pylate hearde mencion of Galile, he asked, whether the man were of Galile. And as sone as he knewe that he belonged vnto Herodes Jurisdiction, he sent him to Herode, which was also at Hierusalem at that time. And when Herode saw Jesus, he was exceading glad. For he was desirous to se him of a long season, because he had hearde manye thinges of him, and he trusted to haue seue some myracle done by him. When he questioned with him many wordes. But he aunswered him nothing. The hye Priestes and Scribes stode foorth and accused him straightly. And Herode with his men of warre, despised him, and when he hadde mocked him, he arayed him in white clothyng, and sent him againe to Pylate. * And the same daie Pylate and Herode were made frends together: For before they were at variaunce. And Pylate called together the hie Priestes and the people, & said vnto them: ye haue brought this man vnto me as one that peruerteth the people. And beholde I examin him before you, and finde no faulte in this man of those thinges whereof ye accuse him: No, nor yet Herode. For I sente you to him: and loe, nothing worthy of death is done to him. I will therefore chasten him and let him loose. * For of necessitie, he must haue let one lose vnto them at the feast.

And

And all the people cried at once, sayenge: Away with him, and delyuer to vs Barrabas: (whiche for a certaine insurrection made in the citie & for murther was caste in prison) Pilate spake agayne to them, willyng to let Jesus loose But they cried, saieng: Crucifie him Crucifie him. He saide vnto them the thyrde tyme: what euil hath he done? I fynde no cause of death in him: I wil therfore chastē him, & let hym go. * And they cried with loude voices, requiryng that he might be crucifyed. And the voyces of them & of the hye preestes prenailed. And Pilate gaue sentence, that it should be as they required * and he let loose vnto them him that (for insurrection & murther) was caste into prison, whome they had desyred, & he delyuered vnto them Jesus, to do with hym what they wolde. * And as they led him awaye, they caught one Symon of Syren, commynge out of the felde: and on him layd they the crosse, that he myght beare it after Jesus. And there folowed hym a great company of people, and women * whiche bewayled and lamented hym: But Jesus turned backe vnto them: & said: Ye doughters of Jerusalem, wepe not for me: but wepe for your selues, and for your childyen: For behold, the dayes wyll come, in the which they shal say: * happy are the barē & the wombes that neuer bare, & the pappes whyche neuer gaue sucke. Then shal they begynne to say to the mountaynes, fal on vs: & to the hylles, couer vs. For if they do this in a greene tree, what shalbe done in the drye? And there were two euyll doers led with hym to be slayne. * And after that they were come to the place (whiche is called Caluary) there they crucifyed hym, & the euyll doers, one on the right hande, and the other on the lefte. Then sayde Jesus: father forgeue them, for they wote not what they do. And they parted his rayment and caste lottes. And the people stode, & behelde. And the rulers mocked hym with them, saieng: he saued other men let him saue himselfe, yf he be very Christ, the chosen of God. The soudiers also mocked him, & came & offered him vineger, & saide, if thou be the king of the Jewes, saue thyselfe. * And a superscription was written ouer him, with letters of Greke, & Latin and Hebrewe: This is the kynge of the Jewes. And one of the euell doers whyche were hanged, rayled on him, sayeng: If thou be Christ: saue thy selfe & vs. But the other answered, and * rebuked hym sayenge: Fearest thou not God, seyng thou art in the same condēnacion? we are rightfully punished, for we receaue according to our dedes. But this man hath done nothyng amysse. And he said vnto Jesus: Lord remembre me, when thou comest into thy kyngdome. And Jesus said vnto him: Verely I say vnto thee, to day shalt thou be with me in Paradise:

Mat. xxvii. e. Mar. xv. a. John. xix. a. C Mat. xxvii. e. Mar. xv. f. math. xxvii, c marke. xv. b. Luke. xxiii. a. Mat. xxiii. a Hap. ii. e. Gala. iiii. d, Mat. xxvii. d mark. xv. c John. xix. d math xxvii. d, mark, xv. c. Psa xxii. d. D math. xxvii. d John. xix. d. Mat, xxvii, c. Mark. xv. c

* And it was about the sixt houre. And there was darkenes ouer all the earth, vntil the ninth houre, & the Sonne was darkned. C And the vayle of the temple did rent, euē thoroughe the myddes. And when Jesus had cryed with a loude voyce, he said. Father into thy hādes I cōmende my spirit. And whē he thus had said, he gaue vp the ghost. * When the Centurion sawe what had happened, he glorifyed God, sayings: Verely this was a righteous man. And al the people that came together to that sight, & sawe the thinges which had happened, smote their breastes & returned. And all his aquayntāce * & the women that folowed hym frō Galile, stode afarre of, beholdyng these thinges. And beholde * there was a man (named Joseph) a counsellour, and he was a good man & iuste, the same had not cōsented to the counsel & dede of them, whiche was of Aramathia, a citie of the Jewes, which came also wayted for the kyngdome of God. He wēt vnto Pilate & begged the body of Jesus, and toke it downe & wrapped it in a lineū cloth, & laied it in a sepulchre that was hewē in stone, wherin neuer man before was layed. * And that day was preparing of the Sabboth, and the Sabboth drewe on. The women that folowed after, which had come with hym from Galile, beheld the sepulchre, & how his bodye was laied. And they returned & prepared swete odours and oyntmentes: but rested the Sabboth day, according to the cōmaūdemēt.

Mat. xxvii. Mar. xv. c. Mat. xxvii Mar. xv. d. E Mat. xxvii. Mar. xv. d John. xix. b.

The. xxiiii. Chapter.

But vpō the first day of the Sabbothes, very early in the morning, they cam vnto the sepulchre, and brought the swete odours whyche they had prepared, & other women with them. And they founde the stone rouled awaye frō the sepulchre, & they went in, but founde not the body of the Lord Jesu. And it happened as they were amased there at: Behold, two men stode by thē in shynynge garmentes. * And as they were afrayde, & bowed downe their faces to the earth, they said vnto them: Why seke ye the lyuyng amonge the deade? He is not here: but he is ryssen. Remēbre how he spake vnto you, when he was yet in Galile, saying: that the sonne of man must be delyuered into the handes of sinfull men & be crucified, & the thyrde day rise agayne. And they remembred his wordes, & returned from the sepulchre, and tolde all these thinges vnto these eleuen, and to all the remnaunte. * It was Mary Magdalene, & Joāna, and Mary Jacobi, and other that were with them, which tolde these thinges vnto the apostels. And their wordes semed vnto them fayned thynges, neither beleued they them. Then arose Peter and ran vnto the sepulchre, and loked in and sawe the linnen clothes layed by themselues, and departed, wonderyng in hymselfe at that whyche had happened.

Mat. xxviii. Mar. xv. e. mat. xxviii. e Mat, xvi. c

B
* And beholde two of them weare that same
Mar. xvi.b. day to a towne called Emaus) whiche was
frō Jerusalem about a lx. furlonges, & they
talked together of all these thynges that had
happened. And it chaūced that while they cō-
muned together & reasoned, Jesus hymselfe
Mat. xviii.c. drewe neare, & wēt with thē. But their eyes
were holden, that they should not knowe him:
And he said vnto them: what maner of cōmu-
nications are these that ye haue one to ano-
ther, as ye walke and are sad? And the one of
thē (whose name was Cleophas) answered, &
said to him: Art thou only a straūger in Je-
rusalem, & hast not knowen the thinges' whi-
che haue chaunced there in these dayes? He
said vnto them: what thinges? And they sayd
vnto him: of Jesus of Nazareth, which was
a prophete myghtye in dede, & worde, before
God & all the people: & howe the hie priestes,
& our rulers deliuered him to be dōdemned to
death, & haue crucyfied hym. But we trusted
Luk. xxiiii.c that it had ben he that shoulde haue redemed
Jhon. xx.a Israel. And as touching all these thinges, to
day is euen the. iii. daye, that they were done.
C Yea, & certayne women also of our cōpany
made vs astonied, which came early vnto the
sepulchre, & found not his body, & cam, sayeng
that they had seene a visiō of Aungels, which
said that he was alyue. And certaine of them
which were with vs, wēt to the sepulchre, &
founde it euen so as the women had sayd, but
him they sawe not. And he sayd vnto them: O
fooles & slowe of herte, to beleue all that the
Mat. xvi.c Prophetes haue spokē. * Ought not Christ
Esai. liii.c to haue suffred these thinges, & to enter into
his glory? And he began at Moses, & all the
Prophetes, & interpreted vnto thē in al scri-
ptures which were written of him. And they
drewe nie vnto the towne, whiche they went
Gene. xix.a vnto. And he made, as though he wold haue
Luk. xxiiii.c gone further. And they * constrained him: sai-
eng: abyde with vs, for it draweth towarde
Mar. xv.b. night, & the day is farre passed. And he went
in, to tary with thē. * And it came to passe, as
he sat at meate with thē, he toke bread, & blet
sed it, & brake, & gaue to thē. And their eyes
were opened, & they knewe him: & he vanyshed
out of their sight. And they saide betwene the
selues: dyd not our hertes burne within vs,
while he talked with vs by the waye, & ope-
ned to vs the scriptures? And they rose vp
the same houre, & returned agayne to Jeru-
salē & foūde the eleuen gathered together, &
thē that were with thē, saieng: the Lorde is
risen in dede, & hath appeared to Simō. And
thei told what thinges were done in the way,
& how thei knewe him in breaking of bread.
D As they thus spake * Jesus hymselfe stode
Joha. xx.c in the * myddest of thē, & saith vnto thē: peace
be vnto you. (It is I, feare not). But they
were abashed & afraied, & supposed that they
hadde sene a spirite. And he said vnto them:
Why are ye troubled, & why do thoughtes
aryse in your hertes? Beholde my handes &
my fete, that it is euen I my selfe. Handle me
& seke, for a spirite hath not fleshe & bones as
ye se me haue. And whē he had thus spokē, he
shewed them his hādes & his fete. And while
they yet beleued not for ioye, and wondred, he
said vnto them, * Haue ye here any meat? And Jhon. xxi.b
they offred him a pece of a broyled fyshe and
of an hony cōbe. And he toke it, and dyd eate
before them. And he saide vnto them: * These math. xvi.c
are the wordes whiche I spake vnto you,
while I was yet with you: that al must nedes
be fulfilled which were written of me in the
lawe of Moses & in the Prophetes, & in the
Psalmes. * Then opened he their wittes, E
that they might vnderstande the scriptures, Act. xvii. a
& said vnto them: Thus is it written: & thus
it behoued Christ to suffre, & to ryse agayne
frō death the thyrd day, & that repentaunce &
remission of synnes' shoulde be preached in
his name among al nacions: I & must begyn
at Jerusalem. And ye are witnesses of these
thinges. And beholde, I will sende the pro-
misse of my father vpon you. * But tary ye in Actes. i.b.
the cyte of Jerusalem, vntyll ye be endued
with power frō hye. And he led them out
into Bethany, & lift vp his hādes, and blessed
thē. And it came to passe, as he blessed them Actes i.b
he departed frō thē, & was caried vp into hea- marke. xvi.
uē. And thei worshipped him, & returned to Je-
rusalē with great ioye, & were continually in
the temple prayeng & lauding God. Amē. a
C Here endeth the Gospell of sainct Luke.

The Gospell of S. Jhon.

The first Chapter.

A In the begynnynge was the
worde, and the worde was with
God: and God was the worde.
The same was in the begyn-
nynge with God. * All thynges Gene. i.a
were made by it: and without it Psa. viii.b
was nothynge, that was made. * In it was Jhon. xiii.b
lyfe, and the lyfe was the * lyght of men, and * Jhon. viii.b
lyght shyneth in darkenesse: and the darke- and i.a
nesse cōprehended it not. There was sent a
man from God whose name was Joha. The
same came as a witnesse of the lyght, that al
men through him might beleue. * He was not Jhon. v.b.
that light: but was sent to beare witnes of
the light. That lyghte was the true lyght,
which lighteth euery man that cōmeth into
the worlde. He was in the worlde, and the
worlde was made by hym: and the worlde
knewe him not. He came amonge his owne,
and his owne receaued him not. But as ma-
ny as receaued him * to them gaue he power Deut. xii.b.
to be the sonnes of God: euē thē that beleue Osee. iii.b
on his name which were borne, not of blond, Roma. i.b
nor of the wil of the flesh nor yet of the wil of Gala. iii.a
man: but of God. * And the same word became B
flesh, Rauk. ii.c

Mat. xxviii.a
1.Pet. i.c
1.Ihon, i. a
Heb. iii.b
Mark.i, a.
Colo.ii.b
Ex.xxxiii,b.
1.Ihon .iiii.b
Ihon. v.b.
Heb. xi.b.
Deu. xviii.c
Heb. iii a
Mark, i,a
Luke.iii,a
Esa.xl.a
Mat.iii,b.
Mark. i.a
Luke.iii, c
Acte, xix.g.
Ihon.iiii.b
and.x.b
Gal, iiii, b.
1.Col.v.b
Mat,iii.d
Mar.i.b.
Luke.iii.c

Gelde, & dwelte amōg vs: * & we sawe the glo
rye of it, as the glorye of the onely begotten
sonne of the father, full of grace & truthe, &
* Ihon beareth witnesse of him, & crieth, say
ing: This was he of whom I spake, which
though he came after me, went before me: for
he was before me. * And of his fulnesse haue
all we receaued: euen grace for grace. For
the lawe was geuen by Moses, but grace &
truth came by Jesus Christ. * No man hath
sene God at any tyme. The onely begotten
sonne which is in the bosome of the father,
he hath declared him. ✠ * And this is the
recorde of Ihon: when the Iewes sent Pre
stes & Leuites from Jerusalem, to aske him:
what art thou? And he confessed & denied not,
and confessed plainly: I am not Christ. And they
asked him: what then? * art thou Helias? And
he saieth: I am not. * Art thou that Pro
phete? And he answered: no. Then said they
vnto him: what art thou, that we may geue an
answere vnto them that sent vs. What sayest
thou of thy selfe? He said: * I am the voyce
of a crier in the wildernes, make straight the
waye of the Lorde, * as saide the prophete
Esaias. And they which were sent, were of
the Pharises. And they asked him, & said vn
to him: Why baptisest thou then, if thou be
not Christ, nor Helias, neither that Pro
phete? Ihon answered them, sayenge: * I bap
tise with water, but there stādeth one amōg
you, whome ye knowe not, he it is which
though he came after me, was before me,
whose shoo latchet, I am not worthy to vn
lose. These thinges were done in Bethabara
beyonde Jordane, * where Ihon dyd bap
tise. ✠ The nexte day, Ihon seeth Jesus
commynge vnto him, and saith * behold the
lambe of God, which taketh awaye the synne
of the worlde. This is he of whome I said:
After me commeth a man, which went before
me, for he was before me, and I knewe hym
not, but that he should be declared to Israel,
therfore am I come baptising with water.
* And Ihon bare recorde saieng: I sawe the
spirite descende from heauē, lyke vnto a done,
and abode vpon him, & I knewe him not. But
he that sent me to baptyse in water, the same
said vnto me: vpon whō thou shalte se the spi
rite descende, & tary still on him, the same is
he, which baptiseth with the holy ghost.
And I sawe and bare recorde that he is the
sonne of God. ✠ The nexte day after, Ihon
stode agayne, & two of his disciples & he be
holde Jesus, as he walked by, & sayth: Be
hold the lambe of God. And the two disci
ples heard him speake, and they folowed Je
sus. And Jesus turned about & sawe them fo
lowe him, and saith vnto them: what seke ye?
They saie vnto hym: Rabby (which is to say
(if one interprete it) Master) where dwellest
thou? He sayth vnto them: come & se. They
came & sawe where he dwelt: & abode with
hym that daye. For it was about the tenthe
houre. One of the two which hearde Ihon
speake, and folowed hym, was Andrewe Si
mon Peters brother. The same founde his
brother Symon first, and sayeth vnto him:
we haue founde Messias (which is by interpre
tacō, annointed) & brought him to Jesus. And
Jesus behelde him, & saide: thou art * Symō
the sonne of Jonas, thou shalte be called Ce
phas: which is by interpretacion a stone.
The day folowyng, Jesus wold go into Ga
lile, & founde Philip, and sayth vnto him: fo
low me. * Philip was of Bethsaida the citie
of Andrew & Peter. Philip found Nathanael
and saith vnto him: We haue founde hym, of
whō * Moses in the lawe & the * Prophetes
dyd wryte, Jesus the sonne of Joseph of Na
zareth. And Nathanael saide vnto hym, * can
there any good thyng come out of Nazareth?
Philip sayeth vnto him, come and se. Jesus
sawe Nathanael commynge to him, and sayth
of him. Beholde a vyght Israelite, in whome
is no gyle. Nathanael sayth vnto him: whēce
knewest thou me? Jesus answered and sayde
vnto him. Before that Philip called the, whē
thou wast vnder the fygge tree, I sawe the.
Nathanael answered and sayed vnto hym:
Rabby, thou art euen the very sonne of God,
thou arte the kynge of Israel. Jesus an
swered, and sayde vnto hym: Because I sayd
vnto the, I sawe the vnder the fygge tree,
thou beleuest. Thou shalte se greater thyn
ges then these. And he saieth vnto him: Ve
relye, verelye, I saye vnto you: hereafter
shall ye se heauen open, and the angels of
God ascendynge and descendynge ouer the
sonne of man.

The ii. Chapter.

AND the thyrde daye was there a mariage
in Cana a cytie of Galile, and the mo
ther of Jesus was there. And Jesus was cal
led (and his disciples) vnto the mariage. And
when the wyne failed, the mother of Jesus
sayethe vnto him: they haue no wyne. Jesus
sayeth vnto her: woman * what haue I to do
with the, mine houre is not yet come. His mo
ther saith vnto the ministers: whatsoeuer he
sayeth vnto you, do it. And there were stan
dynge there, syxe water pottes of stone after
the maner of the purifyenge of the Iewes,
containyng two or thre firkyns a peco. Je
sus sayth vnto them: fyll the waterpottes
with water. And they filled them vp to the
brymme. And he sayeth vnto them: drawe out
now, & beare vnto the gouerner of the feast.
And they bare it. When the ruler of the feast
had tasted the water that was turned into
wine, & knew not whēce it was (but the mi
nisters which drue the water knew) he calleth
the bridegrome, & saith vnto him. Euery man
at the beginnyng doeth set forth good wyne,
& when men be dronke, then that whych is

Gen.iii.c and.xxii.c
Deu. xviii.c
Esa.xli.c and.lx.b
* Ihon.xii.c
Mat. xvi.c
Luke.ii.f.

woxse. But thou hatte kepte the good wyne
vntil nowe. This begynnyng of miracles dyd
Jesus in Cana of Galile, & shewed his glo-
rye, & his disciples beleued on him. ¶ * After
this he went downe to Capernaū, he & his
mother, & his brethrē, & his disciples, & ther
contynued many dayes. ¶ * And the Jewes
Easter was euen at hande, & Jesus went vp
to Jerusalem, & founde sittynge in the tem-
ple, those that solde oxen & shepe, and doues,
& changers of money. And when he had made
(as it were) a scourge of small coardes, he
droue them all out of the temple, with the
shepe and oxen, and powred out the chāgers
money, and ouerthrue the tables, & said vnto
them that solde doues: Haue these thynges
hence, & make not my fathers house an house
of marchandyse. And his disciples remēbred
it, that is wrytten: * the zele of thyne house
hathe euen eaten me. Then answered the
Jewes, & sayd vnto him, what token shewest
thou vnto vs seynge that thou doest these
thynges? Jesus answered & sayd vnto them:
Destroye this temple, & in thre dayes I will
reare it vp. Thē said the Jewes. xlvi. yeares
was this temple a buyldynge, and wylt thou
reare it vp in thre daies? But he spake of the
temple of his bodye. As soone therfore as he
was ryssen from death agayne, his disciples
remembred that he thus hadde sayd: And they
beleued the scripture, and the wordes which
Jesus had sayde. When he was in Jerusalē
at Easter in the feaste daye: many beleued on
his name, when they sawe his miracles whi-
che he dyd. But Jesus dyd not commyt hym
selfe vnto them, because he knewe all men,
and neded not, that any man should testifye of
him. * For he knewe what was in man.

The. iii. Chapter.

There was a man of the Pharises named
Nycodemus, a ruler of the Jewes.
* The same came to Jesus by nyght, and said
vnto hym: Rabbi, we knowe that thou arte a
teacher come from God: for no man coulde
do such myracles as thou doest, except God
were with hym. Jesus answered and sayde
vnto hym: Verely, verely, I saye vnto the,
except a man be borne from above, he cannot
se the kyngdome of God. Nycodemus sayeth
vnto hym: howe can a man be borne when he
is olde? can he enter into his mothers
wombe and be borne agayne? Jesus an-
swered: * Verely, verely, I saye vnto the, ex-
cept a man be borne of water & of the spirit,
he can not enter into the kyngdome of God.
* That whyche is borne of the flesshe, is
flesshe, and that which is borne of the spirite,
is spirite. Maruayle not thou that I sayde
to the, ye muste be borne from above. The
wynde bloweth where it listeth, and thou hea-
reste the sounde therof, * but canst not tell
whence it commeth, and whyther it goeth.
So is euery one that is borne of the spirite.
Nicodemus answered and sayde vnto hym:
howe can these thynges be? Jesus answe-
red and sayde vnto hym: art thou a master in
Israel, and knowest not these thynges? Ve-
rely, verely, I saye vnto the: we speake that
we do knowe, and testifye that we haue sene:
and ye receaue not our wytnes. Yf I haue
tolde you, earthlye thynges, and ye beleue
not: howe shal ye beleue, yf I tell you of hea-
uenly thynges? * And no man ascendeth vp
to heauen, but he that came downe from hea-
uen, euen the sonne of man whiche is heauen.
* And as Moses lyfte vp the serpent in the
wyldernesse, euen so muste the sonne of man
be lyfte vp, that whosoeuer beleueth in hym,
perysshe not, but haue eternall lyfe. ¶ * For
God so loued the worlde, that he gaue his on-
ly begotten sonne, that whosoeuer beleueth
in hym, shoulde not perysh, but haue euerla-
stynge lyfe. * For God sent not his sonne in-
to the worlde, to condempne the worlde: but
that the worlde throughe hym myght be sa-
ued. He that beleueth on him, is not condē-
ned. But he that beleueth not, is condempned
already, because he hath not beleued in the
name of the only begotten sonne of God. And
this is the condempnation: * that lyght ys
come into the worlde, and men loued darke-
nesse more then lyght, because theyr dedes
were euell. For * euery one that euell doeth,
hateth the light: neither cōmeth to the light,
lest hys dedes should be reproued. But he
that doeth truthe, commeth to the lyght, that
his dedes may be knowen, howe that they are
wrought in God. ¶ After these thinges came Je-
sus & his disciples into the lande of Iewrie,
& there he taryed wyth them, * and baptised.
And John also baptised in Enon beside Sa-
lym, because there was much water there, &
they came & were baptised. * For John was
not yet cast into prison. ¶ And there arose a
question betwene Johns disciples and the
Jewes, aboute purifyeng. And they came vn-
to John, and sayde vnto hym. Rabbi, he that
was with the beyonde Jordan (to whom thou
bearedst witnes) beholde the same baptiseth,
* and all men come to hym. Then answered
and sayd: a man can receaue nothyng except
it be geuen hym from heauen. Ye youre sel-
ues are wytnesses * howe that I sayde: I am
not Christe, but am sent before hym. He that
hath the bryde is the brydegrome. But the
frende of the brydegrome, whyche standeth
and heareth hym, reioyseth greatlye because
of the brydegromes voyce. This my ioye
therfore is fulfylled. He muste encreace, but
I must decreace. He that commeth from on
hye, is above all. He that is of the earth,
is earthye, and speaketh of the earth. He
that commeth from heauen, is above all, and
what he hath sene and hearde, that he testifye-
eth:

Heb. iiii. b
Mat. i. b
Luke. iiii. d.
Mat. xxi. b
Mark. xi. c.
Luke xix. g
Psa. lxxix. b.
Mat. xvi. f.
Mat. xiiii. f.
Ere. xvii b
Deca. i. b
John. bii. g
John. iiii. b
Mat. b. bii. d.
Rom. viii. a.
Ecle xi. a.
Ephe. v. b.
John. iii. a.
Mat. iii. a
Mark. i. a
Luke. iii. a.
Mat. iiii. b.
John. fii. a
John. i. b

eth: and no man receaueth his testymonie. (We that hath receaued his testimonie, * hath set to his seale, that God is true. For he whom God hath sent, speaketh the wordes of God. * For God geueth not the spirite by measure vnto him. (The father loueth the sonne, * & hath geuen all thynges into his hande. (He that beleueth on the sonne, hath euerlastinge lyfe: (He that beleueth not the sonne, shall not se life, but the wrath of God abydeth on him.

The.iiii. Chap.

AS soone as the Lorde knewe, how the (Pharises had harde, that Jesus made & baptised mo disciples then Jhon (though that Jesus him selfe baptised not, but his disciples) * he left Jewry, & departed agayne into Galile. For it was so, that he must nedes go thorow Samaria. Then came he to a cytie of Samaria (whiche is called Sychar.) Besides the possessiō * that Jacob gaue to his sonne Joseph. And there was Jacobs well. Jesus then being wery of his iourneye, sate thus on the wel. And it was about the syxte houre. Ther came a woman of Samaria to drawe water. Jesus saieth vnto her, geue me dryncke. For his disciples were gone awaye vnto the towne to bie meate. Then saieth the woman of Samaria vnto him: how is it, that thou beinge a Jewe, askest drincke of me, whiche am a Samaritane. * For the Jewes medle not with the Samaritanes. Jesus answered & said vnto her: Yf thou knewest the gifte of God, & who it is that saieth to the, Geue me drincke, thou woldest haue asked of him, and he wolde haue geuen* thee water of lyfe. The woman saieth vnto him: Syr, thou hast nothinge to drawe with, & the well is depe: frō whēce then hast thou that water of lyfe? Arte thou greater then our father Jacob, whiche gaue vs the well, & he him selfe dranck therof, & his children, & hys catell? Jesus answered & saide vnto her: whosoeuer drincketh of this water, shall thyrst agayne. But whosoeuer drincketh of the water that I shal geue him, shal neuer be more a thyrste: but the water that I shal geue him, shalbe in him a wel of water springinge vp into euerlastynge lyfe. The woman saieth vnto him: Syr, geue me of that water, that I thyrste not, neyther come hyther to drawe. Jesus saieth vnto her: Go, call thy husbande, and come hyther. The woman answered & saide vnto him: I haue no husbande. Jesus saied vnto her: Thou hast wel said, I haue no husbande. For thou hast had fyue husbandes, & he whom thou nowe hast, is not thy husbande. In that saydest thou truelye. (The woman saieth vnto him: * Syr, I perceaue that thou arte a Prophete. Our fathers worshipped in this mountayne, * and ye saye that in Jerusalē is the place, wher mē ought to worshippe. Jesus saith vnto her, woman

beleue me, the houre commeth, when ye shall neither in this mountayne, nor yet at Jerusalem worshipp the father. Ye worshippe ye wote not what: we knowe what we worshipp. * For (saluation cōmeth of the Jewes. But the houre commeth, & nowe is, when the true worshyppers shal worshippe the father * in spirite, & in the truth. For such the father also requyreth to worshyppe him. * God is a spirite, & they that worshippe him, must worshyppe him in spirite and in the truthe. (The woman saith vnto him: I wote, that Messias shal come, which is called Christe. When he is come, he will tell vs all thinges. Jesus saith vnto her: * I that speake vnto the, am he. And immediatly cam his disciples, & marueyled that he talked with the womā. Yet no man saide what meanest thou, or why talkest thou with her? The woman then lefte her water pot, and wente her waye into the cytie, and saieth to the men: Come, se a man which tolde me all thinges that euer I dyd, Is not he Christe? Then they went out of the cytie, & came vnto him. In the meane whyle his disciples prayed him, saying: Master, eate. He saide vnto them: I haue meat to eate, that ye knowe not of. Therfore saide the disciples amonge them selues: hathe any man broughte him ought to eate? Jesus saieth vnto them: my meate is to do the will of him that sente me, & to fynyshe his worke. Say not ye: there are yet foure monethes, & then commeth harueste? Beholde, I saye vnto you: lyfte vp your eyes, & loke on the regiō: for thei are white al ready vnto harueste. * And he that reapeth, receaueth reward, & gathereth fruite vnto life eternall: that both he that soweth, & he that reapeth, myght reioyce together. And herein is the sayeng true, that one soweth, and another reapeth. I sente you to reape that, wher on ye bestowed no labour. Other men laboured, & ye are entred into theyr labours. Many of the Samaritās of that cītie beleued on him, for the saying of the woman, which testified that he tolde her all that euer she dyd. So, whē the Samaritās were come vnto him, they besought him, that he wolde tary with thē. And he abode there two dayes. And many mo beleued because of his owne wordes, and saide vnto the woman, Nowe we beleue, not because of thy saying * for we haue harde him our selues, & knowe that this is euē Christe, the Sauiour of the worlde. After two dayes he departed thence, & went awaye into Galile. * For Jesus him selfe testified, that a Prophet hath none honour in his owne countrye. Then, as soone as he was come into Galile, the Galileans receaued him, when they had sene all the thinges that he dyd at Jerusalē at the daye of the feast. For they went also vnto the feast day. So Jesus came agayne into Cana of Galile, * where he turned the

water into wyne. And there was a certaine ruler, * whose sonne was sicke at Capernaum. As soone as he came herde that Jesus was come out of Jewry into Galile, he went vnto him, & besought him that he wold come downe, & heale his sonne. For he was euen at the point of death. Then said Jesus vnto him: except ye se tignes and wõdres, ye will not beleue. The ruler saieth vnto him: Sir, come downe or euer that my sonne die. Jesus saieth vnto him: Go thy way, thy sõne liueth. The man beleued the worde that Jesus had spoken vnto him. And he went his waye. And as he was goynge downe, the seruauntes met him, & tolde him, saynge: Thy sonne liueth. Then enquired he of them the houre when he began to amend. And they said vnto him: Yester daie, at the .vii. houre, the feuer left him. So the father knewe, that it was the same houre, in the which Jesus said vnto him: Thy sonne liueth. * And he beleued, & all his household. This is again the seconde miracle, that Jesus did, whan he was come out of Jewrie into Galile. The .v. Chapter.

After this was there a feaste daye of the Jewes, & Jesus went vp to Jerusalem. And there is at Jerusalem by the slaughter house, a poole (which is called in the Hebrue tõge, Bethseda) hauing .v. porches in which laie a great multitude of sicke folke, of blind, halte, and withered, waiting for the mouing of the water. For an angel went downe at a certain season in to the poole, & stired the water. Whosoeuer then first after the stering of the water) stepped in, was made whole, of whatsoeuer disease he had. And a certain mã was there, which had bene diseased .xxxviii. yeres. When Jesus sawe him lye, and knewe that he now lõg time had bene diseased, he saieth vnto him: Wilt thou be made whole? The sicke man answered him: Sir, I haue no mã, whẽ the water is troubled, to put me into the pole. But in the meanetime, while I am about to come, another stepped downe before me. Jesus saieth vnto him: * Aryse, take vp thy bed & walke. And immediatly the man was made whole, and toke vp his bed, & walked. And the same daie was the Sabboth. The Jewes ther fore said vnto him, that was made whole: It is the Sabboth daie, it is not lawful for the to cary thy bed. He answered them: he that made me whole, said vnto me: take vp thy bed, and walke. Then asked they him: What man is that, which said vnto the: take vp thy bed and walke. And he that was healed, wist not who it was. For Jesus had gotten him self away, because that there was preace of people in that place. After ward, Jesus founde him in the temple, and sayed vnto him. Beholde, thou art made whole, synne no more, lest a worse thing happe vnto the. The man departed and tolde the Jewes that it was Jesus whyche had made hem whole. And therfore the Jewes dyd persecute Jesus, and sought the meanes to slee him, because he had done these thynges on the Sabboth daye. And Jesus answered them: * My father worketh hytherto, and I worke. Therfore the Jewes sought the more to kyll him, not onlye because he had broken the Sabboth: but sayde also that * God was hys father, and made hym selfe equall wyth God. Then answered Jesus and sayde vnto them: Verely, verely, I say vnto you: * The sonne can do nothynge of hym selfe, but that he seeth the father do. For whatsoeuer he doeth, that doeth the sonne also. For the father loueth the sonne, and sheweth him al thinges that he him selfe doth. And he wil shewe him greater workes then these, because ye would marualle. For lykewyse as the father rayseth vp the dead, & quickeneth them, euen so the sonne quickeneth whõ he will. * The father iudgeth the father any man: but hath committed all iudgement vnto the sonne, because that all men should honoure the sonne, euen as they honoure the father. He that honoureth not the sonne, the same honoureth not the father, which hath sente him. Verely, verely, I saye vnto you: * He that heareth my word, and beleueth on hym that sent me, hath euerlastyng lyfe, and shall not * come into dampnation: but is escaped from death vnto life. Verely, verely, I say vnto you * the houre shall come, and nowe is, whẽ the dead shal heare the voice of the sonne of God. And they that heare shal lyue. * For as the father hath lyfe in hym selfe, so lykewyse hath he geuen to the sonne to haue lyfe in hym selfe: and hath geuen him power also to iudge, because he is the sonne of man. Marualle not at this. For the * houre shal come, in the which al that are in the graues shal heare his voyce, & shal come forth: they that haue done good, vnto the resurrection of life: and they that haue done euel, vnto the resurrection of dampnation. For I can of myne owne selfe do nothing. As I heare, I iudge, and my iudgement is iust, because I seke not myne owne wil, but the wil of the father which hath sent me. * If I should beare witnes of my selfe, my witnes were not true. Ther is another that beareth witnes of me, & I am sure, that the witnes which he beareth of me is true. * Ye sent vnto Jhon, & he bare witnes vnto the truth. But I receaue not the record of man. Neuertheles, these thinges I say, that ye might be safe. He was a burnyng, and a shyning light, & ye wold for a season haue reioyced in his light. * But I haue greater witnes, then the witnes of Jhon. * For the workes whyche the father hath geuen me to fynyshe, the same workes that I do, beare witnes of me, that the father hath sente me. And the father himselfe which hath

i. Cor. xii. a

mat. xxvi. g
mar. xiiii. g
Luke. xxi. c
John. ix. a

mat. xi. c
Luke. x. c

John, v. c

Luke. xxiii. a
Mat. v. a
John. xi. c

John. i. a
and. xiiii. a

mat xxv. d

John. viii. b.

John. i. b.

John. v. a.

* John. xx. c.

Mat.iii.d and.xvii.b Mar.i.b. Luke.iii.d ii.Pet.i.d Act.xvii.b Deu.xviii.c

hath sent me, * hath borne wytnes of me. Ye haue not heard his voice at any time, nor sene his shape, hys worde haue ye not abydynge in you. For whom he hath sent, him ye beleue not. ¶ Search the scriptures, for in them ye thinke ye haue eternall life: and they are they which testifye of me. And yet wil ye not come to me, that ye myght haue lyfe. I receaue not prayse of men. But I knowe you, that ye haue not the loue of God in you. I am come in my fathers name & ye receaue me not, * If another come in his owne name, him wyll ye receaue. Howe can ye beleue, whiche receaue honoure one of another, and seke not the honoure that commeth of God onely? Do not thincke that I will accuse you to my father. There is one that accuseth you: euen Moses in whom ye trust. For had ye beleued Moses, ye wolde haue beleued me * for he wrote of me. But if ye beleue not hys wrytynges: howe shall ye beleue my wordes?

John, ii.c i.Te,ii.c

Deu.xviii.c

The vi. Chapter.

After these thynges * Iesus wente hys waye ouer the sea of Galile, which is the see of Tyberias: & a greate multitude folowed him, because they saw his miracle, whiche he dyd on them that were diseased. And Iesus went vp into a mountayne, & there he sat with his disciples. And Easter, a feast of the Iewes was nye. When Iesus then lyfte vp his eyes, and sawe a great company come vnto him, he saith vnto Philip: Whence shal we bye bread, that these may eate? This he said to proue hym, for he himselfe knewe, what he wolde do. Philyppe answered hym, * two hundred peny worthe of bread are not sufficient for them, that euery man maye take a lytle. One of his disciples (Andrew, Symō Peters brother) sayeth vnto him: There is a lad here, whiche hath fyue barly loaues and two fyshes: but what are they among so many? And Iesus saide: Make the people syt downe. There was much grasse in the place. So the men sat downe in nombre, aboute fyue thousande. And Iesus toke the bread. And whan he had geuē thankes, he gaue to the disciples, & the disciples to them that were set downe. And likewise of the fishes as moch as they wolde. When they had eaten ynough, he saieth vnto his disciples: gather vp the broken meat which remayneth, that nothing be loste. And they gathered it together, & fylled twelue baskettes with the broke meat of the fiue barley loaues, which broke meate remayned vnto them that had eaten. Then those men (when they had sene the miracle that Iesus dyd) saide: this is of a truth the same Prophet, that shuld come into the worlde. When Iesus therfore perceaued that they wolde come, and take hym vp to make hym a kynge, * he departed agayne into a mountayne hym selfe alone. And when euen was now come, his disciples went downe vnto the see, & gat vp into a shippe: and came ouer the sea vnto Capernaum. And it was now darcke, & Iesus was not come to them. And the sea arose with a great wynde that blewe. So whē they had rowen aboute .xxv. or .xxx. furlonges, they sawe Iesus walkynge on the sea, & drawynge nye vnto the shippe, & they were afrayed. But he sayth vnto them: It is I, be not afrayed. Then wolde they haue receaued hym into the shippe, & immediatly the shippe was at the lande, whether they went. The day folowynge, when the people (which bode on the other syde of the sea) sawe that there was none other shyp there, saue that one, wherinto his disciples were entred, and that Iesus went not with his disciples into the shippe, but that his disciples wer gone away alone. (Howbeit there came other shippes frō Tyberias nye vnto the place wher they did eate breade, after that the Lorde had geuen thankes) when the people therfore sawe that Iesus was not ther, neyther his disciples, they also toke shippynge, & came to Capernaū, seekynge for Iesus. And when they had founde him on the other syde of the sea, they said vnto him: Rabbi, when camest thou hyther? Iesus answered them, & said: verely, verely, I say vnto you: ye seke me, not because ye sawe the miracles, but because ye did eat of the loaues & wer fylled. Labour not for the meate whiche perysheth, but for that whiche endureth vnto euerlastyng life, which meate the sonne of man shall geue vnto you. For hym hath God the father sealed. Then sayde they vnto him: what shall we do, that we might worke the workes of God? Iesus answered & sayde vnto them: this is the worke of God: that ye beleue on him, whō he hath sente. They saide therfore vnto hym * what sygne beweest thou then, that we may se, & beleue the? What doest thou worke? Our fathers dyd eate Manna in the deserte as it is wrytten. He gaue them * bread frō heauen to eat. Then Iesus said vnto them, verely verely I say vnto you: Moses gaue you not that bread frō heuen * but my father geueth you the true bread frō heuē. For the bread of god is he which cōmeth downe frō heauen, & geueth life vnto the worlde. Then said they vnto him: Lord, euermore geue vs this bread. And Iesus sayde vnto them, I am the bread of lyfe. He that commeth on me shall not hunger: & he that beleueth on me, shall neuer thurst. But I say vnto you: that ye also haue sene me, & yet ye beleue not. All that the father geueth me shal come to me, & him that commeth to me, I cast not away. For I am come downe frō heauē: not to do that I wil, but that he wil, which hath sēt me. And this is the fathers wyll which hathe sente me, that of all which he hath geuen me, I shall loose nothyng: but rayse them vp agayne at the last day. And this is the will of him that

Mat.iiii.b Mar. vi. d Math. iiii.d Luke. vi, c

Math. xiiii.b Mar. vi.d Luke. ix.b

iii Regum iiii.g

Mat. xiiii.c mark. vi, c.

Luke. vii a Mat. xiiii.c

Math. xii.c and.xvi a Mar.viii a Luke. xi.d. * Ex. xvi.b.

Mat. xvi.c

Luk. xvii.c.

sent me that euery one which seeth the sonne
* & beleueth on him, haue euerlastinge lyfe.
And I wil rayse him vp at the last daye. The
Iewes thē murmured at him, because he said:
I am the breed (or lyfe) which is come downe
from heauen: And they sayde: * Is not this
Iesus the sonne of Ioseph, whose father & mother we knowe? How is it then that he
saieth, I cam downe frō heauen? Iesus answered & said vnto thē: murmure not amonge
your selues. * No man can come to me, except the father which hath sent me, drawe
him: And I wil rayse him vp at the last daye.
It is wrytten in the prophetes: * And they
shalbe al taught of God. Euery man therfore
that hath hearde, & hath learned of the father, commeth vnto me. * Not that any man
hath sene the father, saue he which is of
God, the same hath sene the father. Verely,
verely, I saye vnto you: he that putteth his
trust in me, hath euerlastyng lyfe. I am that
bread of lif. Your fathers did eat Manna in the
wildernes, & are dead. This is that bread,
which cōmeth downe from heauē, that a man
may eate therof, & not dye. I am that lyuynge
bread, which came downe frō heauē. If any
man eat of this breade: he shall lyue for euer.
* And the bread that I wil geue, is my flesshe,
which I wil geue for the life of the worlde.
The Iewes therfore stroue amōg thē selues,
saying: Howe can this felowe geue vs that
flesshe of his to eate? Thē Iesus said vnto thē,
Verely, verely, I saye vnto you: except ye
eate the flesshe of the sonne of man, & drinke his
bloud: ye haue no lyfe in you. Who so eateth
my flesshe & drynketh my bloud, hath eternall
lyfe, & I wil rayse him vp at the last day.
For my flesshe is meate indede, & my bloud is
drinke indede. He that eateth my flesshe & drin-
keth my bloud dwelleth in me, & I in him. As
the lyuynge father hath sent me, & I lyue for
the father: Euē so he that eateth me, shal lyue
by the meanes of me. This is that bread, which
came downe frō heauen: not as your fathers dyd eat Manna, & are dead. He that eateth of this bread, shall lyue euer.
These thinges saide he in the Synagoge, as he
taught in Capernaū. Many therfore of his di-
sciples (whē they had herde this) said, This
is an harde sayeng: who can abyde the hea-
ring of it? Iesus knewe in him selfe, that his
disciples murmured at it: & he said vnto thē:
Doth this offende you? What & if ye shal se
the sonne of man ascende vp thither where he
was before? It is the spirite that quickneth,
the flesshe profiteth nothinge. The wordes
that I speake vnto you, are spirite & life. But
there are some of you that beleue not. For
Iesus knewe frō the beginning, which they
were, that beleued not, & who should betraye
him. And he saide: therfore saide I vnto you:
that * no man can come vnto me, except it were
geuen vnto him of my father. From that tyme
many of his disciples went backe, & forsoke
him, & walked nomore with him. Then sayde
Iesus to the twelue: wil ye also go awaye?
Then answēred Peter vnto him: Lord, to
whō shall we go? Thou hast the wordes of
eternal life, * & we beleue & are sure that thou
art Christ the sonne of the lyuing God. Ie-
sus answered them: Haue not I chosen you
twelue, & * one of you is a deuel? He spake of
Iudas Iscariothe the sonne of Simō. For he
it was, that should betraye him, beinge one of
the twelue.

The. vii. Chapter.

After these thinges, Iesus went about
in Galile: for he wolde not go about in
Iewry, because that the Iewes sought to
kyll him. The Iewes * feast of tabernacles
was at hande. His brethrē therfore said vn-
to him, get the hence, & go into Iewry, that
thy disciples also maye se thy workes that
thou doest. For there is no man that doeth
any thing in secrete, & he him selfe seketh to
be knowen openly. If thou do such thinges,
shewe thy selfe to the worlde. For his bre-
thren beleued not in him. Then Iesus sayde
vnto them: My tyme is not yet come: but your
tyme is al waye readye. The worlde can not
hate you. * But me it hateth: because I te-
stify of it, that the workes therof are euel: go ye
vnto this feast, I wil not go vp yet vnto this
feast, for my time is not yet ful come. Whē he
had said these wordes vnto thē, he abode still
in Galile. But as sone as his brethren were
come, thē went he vp also vnto the feaste, not
openly, but as it were preuely. Then sought
the Iewes him at the feast, & said: * where is
he? And much murmuring was there of him
amōg the people. For some said: * he is good,
other saide nay, but he deceiueth the people.
Howbeit * no man spake openly of him, for
feare of the Iewes. Now when halfe of
the feaste was done, Iesus went vp into the
temple, & taught. And the Iewes maruayled,
sayenge: Howe knoweth he the scriptures,
seing that he neuer learned? Iesus answered
them, & said: My doctrine is not mine: but his
that sent me. If any man wil be obedient vnto
his will, he shall knowe of the doctrine whe-
ther it be of God, or whether I speake of my
selfe. He that speaketh of him selfe, seketh
his owne prayse. But he that seketh his
prayse that sent him, the same is true, & no
vnrighteousnesse is in him. * Did not Mo-
ses geue you a lawe, & yet none of you kepeth
the lawe? why go ye about to kyll me? The
people answered & said: Thou hast the deuel:
who goeth about to kyll the? Iesus an-
swered, and saide vnto them: I haue done one
worcke, and ye al maruayle. Moses therfore
gaue vnto you the circumcision, not because
it is of Moses, but * of the fathers. And yet
ye on the Sabboth daye, circumcyse a man.

Yee

Joh. v. e
Mat. xiii. g.
Mar. vi. a
Joh. vii. g
Esai. liiii. d
Joh. ii. d
Ier. xxxiii. d
Deu. viii. b.
Mat. vi. e
Joh. i. c.
Io. iiii. b
Luk. xxii. a.
Mat. xvi. e
Mat. viii. c
Luke. ix. c
Joh. vi. c
Luk. xxii. a
Joh. xii. c
a
Leu. xxii. c.
Num. xix. a
iii, &c. b. e
ii. Macha. b. e
Joh. xv. a
b
Joh. vi. c
Math. xxi. d
Joh. viii. a
and. vi. e
* Joh. xii. c
c
Exod. xx. a
Deu. v. a
Joh. v. a
Gen. xvii. d

Ye a man on the Sabboth daie receaue circumcision, without breaking of the lawe of Moses: disdaine ye at me, because I haue made a man euery whit whole, on the Sabboth daie? * Iudge not after the vtter appearaunce, but iudge with a righteous iudgement. Then said some of them of Ierusalem, Is not this he, whome thei go about to kyll? But lo, he speaketh boldly, and thei saye nothing to him. Do the rulers know in deede, that this is very Christ? Howbeit * we know this man, where he is: but when Christ cometh, no man knoweth whence he is. Then cried Iesus in the temple (as he taught) and sayde: ye both know me, and whence I am, ye know. And I am not come of my selfe: but he that sent me is true, whom ye know not. But I know him, for I am of him, and he hath sent me. * Then thei sought to take him: but no man laied handes on him, because his houre was not yet come. * Many of the people beleued on him, & said: when Christ commeth, will he do any more miracles than these that this man hath done? The Pharises heard that the people murmured such thinges concerning him. And the Pharises, & hie priestes sent ministers to take him. Then said Iesus vnto them: Yet am I a litel while with you: and then go I vnto him that sent me. Ye shall seke me, and shall not fynde me: * & where I am, thither can ye not come. Then said the Iewes among them selues: Whether will he go, that we shall not fynde him? Will he go among the Gentiles, (which are scattered abroade) and teache the Gentiles? What maner of saying is this that he said: ye shal seke me, and shal not fynde me: & where I am, thither can ye not come? In the laste daie, the great daie of the feast, Iesus stode and cried, saying: * If any man thirste, let him come vnto me, and drinke. He that beleueth on me (as saieth the scripture) out of his belly shall flowe riuers of liuyng water. But this spake he of the spirit, which they that beleue on him, should receaue. * For the holy ghost was not yet there, because Iesus was not yet glorified. * Many of the people therefore (when thei heard this saying) sayde * of a trueth this is a Prophete: but other said: this is Christ. But some said: shall Christ come out of Galile? Saieth not the scripture, that Christ shal come of the sede of Dauid: and out of the towne of Bethlem, where Dauid was? So was the diuision among the people, because of him. And some of them would haue taken him, but no man laied handes on him. Then came the ministers to the hie priestes, and Pharises. And thei said vnto them: why haue ye not brought him? The ministers answered: neuer man spake as this man doeth. Then answered them the Pharises. Are ye also deceased? Doeth any of the rulers or of the pharises beleue on him? But this comen people which know not the law, are cursed. Nicodemus (he that came to Iesus by night, and was one of them) said vnto them: Doeth our law iudge any man, before it heare him, and know what he hath done? Thei answered, and said vnto him: Art thou also of Galile? Search, and loke. For out of Galile ariseth no Prophet. And euery man went vnto his owne house.

Deut. i. c. Leui. xix. c. Deut. xviii. e

John. iii. a

¶ The. viii. Chapter.

Iesus went * vnto mount Oliuet, & early in the morning he came againe into the temple, and al the people came vnto him, and he sat downe & taught them. And the Scribes and Pharises broughte vnto him a woman taken in aduoutry: and when thei had set her in the midest, thei saie vnto him: Master, this woman was taken in aduoutrie, euen as she dede was a doinge. * Moses in the lawe commanded vs, that such should be stoned. But what saiest thou? This thei said to tyre him that thei might accuse him. But Iesus stouped downe, and with his finger wrote on the grounde. So when thei continued asking him, he lift him selfe vp, and sayde vnto them: let him that is amonge you without sinne, caste the first stone at her. And agayne he stouped downe, and wrote on the grounde. And assone as thei heard this, thei went out one by one, beginning at the eldest. And Iesus was left alone, and the woman stading in the midest. When Iesus had lift vp him selfe, & saw no man, but the woman, he said vnto her: woman, wher are those thine accusers? hath no man condemned thee? She said: No man, Lord. And Iesus said. Neither do I condemne thee. Go and * synne no more. Then spake Iesus agayne vnto them, saying: * I am the light of the world. He that followeth me, doth not walke in darknes, but shall haue the light of life. The Pharises therfore said vnto him: thou bearest recorde of thy selfe, thy recorde is not true. Iesus answered, and said vnto them: though I beare recorde of my selfe, yet my recorde is true: for I knowe whence I came, and whither I go. But ye can not tel whence I come, and whither I go. Ye iudge after the flesh, I iudge no man. And yet I iudge, my iudgemente is true. For I am not alone: but I and the father that sent me. * It is also written in your lawe, that the testimonie of two men is true. I am one that beareth witnes of my selfe, & the father that sent me, beareth witnes of me. Then said thei vnto him: where is thy father? Iesus answered: ye neither know me nor yet my father. If ye had knowne me, ye should haue known my father also. These wordes spake Iesus in

Mark. xi. c. Luke. xix. g. xx. c. xxii a John. viii. b.

Math. xxii b Marke xii a. Luke. xx. b.

John. viii. c. and. xiii. b

Deut. xvii. a.

John xi. c and. vi. b Luke. iii. c Mat. xxi. b Micha. v a. Math. v a

Math. xxi. b Marke. xi. a. Luke. xix. a.

Luke. xx. b

John. v. c. John. i. a. ix. a. xi. g.

Num. xxv. b Deut. xvii. a and. xix. b. Math. xviii. Deut. xiii. Pedue. x. c

i. Time v. c.

in the tẽple, as he taught in the temple, & no man laied handes on him* for his houre was not yet come. ¶ Then said Jesus again vnto them: I go my waie, and* ye shal seke me, and shal die in your sinnes. Whether I go, thither can ye not come. Then said the Jewes: will he kil him selfe, because he sayeth: whither I go, thither can ye not come? And he said vnto them: ye are from beneth, I am from aboue. Ye are of this worlde, I am not of this worlde. I said therfore vnto you, that ye shal dye in your sinnes. For* ye ye beleue not that I am he, ye shal die in your sinnes. Then said they vnto him: who art thou? And Jesus saieth vnto them: Euen the very same thing that I speake vnto you. I haue many thinges to saie, and to iudge of you. Yes, & he that sent me, is true. & And I speake in the world, those thinges, which I haue heard of him. Howbeit they vnderstode not that he spake of his father. Then said Jesus vnto them: when ye haue lyft vp an hie the sonne of man, then shal ye know, that I am he, & that I do nothing of my selfe, but* as my father hath taught me, euen so I speake these thinges: & he that sent me, is with me. The father hath not left me alone: for I do alwaies those thinges that please him. ¶ As he spake these wordes,* many beleued on him. Then said Jesus to those Jewes, which beleued on him: Ye ye cõtinue in my word, then are ye my verie disciples, & ye shal know the trueth, and the trueth shal make you free. They answered him: We be Abrahams seed, and were neuer bõde to any man, how saiest thou then: ye shal be made* free? Jesus answered them: Verely, verely, I saye vnto you, that* whosoeuer committeth synne, is the seruaunte of synne. And the seruaunt abideth not in the house for euer: But the sonne abideth euer. Yf the sõne therfore shall make you free, then are ye free in dede. I know that ye are Abrahams seed: but ye seke meanes to kil me, because my word hath no place in you. I speake that which I haue sene with my father: & ye do that, which ye haue sene with your father. They answered, & said vnto him: Abraham is our father. Jesus saieth vnto them: Yf ye were Abrahams children, ye wold do the dedes of Abraham. But now ye go about to kyl me, a man that hath tolde you the trueth, which I haue harde of God: this did not Abraham. Ye do the dedes of your father. Then sayde they to him: we were not borne of fornication. We haue one father euen God. Jesus sayde vnto them: yf God were your father, truly ye wold loue me. For I proceaded forth, & came from God. Neither came I of my selfe, but he sent me. Why do ye not know my speache? Euen because ye cannot abyde the hearynge of my worde. Ye are of your father the deuill, and the lustes of your father wil ye serue.* He was a murtherer from the beginning, and abode not in the trueth, because there is no trueth in him. When he speaketh a lye, he speaketh of his owne: for he is a lyar, and the father of the same thing. And because I tel you the truthe, therfore ye beleue me not. Which of you rebuketh me of synne? Yf I saye the trueth, why do ye not beleue me? *He that is of God, heareth Gods wordes. Ye therfore, heare them not, because ye are not of God. Then answered the Jewes, and said vnto him: Saie we not wel, that thou art a Samaritane, and* hast the deuell? Jesus answered: I haue not the deuel: but I honour my father, and ye haue dishonoured me. I seke not myne owne prayse, there is one that seketh, and iudgeth. Verely, verely, I saye vnto you: ye a man kepe my sayinge: he shall neuer se death. Then said the Jewes vnto him: Now know we that thou hast the deuel. Abraham is dead, and the prophetes, & ye saiest: ye a man kepe my saying, he shal neuer taste of death. Art thou greater then oure father Abraham, which is dead? and the prophetes are deade: Whome makest thou thy selfe? Jesus answered: Yf I honour my self, myne honoure is nothinge. It is my father, that honoureth me, whiche ye saye, is youre God, and yet ye haue not known him: but I know him. And yf I saye: I know him not, I shalbe a lyar like vnto you. But I know him, and kepe his saying. Youre father Abraham was glad to se my dai: and* he sawe it, and reioyced. Then said the Jewes vnto him: thou art not yet. l. yere olde, and hast thou sene Abraham? Jesus said vnto them: Verely, verely, I saye vnto you: ere Abraham was borne,* I am. Then toke they vp stones, to cast at him: But Jesus hid him selfe, & went out of the temple.

The ix. Chapter.

And as Jesus passed by, he sawe a man which was blinde frõ his birth. And his disciples asked him, saying: Maister, who did synne, this man, or his father, & mother, that he was borne blynde? Jesus answered: Neither hath this man synned, nor yet his father and mother: but that the workes of god should be shewed in him. I must worke the workes of him that sent me, whyle it is daie. The night cometh, when no mã can worke. As longe as I am in the worlde,* I am the lyght of the worlde. And* one as he had thus spoken, he spat on the grounde, & made claye of the spittle, & rubbed the claye on the eyen of the blynde, and said vnto him: Go, washe the in the pole of* Silos, which by interpretacion is as muche to saye, as sent. He went his waye therefore, and washed, and came again, seeyng. The neyghbours, and they that had sene him before, how that he was a begger, sayde: Is not this he that sat a beg-

C yer? Some said: this is he. Againe, other said, Nay, but he is lyke him. He him selfe said: I am euen he. Therfore said they vnto him: How are thine eyes opened? He answered, and said: The man that is called Iesus, made clay, and annointed myne eyes, and said vnto me: Go to the poole Siloe, and wash. And when I went and washed, I receyued my sight. Then said they vnto him, where is he? He said: I can not tell. They

Math. xii. a Marke. iii. d. Luke. vi. b. Iohn. v. a and. vii. c

brought to the Pharises, him that a litel before was blinde: and it was the * Sabboth daie, when Iesus made clay, and opened his eyes. Then againe the Pharises also asked him, how he had receiued his sight. He said vnto them, he put clay vpon myne eyes, and I washed, and do se. Therfore said some of the Pharises: this man is not of God, because he kepeth not the Sabboth daye. Other said, how can a man that is a sinner do suche miracles? And there was a strife amog

Iohn vii g and. ix. b

D them. They spake vnto the blinde man againe. What saiest thou of him which he hath opened thyne eyes? He said: * He is a Prophet. But the Iewes did not beleue of the man (howe that he had bene blynde, and receyued his sight) vntil they called the father and mother of him, that had receyued his sight. And they asked them saying: Is this your sonne whome you saye was borne blynde? Howe doeth he now se then? His father and mother answered them, and said: we knowe that this is our sonne, and that he was borne blynde:

Iohn. vii. e

E but by what meanes he now seeth, we can not tel. Or who hath opened his eyes, we wenot tel. He is olde enoughe, aske him, let him answere for him selfe. Such wordes spake his father, & mother, because they feared the Iewes. For the Iewes had conspired al redie, that yf any manne did confesse that he was

Iohn. xii. f

Christ, * he should be excommunicate out of the Synagoge. Therfore said his father, and mother: he is olde ynoughe, aske him. Than againe called they the man that was blynde, and said vnto him: Giue God the praise, we know that this man is a sinner. He answered therfore, and said: Whether he be a sinner or no, I can not tel. One thing I am sure of, that

F where as I was blinde, now I se. Than said they to him againe: What did he to the? How opened he thine eyes? He answered them, I tolde you yet while, & ye did not here, wherfore would ye heare it againe? wil ye also be his disciples? Then rated they him, and said: Be thou his disciple. We are Moses disciples. We are sure, that God spake vnto Moses. As for this felowe, we knowe not from whence he is. The man answered, and sayde vnto them: this is a maruelous thing, that ye woote not from whence he is, and yet he hath opened mine eyes. For we be sure, that God heareth not synners. But yf any man be a worshypper of God, and obedient vnto his wil, him heareth he. Since the world began, was it not heard, that any man opened the eyes of one that was borne blinde. Yf this man were not of God, he could haue done no thing. They answered, & said vnto him: thou art altogether borne in synne, and dost thou teache vs? And they cast him out. Iesus G heard that they had excommunicate him: and when he had founde him, he said vnto him: doest thou beleue on the sonne of God? He answered, & said: who is it Lord, that I might beleue on him? And Iesus said vnto him. Thou hast sene him, * & he it is that talketh John. iiij. c with the. And he said: Lorde I beleue, and he worshipped him. And Iesus said vnto him: I am come vnto iudgement into this world: that they which se not, might se, & they which se, might be made blinde. And some of the Pharises, which were with him, heard these wordes, and said vnto him: are we blinde also? Iesus said vnto them: * If ye were blinde, John. ix. d. ye should haue no sinne. But now ye say: we se, therfore your sinne remaineth. The. x. Cha.

H Verely, verely, I saye vnto you: he that entereth not in by the doore into the shepfolde, but climeth vp some other waye, the same is a theefe, and a murtherer. But he that entereth in by the doore, as the shepherd of the shepe, to him the porter openeth, & the shepe here his voice, and * he calleth his own shepe Pson. x. b by name, and leadeth them out. And when he hath sent forth his owne shepe, he goeth before them: and the shepe folowe him: for they know his voice. A straunger wil they not folow, but wil flye fro him: for they know not the voice of straungers. This prouerbe spake Iesus vnto thē. But they vnderstode not what thinges they were which he spake vnto them.

Then said Iesus vnto them againe: Verely, B verely, I say vnto you: * I am the doore of the John. xiii. a shepe. All (euen as many as come before me) are theues, and murtherers: but the shepe did not here them. I am the doore: by me yf any man enter in, he shalbe safe, and shal goin, & out, and fynde pasture. A theefe commeth not but for to steale, kil, & to destroy. I am come that they might haue life, and that they might haue it more abundantly. I * am the good Ezec. xxxiiij. shepeherde. A good shepherd geueth his life Wiche. b. a for the shepe. An hired seruaūt, & he which is C not the shepeherde (neither the shepe are his owne) seeth the wolfe comming, and leaueth the shepe, and flyeth, and the wolfe ratcheth, and scatereth the shepe. The hired seruaunt flyeth, because he is an hired seruaunt, & careth not for the shepe. I am the good shepherde, and * knowe my shepe, and am knowen 1. Timo. ii. c of myne. * As my father knoweth me, euen so Math. xi. b know I also my father. And * I geue Luke. x. b my life for the shepe. And other shepe I Marke. x. c

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wolfe I bring. 28 Mi sheepe heare my voice, and
I knowe them, and they folowe me. 29 And I
geue vnto them eternall life, and they shall
neuer perish, neither shall any man plucke
them out of my hande. 30 My father which
gaue them me, is greater then all, and no man
is able to plucke them out of my fathers hande.
31 I and my father are one. 32 Then the Iewes
toke vp stones againe, to stone him withall.
33 Iesus answered them, many good workes
haue I shewed you from my father, for which
of those workes do ye stone me? The Iewes
answered him, saying, For the good worke
we stone thee not, but for the blasphemie,
and because that thou being a man, makest
thy selfe God. 34 Iesus answered them: Is
it not written in your lawe: I said, ye are
gods. 35 He called them gods, vnto whome
the worde of God was spoken, (& the scripture
can not be broken) 36 Say ye of him whom
the father hath sanctified, and sent into the
worlde: Thou blasphemest, because I said
I am the sonne of God? 37 If I do not the
workes of my father, beleue me not. 38 But
if I do, though ye beleue not me, beleue the
workes, that ye may know, and beleue, that
the father is in me, and I in him. 39 Again
they went about to take him: but he escaped
out of their handes, 40 and went away
again beyonde Iordane into the place where
Iohn before had baptised, and there he
abode. 41 And many resorted vnto him, and
said: Iohn did no miracle, but all thinges
whyche Iohn spake of this man were true.
42 And many beleued on him there.

The. xi. Chapter.

1 A certaine man was sicke, named Lazarus
of Bethania in the towne of Mary, and her
sister Martha. 2 It was that Mary which
anointed Iesus with ointment, and wiped his
feete with her heare, whose brother Lazarus was

sicke. 3 Therefore his sisters sent vnto him, say-
ing, Lord, behold he whom thou louest, is sicke.
4 When Iesus herde that, he said: this infir-
mitie is not vnto death: but for the prayse of
God, that the sonne of God might be prai-
sed by the reason of it. 5 Iesus loued Martha &
her sister & Lazarus. 6 When he had heard ther
fore that he was sicke, he abode two dayes
still in the same place wher he was. 7 Then af-
ter that, said he to his disciples: let vs go in-
to Iewry again. 8 His disciples said vnto him,
Master, the Iewes lately sought to stone
thee, & wilt thou go thither again? 9 Iesus an-
swered: are ther not .xii. houres of the day? If
a man walke in the day, he stombleth not, be-
cause he seeth the lyght of this worlde. 10 But
if a man walke in the nyght he stombleth, be-
cause there is no lyght in him. 11 This said he,
& after that he said vnto them, our frend La-
zarus sleepeth, but I go to wake him out of
slepe. 12 Then said his disciples: Lorde if he
slepe, he shall do wel ynough. 13 Now he (Iesus)
spake of his death, but they thought that he
had spoken of the natural slepe. 14 Then said Ie-
sus vnto them: playnely Lazarus is dead. 15 &
I am glad for your sakes, that I was not ther,
because ye may beleue. Neuertheles, let vs
go vnto him. 16 Then said Thomas (whiche is
called Didimus) vnto the disciples: let vs also
go, that we may dye with him. 17 Then whē Ie-
sus came, he found that he had lien in his graue four
dayes alredy. 18 Bethany was nie to Ierusalē,
about fiftene furlonges of, 19 & many of the
Iewes came to Martha & Mary to cōforte
them ouer their brother. 20 Martha assone as she
herd that Iesus was comminge, went & met
him, but Mary sat still in the house. 21 Then
said Martha vnto Iesus: Lord, if thou had
dest ben here, my brother had not dyed, neuer-
theles, now I know that whatsoeuer thou
askest of God, God wil geue it the. 22 Iesus sai
eth vnto her, Thy brother shal ryse agayne.
23 Martha saith vnto him: I know that he shal
ryse agayn in the resurrectiō at the last day.
24 Iesus saieth vnto her, I am the resurrection
& the life: he that beleueth on me, ye though
he were dead, yet shal he liue. 25 And who so euer
liueth & beleueth on me, shal neuer dye: bele-
euest thou this? 26 She said vnto him: yea Lorde.
I beleue that thou art Christe the sonne of
God, whiche should come into the worlde.
27 And assone as he had so saide, she went her
waye, & called Mary her sister secretly, say-
enge: The Maister is come, and calleth for
the. 28 Assone as she herde that, she arose quick
ly, and came vnto him. 29 Iesus was not yet
come in to the towne: but was in the place
where Martha mette him. 30 The Iewes then
whiche were with her in the house & confor-
ted her, (when they sawe Mary that she rose
vp hastely, and went out) folowed her, say-
enge: She goeth vnto the graue to wepe ther.

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Then when Marye was come where Jesus was, and sawe him, she cometh nye vnto his
John.xi.c feete, and saith vnto him: Lorde,* yf thou had
dest bene here, my brother had not bene dead.
When Jesus therefore sawe her wepe (and
the Jewes also wepinge whiche came with
her) he groned in the spirit, & was troubled
in him selfe, and said, wher haue ye laied him?
Luke.xix.f They said vnto him, lorde come, and se. And
* Jesus went. Then sayd the Jewes: behold
John.ix.b howe he loued him. And some of them sayde:
G could not he which* opened the eyes of the
blinde, haue made also, that this man shoulde
not haue died? Jesus therefore againe, groned
in him selfe, and came to the graue. It was a
caue, and a stone laied on it. Jesus said: take
ye away the stone. Martha the sister of him
that was dead, sayde vnto him: Lord, by this
time he stinketh. For he hath bene dead foure
daies. Jesus said vnto her: Saide I not vn-
to the, that yf thou diddest beleue, thou sholdest se the glorie of God? Then they toke a-
waie the stone from the place where he that
had bene dead, was laied. And Jesus lyfte vp
his eyes, and said: Father, I thanke thee,
John.xii.d that thou hast harde me. Howbeit, I knewe
that thou hearest me alwaies, but * because
of the people which stande by: I said it, that
they may beleue, that thou hast sent me. And
when he thus had spoken, he cryed with a
John.v.c loude voice: Lazarus, come forthe. * And he
F that was dead came forth, bounde hande, and
fote, with graue clothes, and his face was
bounde with a napkin. Jesus said vnto the,
loose him, & let him go. Then many of the Je-
John.xii.e. wes which came to Mary, (and had sene the
thinges which Jesus did)* beleued on him.
But some of them went their waies to the pha-
rises, and tolde them what Jesus had done.
Math. xxvi. a Marke.xiiii.a Luke.xxii a Actes. iiii. a. * Then gathered the hie Priestes, and the
Pharises a counsel, and said: * What do we?
For this man doth many miracles. Yf we let
him scape thus, al men will beleue on him, and
the Romaines shal come, and take away both
our rowme, and the people. And one of them
named Caiphas (beynge the hye priest that
John. xviii.b same yere) said vnto them: Ye perceiue no-
thing at al, nor consider, that * it is expedient
for vs, that one man die for the people, & not
that al the people perish. This spake he, not
of him selfe, but beynge hie priest that same
yere, he prophecied that Jesus should die for
the people, and not for the people onely, but
that he should gather together in one, the chil-
dren of God, that were scattered abroade.
Math xxvi * Then from that daie forth, they toke coun-
Mark. xiii. a sel together, for to put him to deathe. Jesus
therefore walked no more openly amonge the
Jewes: but went his waie thence vnto a cou-
Math. xxvi.a. Mar. xiii. a. Luke.xxii.a trey nye to a wildernes, into a citie, which is
called Ephraim, and there continued with his
disciples.* And the Jewes Easter was nye
at hande, & many went out of the countrye vp
vnto Jerusalem before the Easter to puri-
fie them selues. Then sought they for Jesus,
and spake amog them selues, as they stode in
the temple: What * thinke ye, tarying, he com-
John.vii.b meth not to the feast daie? The hie priestes,
John.ix.c. and Pharises* had geuen a commaundement,
that if any man knew where he were, he shold
shewe it, that they might take him.

¶ The.xii. Chapter.

Then Jesus (syxe daies before Easter)
came to Bethany, where Lazarus had
bene deade, whome he raised from deathe.
There they made him a supper, & Martha ser-
ued, but Lazarus was one of them that sat at
the table with him. Tha toke Mary a poūde
of oyntment (called Nardus, perfect and pre-
cious) and anoynted Jesus fete, & wiped his
Luke. vii.f feete with her heare, and the house was fyl-
led with the odoure of the oyntment. * Then
Math. xxvi. Marke.xiii. said one of his disciples (euen Judas Iscari-
oth Simons sonne, whiche afterwarde be-
traied him) why was not this oyntmēt solde
for three hundred pence, & geue to the poore?
This he said, not that he cared for the poore,
John xiii. b but because he was a theefe, & * had the bag,
and bare that which was geuen. Then said
Jesus: let her alone, againste the daye of my
burying hath she kept this. For the poore al
waies shal ye haue with you, but me haue ye
not alway. Suche people of the Jewes ther
fore had knowledge that he was there. And
they came not for Jesus sake onely, but that
John.xi.b. they might se Lazarus also* whome he ray-
M sed from death. But the hie priestes held a
counsel, that they might put Lazarus to death
also, because that for his sake many of the
Jewes went away, and beleued on Jesus.
Math. xxi. a Marke xi.a On the next day much people that were come
to the feast, when they harde that Jesus shold
come to Jerusalem, toke braunches of palme
trees, and went forth to mete him, and cryed:
Psa. cxvii. Luke.xix.c Hosanna, * blessed is he that in the name of
the Lord, cometh king of Israel. And Jesus
got a yonge asse, & sat theron, as it is writ-
Esai.xlii.b. zacha.ix.b ten:* feare not doughter of Sion, beholde,
thy king cometh sitting on an asse colte.
John.xx.c These thinges vnderstode not his disciples
C at the firste: but when Jesus was glorified,
then remembred they that suche thinges were
written of him, and that suche thinges they
had done vnto him. The people that was
with him (when he called Lazarus out of his
graue, and raysed him from deathe) bare re-
corde. Therfore met him the people also, be-
cause they harde that he had done such a mi-
racle. The pharises therfore said amonge
them selues: perceiue ye, how we preuayle
nothing? beholde, al the worlde goeth
after him. There were certaine greekes a-
mōge the that came to worship at the feast:
the same came therefore to Philip (which was
of

of Beth saida, a citie of Galilee he delyuered hym, saying: Sir, we would fayne se Jesus. Philip came, and tolde Andrewe. And again Andrewe, and Philip tolde Jesus. And Jesus answered them, saying, * the houre is come, that the sonne of man must be glorified.

Verely verely, I saye vnto you, ‡ except the wheate corne fall into the grounde, and dye, it bideth alone. But die, it bringeth forth much fruit. ‡ He that loueth his life, shal de stroye it: and he that hateth his life, in this world, shal kepe it vnto life eternal. If any man minister vnto me, let him folowe me, and * where I am, there shal also my minister be. If any man minister vnto me, him wil my father honour. Now is my soule troubled, and what shal I say: Father, deliuer me frō this houre: but therefore came I vnto this houre. Father, glorifie thy name. Then came there a voice from heauen, saying: I haue both glorified it, and wil glorifye it againe. The people therefore that stode by & herde it, said that it thundred. Other said, an aungel spake to him: Jesus answered, and said: this voyce came not because of me, ‡ but for your sakes. Now is the iudgement of this world: now shal the prince of this world be cast out. And I (yf I were lyft vp from the earth) wil drawe all men vnto me. This he said: signifyeng what death he should dye. The people answered him: We haue harde out of the law * that Christ bideth for euer: & howe sayest thou the sonne of man must be lift vp? who is that sonne of man? Then Jesus said vnto them: yet a litle while is the light with you. * Walke while you haue light, lest the darkenes come on you. He that walketh also in the darke, woteth not whither he goeth. While ye haue light, beleue on the light, that ye may be the children of the light. These thinges spake Jesus, and departed, & hid him selfe from them. But though he had done so many miracles before them, yet beleued not they on him, that the saying of Esaias the prophet myght be fulfylled, which he spake: * Lord, who shal beleue our saying? And to whome is the arme of the Lord declared? Therefore could they not beleue, because that Esayas saieth: againe * he hath blinded their eyes, & hardened their hart, that they should not see with their eyes, & least they should vnderstande with their hart, and should be conuerted, and I should heale them. Suche thinges said Esaias, when he sawe his glorye, & spake of him. Neuertheles, amōg the chiefe rulers also many beleued on him. But because of the Pharisees they did not confesse it, * least they should be excommunicate. ‡ For they loued the praise of men more then the praise of God. Jesus cryed, & said: He that beleueth on me, beleueth not on me, but on him that sent me. And he that seeth me, seeth him that sente me. * I am come a lyght into the worlde, that whosoeuer beleueth on me, should not bide in darkenes. And yf any man heare my wordes, and beleue not, I iudge him not. For ‡ I came not to iudge the world, but to saue the world. He that refuseth me, & receiueth not my wordes, hathe one that iudgeth him. The word that I haue spoken, the same shal iudge him in the laste daie. For I haue not spoken of my selfe: but the father which sent me: he gaue me a commaundement what I should saye, and what I should speake. And I know that his cōmaūdement is life euerlastyng. Whatsoeuer I speake therefore, euen as the father bad me, so I speake.

The. xiii. Chapter.

Before the feast of Easter, when Jesus knew that his houre was come, that he should depart out of this worlde vnto the father. When he loued his which were in the world, vnto the ende he loued them. And whē supper was ended, after that the dyuell had * put in the hart of Judas Iscariotb Simōs sonne, to betraie him. Jesus knowyng that * the father had geuen all thinges into his handes, and that he was come from God, and went to God: he rose from supper, & layde a syde his vpper garmentes: and when he had taken a towel, he girded him selfe. After that he poured water into a basyn, and began to washe the disciples fete, & to wipe them with the towel, wherwith he was girded. Then came he to Simon Peter. And Peter said vnto him: Lorde, doest thou washe my fete? Jesus answered, & said vnto him: What I do, thou woteste not now, but thou shalt know here after. Peter saieth vnto him: thou shalt neuer wash my fete. Jesus answered him: Ye I wash the not, thou hast no part with me. Simon Peter saieth vnto him: Lorde, not my fete onely, but also the handes, & the heade. Jesus saieth vnto him: he that is washed, nedeth not, saue to washe his fete, but is cleane euery whit. And ye are cleane, * but not al. For he knew who it was that should betraie him. Therefore said he: ye are not all cleane. So after he had washed their fete, & receiued his clothes, and was set downe, he said vnto them againe: wote ye what I haue done to you? Ye cal me Maister, & Lord, and ye saie wel, for so am I. If I then your Lord and Master, haue washed your fete, ye also ought to washe one anothers fete. For * I haue geuen you an ensample that ye should do, as I haue done to you. Verely, verely, I saye vnto you: ‡ the seruaunte is not greater then his master, neither the messanger greater than he that sent him. Ye vnderstande these thinges * happie are ye, yf ye do them. I speake not of you al, I knowe whome I haue chosen. But that the scripture maye be fulfylled: ‡ he that eateth bread with me, hath lyft

Ioh. i. e. iii. c viii b. and. ix. a.

Ioh. iij. b

Ioh. xij. b

Ioh. xiij. a

Ioh. xiij. b

Math. xxvi. b Marke. xiiij. b

Math. xi. d. and. xxviii. d. Luke. x. b.

Ioh. xij. b.

Ioh. bi. f.

Ephe. b a i. Peter. ii. d

* Math. x. c Luke. vi. c. Ioh. xv. c. Luke. xi. b

Psal. xli. b

Ioh. xiij. b

Esai. xl. a.

Esai. vi. b

Math. xiii. b. Marke. xiii. b. Luke. viii b

Esai. xxviii. f

Ioh. ix. e

Ioh. v. a

Ioh. xiij. a

Esai. liii. d. Coxin. xv. c. Math. x. d. and. xvi. d. Marke. viii. d Luke. xii. b Ioh. xiij. a and. xvi. d

Ioh. xii. c

Ioh. xv. d. and. xvi. b.

Psal. cx. a. Esai. ix. b. Dan. vii. d Micha. v. a. Ephe. ii. c.

Esai. xl. a. Rom. x. c.

lyfe vp his hele against me. * Now tel I you before it come: that when it is come to passe, ye might beleue that I am he. Verely, verely, I saye vnto you: * He that receiueth who soeuer I sende, receiueth me. And he that receiueth me, receiueth him that sent me. When Iesus had thus said, he was troubled in spirite, and testified, and said: Verely, verely, I saye vnto you: that * one of you shall betraye me. Then the disciples loked one on another, doubting of whom he spake. There was one of Iesus disciples, which leaned on him) * euen he whō Iesus loued. To him beckned Simon Peter therfore, that he should aske, who it was of whom he spake. He then whā he leaned on Iesus breast, said vnto him: Lord, who is it? Iesus answered. He it is whome I geue a sop when I haue dypped it. And he wet the breade, & gaue it to Iudas Iscarioth Simōs sōne. And after the sop, Satan entred into him. Then said Iesus vnto him: that thou doest, do quickly. That wist no mā at the table, for what intent he spake vnto him. Some of the thought because * Iudas had the bag, that Iesus had said vnto him: by those thinges that we haue nede of, against the feast. Or that he should geue some thing to the poore. Assone thā as he had receiued the sop, he went immediatly oute, and it was night. Therefore when he was gone out, Iesus said: * Nowe is the sonne of man glorified. And God is glorified by him. If god be glorified by him, God shal also glorifie him by him selfe: and shal straight way glorifye him. Lytle chyldren, yet a litle while am I with you. * Ye shal seke me, and as I said vnto the Iewes, whither I go, thither can ye not come. Also to you saye I now: A newe commaundemente gyue I vnto you, that ye loue together, as I haue loued you, that euen so ye loue one another. By this shal all men know that ye are my disciples, yf ye haue loue one to another. Simon Peter said vnto him: Lorde, whyther goest thou? Iesus answered him: whyther I go, thou canst not folowe me now, but * thou shalt folow me, afterwardes. Peter said vnto him: Lorde, why can not I folowe the nowe? * I will ieoparde my lyfe for thy sake. Iesus answered him: wilt thou ieoparde thy lyfe for my sake? Verely, verely, I saye vnto thee: * the cocke shal not crowe, til thou haue denied me thryse. The. xiiii. Chap. * And he said vnto his disciples: Let not your hart be troubled. Ye beleue in God, beleue also in me. In my fathers house are many mansions: yf it were not so, I would haue tolde you. I go to prepare a place for you. And yf I go to prepare a place for you, I will come again, and receiue you, euē vnto my self: that * where I am, there may ye be also. And whither I go, ye know, and the waye ye know. Thomas saith vnto him: Lord, we know not whither thou goest. And how is it possible for vs to know the waye? Iesus saith vnto him: I am the waie, and the trueth, and the lyfe. * No man commeth vnto the father, but by me. If ye had knowen me, ye had knowne my father also. And nowe ye know him, & haue sene him. Philip saith vnto him: Lord, shewe vs thy father, & it sufficeth vs. Iesus saieth vnto him, haue I bene so longe time with you, & yet hast thou not knowē me Philip? he that hathe sene me, hathe sene my father. And how saiest thou then: shew vs thy father? Beleuest thou not that * I am in the father, & the father in me? The wordes that I speake vnto you, I speake not of my self: but the father that dwelleth in me, is he that doth the workes. Beleue me, that I am in the father, & * the father in me. Or els beleue me, for the workes sake. Verely, verely, I saye vnto you: he that beleueth on me, the workes that I do, the same shal he do also, & greater workes then these shal he do, because I go vnto my father. * And whatsoeuer ye aske in my name, that wil I do, that the father maye be glorified in the sonne. If ye shal aske any thing in my name, I wil do it. * If ye loue me, kepe my commaundementes, & I wil praye the father, & he shal geue you another cōforter, that he may abide with you for euer: euē the spirit of trueth, whom the world can not receiue, because the world seeth him not, neither knoweth him. But ye know him. For he dwelleth with you, & shalbe in you. * I wil not leaue you cōfortles, but wil come to you. Yet a litle while, and the worlde seeth me no more: but ye se me. For I liue, & ye shal liue. That daie shal ye know that I am in my father, & you in me, and I in you. * He that hath my commaundementes, & kepeth them: the same is he that loueth me. And he that loueth me, shalbe loued of my father, and I will loue him, and wil shew myne owne self to him. * Iudas saith vnto him: (not Iudas Iscarioth) Lord, what is done that thou wilte shewe thy self vnto vs, and not vnto the worlde. Iesus answered, & said vnto them: yf a man loue me, he wil kepe my saiynges, and my father will loue him, and we will come vnto him, & dwel with him. * He that loueth me not, kepeth not my saiynges. And the worde which ye heare, is not myne, but the fathers which sent me.

These thinges haue I spoken vnto you, beynge yet present with you. But the comforte, which is the holy ghost * whō my father wyl sende in my name, he shal teache you all thynges, and bring all thinges to your remembraunce, what soeuer I haue said vnto you. Peace I leaue with you, my peace I gyue vnto you. Not as the world giueth, giue I vnto you. Let not your hartes be greued, neyther feare. Ye haue harde how I said vnto you: I go, and come again vnto you. Yf ye loued me,

Ye

ye would verely reioyce, because I said I go vnto the father, for the father is greater then I. * And now haue I shewed you before it come, that when it is come to passe, ye might beleue. Here after will I not talke many wordes vnto you. For the prince of this worlde commeth, and * hath nought in me. But that the worlde may know that I loue the father. And as the father gaue me commaundement, euen so do I. Arise, let vs go hence.

The. xv. Chapter.

I Am * the true vyne, and my father is the husbandman. Euery braunche that beareth not fruite in me, he will take away. And euery braunche that beareth fruite, will he pourge, that it maye bring forth more fruite. * Nowe are ye clene thorow the wordes which I haue spoken vnto you. Byde in me, and I in you. As the braunche can not beare fruite of it selfe, except it bide in the vyne: no more can ye, except ye abyde in me. I am the vyne, ye are the braunches. He that abydeth in me, & I in him, the same bringeth forthe much fruite. For without me can ye do nothing. * If a man byde not in me, he is caste forthe as a braunche, and is withered: and men gather them: and cast them into the fyre, & they burne. * If ye bide in me, & my wordes abyde in you, aske what ye wil, and it shalbe done for you. * Herein is my father glorified: that ye beare much fruite, and become my disciples. As the father hath loued me, euen so haue I also loued you. Continue ye in my loue. * If ye kepe my cõmaundementes, ye shal abide in my loue, euen as I haue kept my fathers commaundementes, and byde in his loue. These thinges haue I spoken vnto you, that my ioye might remayne in you, and that your ioye myghte be full. * This is my commaundemente, that ye loue together, as I haue loued you. Greater loue hath no man, then this: that a man bestowe his life for his frendes. Ye are my frendes, if ye do whatsoeuer I cõmaunde you. Hence forth cal I you not seruãtes: for the seruaunt knoweth not what his lord doeth. But you haue I called frendes: for all thynges that I haue hearde of my father, haue I opened to you. Ye haue not chosen me, but I haue chosen you, and ordeined you to go, and bring forth fruite, and that your fruite should remaine, that whatsoeuer ye aske of the father in my name, he may geue it you. * This commaunde I you, that ye loue together. * If the worlde hate you, ye know that it hated me before it hated you. If ye were of the worlde, the worlde would loue his owne. Nowbeit, because ye are not of the worlde, but I haue chosen you out of the worlde: therefore * the worlde hateth you. Remember the word that I said vnto you: the seruaunte is not greater then the Lord. * If they haue persecuted me, they wil also persecute you. If they haue kept my saying: they wyll kepe yours also. * But all these thinges wyll they do vnto you for my names sake, because they haue not knowē him that sent me. If I had not come, and spoken vnto them, they should haue had no synne: but now haue they nothing to cloke their synne withal. * He that hateth me, hateth my father also: If I had not done among them the workes which none other man dyd, they shoulde haue had no synne. But nowe haue they bothe seene, and hated: not onely me, but also my father. But this happeneth that the saynge myght be fulfylled that is written in their lawe: * they hated me without a cause. * But when the comforter is come * whome I wyll sende vnto you from the father (euen the spirite of trueth, which proceedeth of the father) he shal testifye of me. * And ye shal beare wytnes also, because ye haue bene with me from the beginning.

Ora. xxxv. a and. lxix. a. * Ihon. xiiii. b and. xvi. b. Actes. ii. a.

The. xvi. Chapter.

THese thinges haue I said vnto you, because ye should not be offended. * They shall excommunicate you yea, the tyme shall come, that whosoeuer killeth you, wil thinke that he doth God seruice. * And suche thinges will they do vnto you, because they haue not knowen the father, neither yet me. But these thinges haue I told you, that when the time is come, ye maye remember them that I told you. These thinges said I not vnto you at the beginning, because I was present with you. * But now I go my way to him that sent me, and none of you asketh me whyther I go. But because I haue said such thinges vnto you, your hartes are ful of sorow. Neuertheles, I tel you the trueth, it is expedient for you, that I go away. For if I go not away, that comforter wil not come vnto you. But if I departe, * I wyll sende him vnto you. And when he is come, he wil rebuke the worlde of synne, and of righteousnes, and of iudgemēt. Of synne, because they beleued not on me. Of righteousnes, because I go to my father, and ye shal se me nomore. Of iudgemente, because * the prince of this worlde is iudged alredy.

Math. x. b Marke xiii. d Luke xxi. c. Actes. ix. a * Ihon. xv. b.

Ihon. xiiii. b. and. xv. b. Actes. ii. a

Ihon. xii. c

I haue yet many thinges to saye vnto you, but ye cannot beare them away now. Howbeit, when he is come (which is the spirite of trueth) he will leade you into all trueth. He shal not speake of him selfe: but whatsoeuer he shal heare, that shal he speake, and he wil shew you thinges to come. He shall glorifye me, for he shal receiue of myne, & shall shewe vnto you. * All thinges that the father hath, are myne. Therefore said I vnto you, that he shal take of mine, and shewe vnto you. * After a while, ye shal not see me, and againe after a while ye shall see me: for I go to the father. Then said some of his disciples betwene them selues: what is this that he saieth vnto vs. After a while ye shall not se me, and againe, after a while ye shal see me: and

Mar. xi. b. and. xxvii. b. Luke. x. b. Ihon. iii. b Ihon. vi. b

that

that I go to the father? Thei said therefore: what is this that he saith: after a while? we can not tell what he saieth. Iesus perceiued that thei wold aske him, and said vnto them: Do enquire of this betwene your selues, because I said, after a while ye shal not se me, & again, after a while ye shall se me? Verely, verely, I say vnto you: ye shall wepe and lament, but contrariwise, the world shall reioyce. Ye shal sorow, but* your sorowe shalbe turned to ioye. A woman, when she trauaileth, hath sorow, because her houre is come: but assone as she is deliuered of the childe, she remembreth nomore the anguish for ioye that a man is borne into the world. And ye now therefore haue sorow, but I wil se you again, and your hartes shall reioyce, and your ioye shal no man take from you. And in that daie shal ye aske me no question. Verely, verely, I say vnto you:* whatsoeuer ye shal aske the father in my name, he wil geue it you. Hitherto haue ye asked nothing in my name. Aske, and ye shal receiue: that your ioye may be full.

These thinges haue I spoken vnto you by prouerbes. The time wil come, when I shall no more speake vnto you* by prouerbes: but I shal shew you plainly from my father. At that daie shal ye aske in my name. And I saye not vnto you that I wil speake vnto my father for you. For the father himselfe loueth you, because ye haue loued me, and haue beleued, that I came out from God. I went out from the father, and came into the world. Againe, I leaue the worlde, and* go to the father. His disciples said vnto him: Lo nowe talkest thou plainly, & speakest no prouerbe. Now are we sure, that* thou knowest al things, and needest not that any man shoulde aske the any question. Therefore beleue we, that thou camest from god. Iesus answered them: Now ye do beleue.* Beholde the houre draweth nye, and is alreadye come, that ye shalbe scattered euery man to his owne, & shal leaue me alone. And yet am I not alone. For* the father is with me. These wordes haue I spoken vnto you, that in me ye might haue peace. For in the world shal ye haue tribulation: but be of good chere, I haue ouercome the worlde.

¶ The. xvii. Chapter.

These wordes spake Iesus, and lifte vp his eyes to heauen, and said: father,* the houre is come: glorifie thy sonne, that thy son also may glorifie thee: as thou hast geuen him power ouer al flesh, that he should geue eternall life to as many as thou hast geuen him. This is life eternal, that thei might knowe thee, the onely true God, & Iesus Christ, whō thou hast sente. I haue glorified thee on the earth.* I haue finished the worke, which thou gauest me to do. And now glorifie thou me o father with thine owne selfe, with the glory, which I had with thee, yer the worlde was. I haue declared thy name vnto the men, which thou gauest me out of the worlde. Thine thei were, and thou gauest them me, & thei haue kepte thy worde. Nowe thei haue knowen that al the thinges whatsoeuer thou hast geuen me, are of thee. For I haue geuen vnto thē the wordes which thou gauest me, and thei haue receiued them, & haue knowen suerly, that I came out from thee: and they haue beleued, that thou diddest sende me. I praye for them, I praie not for* the world, but for them* which thou hast geuen me, for thei are thine. And al myne are thine, & thine, are mine, and I am glorified in them. And now am I not in the worlde, and thei are in the worlde, and I come to thee.

Holye father, kepe thorowe thyne owne name them, whiche thou hast geuen me, that thei also maye be one, as we are. Whyle I was with them in the world, I kept them in thy name.* Those that thou gauest me, haue I kepte, and none of them is lost, but that lost childe,* that the scripture myghte be fulfilled. Now come I to thee, & these wordes speake I in the world, that they myghte haue my ioy ful in them. I haue geuen them thy word, and* the world hath hated them, because thei are not of the worlde, euen as I also am not of the worlde. I desire not that thou shouldest take them out of the world: but* that thou kepe them from euil. They are not of the world, as I also am not of the world. Sanctifie them thorow thy truth. Thy word is the truth. As thou diddest sende me into the world, euen so haue I also sent them into the world: and for their sakes sanctifye I my selfe, that thei also might be sanctified thorowe the truth. Neuertheless, I praye not for them alone, but for them also, which shal beleue on me thorow their preachinge: that thei al may be* one, as thou father art in me, & I in thee, & that thei also may be one in vs: that the world may beleue, that thou hast sent me. And the glory which thou gauest me, I haue geuen them, that they may be one, as we also are one. I in them, & thou in me, that thei may be made perfect in one, and that the world may know, that thou hast sent me, & hast loued them as thou hast loued me. Father, I wil that they which thou hast geuen me* be with me where I am, that thei may se my glorye, which thou hast geuen me. For thou louedest me before the making of the world. O righteous father, the world also hath not known thee: but I haue known thee: & these haue known, that thou hast sent me. And I haue declared vnto them thy name, & wil declare it, that the loue wherewith thou hast loued me, may be in them and I in them.

¶ The. xviii. Chapter.

When Iesus had spoken these wordes, he went forth with his disciples ouer

Iohn. xx. a.

Iohn. xvi. b.

Iohn. xvi. c.

Iohn. xvi. d.

Iohn. xvi. e.

Iacha. xiii. c
Math. xvi. c.
Marke xiiii. c

Iohn. xvi. d.

Iohn. xiii. d.

Iohn. i. a

Iohn. xix. f.

Math. vi. d.
and. xxi. c.
Luke. xi. b.
Marke. xi. d.
Iacob. i. a
Iaco. xi ii. b.
and. xv. b.
1. Iohn. iii. d.
and. b. c.
Math. xiv. a

Iohn. xv. d.

Iohn. xvi. e.

Iacha. xiii. c
Math. xvi. c.
Marke xiiii. c

Iohn. xiiii. d

Iohn. xiii. d.

Iohn. i. a

Iohn. xix. f.

1. Iohn. i. c.
1. Cai. viii.

Iohn. xvii. b

Psal. civ. a

Iohn. xv. c
Sapi. ii. b

Math. vi. b
Luke. xi. a

Galath. iii. b

Iohn. xi. b.
and. xvii. a.
Math. xi. b.
Luke. x. b

Math. xxvi.
Marke xiii.
Luke. xxii.

the broke of Cedrō, where was a garden, in to the which he entred, and his disciples. Judas also which betraied him, knew the place: for Jesus ofte times resorted thither with his disciples. Judas, then after he had receiued a bonde of men & ministers of the hye priestes, & Pharises, came thither with lanternes, & tyrebrādes, & weapōs. And Jesus knowing al thinges that shold come on him, went forth, & said vnto them: whō seke ye? They answered him: Jesus of Nazareth. Jesus saieth vnto them, I am he. Judas also which betraied him, stode with them. As soone then as he had said vnto them, I am he, thei went backeward, & fel to the ground. Then asked he them again: whome seke ye? Thei said: Jesus of Nazareth. Jesus answered: I haue told you, that I am he. Yf ye seke me therefore, let these go their way. That the saying might be fulfylled which he spake: * of them which thou gauest me, haue I not lost one.

Then Simon Peter hauing a sweard, drue it, and smote the hie priestes seruaunt, & cut of his right eare. The seruauntes name was Malchus. Therefore saieth Jesus vnto Peter: * Put vp thy sweard into the sheath: shall I not drinke of the cup, which my father hath geuen me? Thē the company, & the captaine & ministers of the Jewes toke Jesus, & bound him, & led him away to Anna first: for he was father in law vnto Caiphas, which was the hie priest that same yere. Caiphas was he which gaue counsel to the Jewes * that it was expedient, that one man shold die for the people. * And Simon Peter folowed Jesus, & so did another disciple: that disciple was knowen vnto the hie priest, & wente in with Jesus into the palace of the hie priest. But Peter stode at the dore without. Then wente out that other disciple (which was knowen vnto the hie priest,) & spake to the dāsel that kept the dore, & brought in Peter. Thā said the damsel that kept the dore, vnto Peter. Art not thou also one of this mans disciples? He said: I am not. The seruauntes & ministers stode there, which had made a fire of coales: for it was cold, & thei warmed them selues. Peter also stode among them, & warmed him. * The hie priest thā asked Jesus of his disciples, & of his doctrine. Jesus answered him. I spake openly in the worlde. I euer taught in the Synagoge, and in the temple whither al the Jewes resort, & in secrete haue I said nothing. Why askest thou me? Aske them which harde me, what I haue said vnto the. Behold, thei can tel what I said. When he had thus spoken, one of the ministers which stode by, smote Jesus on the face, saiyng * answerest thou the hie priest so? Jesus answered him: Yf I haue euel spoke, beare witnes of the euel. But if I haue wel spoken, why smitest thou me? And Annas sent him bounde vnto Caiphas the hie priest. Simon Peter stode, & warmed him self. Thā said they vnto him: art not thou also one of his disciples? He denied it, & said: I am not. One of the seruauntes of the hie priest (his cosyn whose eare Peter smote of) said vnto him, did not I se the in the garden with him? * Peter therefore denied againe: and immediatly the cocke crew. * Then led thei Jesus from Caiphas vnto the hal of iudgemēt. It was in the morning, & thei thē selues went not into the iudgement hal, lest thei would be defiled, but that thei might eate Passouer. Pilate then went out vnto them, & said: what accusacio bring ye against this man? Thei answered, & said vnto him: Yf he were not an euel doer, we wold not haue deliuered him vnto thee. Then said Pilate vnto them: take ye him, & iudge him after your owne law. The Jewes therefore said vnto him. It is not lawful for vs to put any man to death. That the wordes of Jesus might be fulfilled * which he spake, sygnifieng, what death he should die. * Then Pilate entred into the iudgement hal againe, & called Jesus: and said vnto him: arte thou the king of the Jewes? Jesus answered: Sayst thou that of thy self, or did other tel it the of me? Pilate answered: Am I a Jewe? Thine owne naciō, & hie priestes haue deliuered the vnto me. What hast thou done? Jesus answered my kingdō is not of this worlde. Yf my kingdō were of this worlde, thā wold my ministers suerly fight, that I should not be deliuered to the Jewes, but nowe is * my kingdō not frō hence. Pilate therefore said vnto him: Art thou a king then? Jesus answered: thou sayest that I am a king: for this cause was I borne, & for this cause came I into the worlde, that I shold beare witnes vnto the truth. And al that are of the truth heare my voice. Pilate said vnto him, what thing is truth? And whā he had said this, he went out again vnto the Jewes, and saieth vnto them. * I finde in him no cause at al. Ye haue a custome, that I shold deliuer you one loose at Easter, wil ye that I loose vnto you the king of the Jewes? Then cried thei al again, saiyng: * Not him, but Barrabas: the same Barrabas was a man theues.

The. xix. Chapter.

Then Pilate toke Jesus therefore, & scourged him. * And the souldiers wounded a crowne of thornes, & put it on his head. And thei did on him a purple garment, & came vnto him, & said: haile king of the Jewes, and thei smote him on the face. Pilate went forth again, & said vnto thē, behold, I bring him forth to you, that ye may know, that I finde no cause in him. Thē came Jesus forth wearing a crowne of thorne, & a robe of purple. And he saith vnto them: behold the man! Whē the hie priestes therefore, & ministers saw him, they cried, saiyng, crucifie him, crucifie him, Pilate

John. xvii. d

Math. xxvi. c
Deut. ix. a.

John. xi. f.

Mat. xxvi. e
Marke. xiiii. e
Luke. xxii. e

Mark. xiiii. e
Luke. xxii. g

Acte. xii. b

Math. xxvii. a
Marke. xv. a
Luke. xxiii. a

Math. xx. e
Math. xxvii. f
Marke. xv. a
Luke. xxiii. d

John. vi. b

Math. xxvi. e
Marke. xv. a
Luke. xxiii. e

Acte. iii. o

Math. xxvii. o
Marke. xv. b.

John. xxvii. e
Marke. xv. a
Luke. xxiii. d

Pilate saieth vnto them. Take ye him, & crucifie him, for I finde no cause in him. The Iewes answered him: We haue a lawe, & by our law he ought to die, because he made him self the son of God. Whē Pilate harde that saying, he was the more afraied, & went again into the iudgement hal, & saieth vnto Iesus, whence art thou? But Iesus gaue him none answere. Then said Pilate vnto him: Speakest thou not vnto me? Knowest thou not, that I haue power to crucifie the, & haue power to lose the? Iesus answered: Thou couldest haue no power at al against me, * excepte it were geuē the frō aboue. Therefore, he that deliuered me vnto the, hath the more sin. * And frō thence forth sought Pilate meanes to lose him, but the Iewes cried saying: If thou let him go, thou art not Cesars frēd. For * who soeuer maketh him self a king, is against Cesar. Whā Pilate harde that saying, he brought Iesus forth, & sat downe to geue sentence in the place that is called the pauement, but in the Hebrue tōg, Gabbatha. It was the preparing day of the Ester, about the .vi. houre. And he saieth vnto the Iewes: beholde your king. * Thei cried, away with him, away with him, crucifie him. Pilate saieth vnto thē: Shal I crucifie your king? The hie priestes answered: we haue no king, but Cesar. * Then deliuered he him vnto them, to be crucified.

And thei toke Iesus, & led him awaie. And he bare his crosse. * And went forth into a place, which is called the place of dead mens sculles. Which in Hebrue, Golgatha, where they crucified him, & two other with him, on either side one, & Iesus in the midest. And Pilate wrote a title, & put it on the crosse. The writing was: Iesus of Nazareth kynge of the Iewes. This title read many of the Iewes. For the place wher Iesus was crucified, was nie to the citie. And it was written in Hebrue, & Greeke, & Latin. Then sated the hie priestes of the Iewes to Pilate: wryte not king of the Iewes, but that he said: I am king of the Iewes. Pilate answered: what I haue written, that haue I written. Then the souldiours, * when thei had crucified Iesus, toke his garmentes, & made foure partes, to euery souldier a part, & also his cote. The coate was without seme, wrought vpō thorow out. Thei said therefore among them selues: Let vs not deuide it, but cast lottes for it, who shal haue it. That the scripture might be fulfilled, saying: * Thei haue departed my raiment among them, & for my cote thei cast lottes. And the souldiers did suche thinges in deede. There stode by the crosse of Iesus his mother, & his mothers sister, Mary the wife of Cleophas, & Mary Magdalene. When Iesus therefore saw his mother, & the disciple stāding * whō he loued, he saieth vnto his mother: woman, beholde thy sone. Then said he to the disciple: beholde thy mother. And frō that houre the disciple toke her for his own. After these thinges, Iesus knowing that al thinges were now performed, that * the scripture might be fulfilled, he saieth: I thirst. So there stode a vessel ful of vineger. * Therfore thei filled a spōge with vineger, & wōnd it about with isope, & put it to his mouth. Assone as Iesus had receaued of the vineger, he said: * It is finished, and bowed his head, & gaue vp the goost. The Iewes therfore, because it was the preparing of the Sabboth, that the bodies should not remaine vpō the crosse, on the Sabboth daie (for that Sabboth daie was an hie daie) besought Pilate, that their legges might be broken, & that thei might be taken down. Thē came the souldiers, & brake the legges of the first, & of the other which was crucified with him.

But when thei came to Iesus, & sawe that he was dead alredy, thei brake not his legges: but one of the souldiers with a speare thrust him into the side, & forthwith came there out bloude, & water. And he that sawe it bare recorde, & his recorde is true. And he knoweth that he saith true, that ye might beleue also. For these thinges were done, that the scripture should be fulfylled. * Ye shal not breake a bone of him. And againe another scripture saith: thei shal loke on him whō thei pearced. * After this, Ioseph of Aramathia (which was a disciple of Iesus: but secretly, for feare of the Iewes) besought Pilate that he might take down the body of Iesus. And Pilate gaue him licence, he came therfore, and toke the body of Iesus. And there came also Nicodem * (which at the beginning came to Iesus by night) & brought of myrre, & aloes mingled together, about an. C. pound waight. Then toke thei the body of Iesus, & wounde it in linnen clothes with the odours, as the maner of the Iewes is to burie. And in the place where he was crucified, there was a garden, & in the garde a new sepulchre, wherin was neuer man laide. There laid thei Iesus therfore, because of the preparing of the Sabboth of the Iewes, for the sepulchre was nye at hande.

The. xx. Chapter.

The first daie of Sabboths, came Marie Magdalen early (whē it was yet darke) vnto the sepulchre, & saw the stone taken awaie frō the graue. Then she ranne, & came to Simō Peter, & to the other disciple * whō Iesus loued, & saieth vnto them: They haue taken away the Lorde out of the graue, & we can not tel wher thei haue laid him. Peter therfore went forth, and that other disciple, & came vnto the sepulchre. Thei ran both together, & the other disciple did outrūne Peter, & came first to the sepulchre. And whē he had louped down, he saw the linnen clothes lying, yet went he not in. * Then came Simon Peter

Leu. xx. iij. c
Deut. xxi. b

Psal. lxix. a
Mat. xxvii. c
Math. xv. b.
Iohn. xvii.

Exo. xii. g.
Num. ix. d
* Zacha xii. c
Math. xxvii. g
Marke. xv. d
Luke. xxiii. g

Iohn. xix. a

Psal. xxii. a.

Iohn. xix. a

Iohn. xix. b
Roma. xiii. a
Math. xvii. d
Marke. xv. e
Luke. xxiv. c
Actes. xvii. b

Math. xxvii. d
Marke. xv. c
Luke. xxiii. e

Hebr. xiii. c

Math. xvii. d.
Marke. xv. c
Luke. xxiii. c

Math. xxvii. d.
Marke. xv. c
Luke. xxiii. e

Math. xxvii. a
Marke. xvi. a
Luke. xxiv. a
Iohn. xxi. a

ere folowing him, & went into the sepulchre,
& saw the linnē clothes lie, & the napkē that
was about his head, not lying with the linnē
clothes, but wrapped together in a place by
it self. Then went in also that other disciple,
which came first to the sepulchre, & he saw, &
believed. For as yet they knew not the scripture,
that he should rise again from death. Then
the disciples went away againe vnto their
own home. Mary stode without at the se-
pulchre weping. So as she wept, she bowed
her self into the sepulchre, and seeth two an-
gels clothed in white, sitting the one at the
head, & the other at the fete, where they had
laid the body of Jesus. They saye vnto her:
Woman, why wepest thou? She saieth vnto
them: For they have taken away my Lord, & I
wote not where they have laid him. When she
had thus said, she turned her self backe, & saw
Jesus standing, & knew not that it was Je-
sus. Jesus saieth vnto her: Woman, why we-
pest thou? Whō seekest thou? She supposing
that he had bene a gardener, saith vnto him:
Sir, if thou have borne him hence, tell me
where thou hast laid him, & I will fet him.
Jesus saith vnto her: Mary. She turned her
self, & said vnto him: Rabboni, which is to
say: maister. Jesus saith vnto her: Touch me
not, for I am not yet ascended to my father.
But go to my brethren, & saie vnto them: I
ascēde vnto my father, & your father: & to my
God, & your God. Marie Magdalene came
and tolde the disciples, that she had sene the
Lord, & that he had spoken such thinges vn-
to her. The same daie at night which
was the first day of the Sabothes, whē the
doores were shut (where the disciples were as-
sembled together for feare of the Jewes) came
Jesus, & stode in the midde, and saieth vnto
them: peace be vnto you. And when he had so
said, he shewed vnto thē his hāds, & his syde.
Then were the disciples glad, whē they saw
the Lord. Then said Jesus to them agayne:
peace be vnto you. As my father sent me, eue
so send I you also. And whē he had said those
wordes, he breathed on thē, & saith vnto thē:
Receaue ye the holy ghost. Whosoeuers sinnes
ye remit, they are remitted vnto them. And
whosoeuers sinnes ye retaine, they are reta-
ined. But Thomas one of the xii. (which
is called Didymus) was not with them, whē
Jesus came. The other disciples therefore
said vnto him: we have sene the Lord. But he
said vnto them: Except I se in his hāds the
print of the nailes, & put my tynger into the
print of the nailes, and thrust my hād into his
syde, I will not believe. And after viii. daies a-
gaine, his disciples were within, & Thomas
with them. Then came Jesus when the doores
were shut, & stode in the midde, & said: Peace
be vnto you. And after that said he to Tho-
mas: Bring thy finger hither, & se my hāds,
& reache hither thy hande, & thrust it into my
syde, & be not faithlesse, but believing. Tho-
mas answered, & said vnto him: my Lord, and
my God. Jesus saieth vnto him: Thomas, be-
cause thou hast sene me, thou hast believed:
blessed are they that have not sene, & yet have
believed. And many other signes truely did
Jesus in the presence of his disciples, which
are not written in this boke. These are writ-
ten that ye might believe, that Jesus is Christ
the son of God, & that (in believing) ye might
have life through his name. The. xxi. Chap.
Afterwarde did Jesus shewe him self a-
gaine at the sea of Tiberias. And on this
wyse shewed he him self. There were together
Simon Peter, and Thomas (which is called
Didimus), and Nathanael of Cana in Ga-
lile, and the sonnes of Zebedei, & two other of
his disciples. Simon Peter saith vnto them:
I will go a fishing: They saie vnto him: we
also will go with the: They went their waye,
& entred into a ship immediatly, & that night
caught they nothing. But when the morning
was now come, Jesus stode on the shore: ne-
vertheles the disciples knew not that it was
Jesus. Jesus saieth vnto them: children, have
ye any meate? They answered him no. And he
saieth vnto them: cast out the net on the
right syde of the ship, & ye shal finde. They
cast out therefore, and anone they were not a-
ble to drawe it, for the multitude of fishes.
Then said the disciple whom Jesus loued,
vnto Peter: It is the Lorde. When Simon
Peter harde that it was the Lord, he gyrde
his cote vnto him (for he was naked) & sprāg
into the sea. The other disciples came by
ship, for they were not farre frō lāde, but as
it were two hundred cubites, & they drew
the net with fishes. As sone then as they were come
to lande, they saw hote coles, and fyshe layde
theron, & breade. Jesus saieth vnto them:
bring of the fish which ye have now caught.
Simon Peter went vp, & drew the net to the
lande ful of great fishes, an. C. and. liii. And
for all there were so many, yet was not the net
broken. Jesus saith vnto them: come, & dine.
And none of the disciples durste aske him:
what art thou? For they knew that it was the
Lord. Jesus thē came, & toke bread, and gaue
them, & fishe lykewise. This is now the. iii.
time that Jesus appered to his disciples, af-
ter that he was risen againe frō death. So
whē they had dined, Jesus saieth to Simō Pe-
ter: Simō Joanna, louest thou me more then
these? He said vnto him: yea, Lord, thou kno-
west that I love the. He saieth vnto him, fede
my lambes. He saieth to him againe, the se-
conde time: Simon Joanna, louest thou me?
he saieth vnto him: Yea Lord, thou kno-
west that I love the. He said vnto him, fede
my sheepe. He said vnto him the thirde tyme:
Simon Joanna louest thou me? Peter was

sory,

Mat. xvi. b
Acte. xi. b
iiii. c, xviii. c
Luke. xxiiii. a
Mat. xxii. c
Heb. ii. c
John. xvi. c
Luke. xxiiii. a
Luke. xxi. ii. d
John. xvi. b
Mat. xi. a
Luke. iiii. c
John. xvii. c
John. xi. b
John. xx. g
John. i. c
Luke. v. b
John. xiii. c, and. xix. c
Luke. xxiiii. f
Luke. xxiiii. f

cost, because he said vnto him the iii. time: louest thou me, and he said vnto him: Lorde, thou* knowest all thinges, thou knowest that I loue the. Iesus saieth vnto him: Fede my sheepe. Verely, verely, I saye vnto the: when thou wast yonge, thou girdedst thy selfe, and walkedst whither thou wouldest, but when thou art olde, * thou shalt stretche forth thy handes, and another shal girde the, and leade the whither thou wouldest not. What spake he, signifying by what death he should glorifye God. And when he had spoken this, he saieth vnto him: Folow me. Peter turned about, and saw the disciple, * whom Iesus loued, folowing (which also leaned on his breast at supper, and said: Lorde, which is he that betraieth the?) When Peter therefore saw him, he saieth to Iesus: Lorde, what shall he here do? Iesus saith vnto him: If I wil haue him so tariefil I come, what is that to the, folow thou me. Then went this saying abrode among the brethren, that that disciple should not die. Yet Iesus said not to him, he shall not die, but if I wil that he tarie til I come, what is that to the? The same disciple is he, which testifieth of these thinges, & wrote these thinges. And we knowe that his testimonie is true. * There are also manye other thinges, which Iesus did, the which ye thei should be written euery one, I suppose, the world coulde not containe the bokes that should be written.

Here endeth the Gospel of S. Iohn.

The Actes of the Apostles.

The firste Chapter.

IN the former treatyse (deare Theophilus) we haue spoken of all that Iesus began to do, and teach, vntil the daie in which he was taken vp, after that he thorow the holy ghost had geuen commaundementes vnto the Apostles, whom he had chosen, to whome also he * shewed him selfe alyue, after his passion, (and that by manye tokens) appearing vnto them, fourtie daies, and speaking of the kingdome of God, and gathered them together, & commaunded them, that thei should not depart from Ierusalem: but to waite for the promes of the father, * whereof (saieth he) ye haue harde of me. For* Iohn truely baptised with water, but ye shalbe baptised with the holye ghost, after these fewe daies. When thei therefore were come together, thei asked of him, saying: Lord, wilt thou at this time, restore againe the kyngedome to Israel? And he said vnto them: * It is not for you to knowe the times, or the seasons, which the father hath put in his owne power: but* ye shal receyue power, after that the holy ghost is come vpo you. And* ye shalbe witnesses vnto me, not onely in Ierusalem, but also in all Iewrie, & in Samari, and euen vnto the worldes ende. And when he had spoken these thinges, while thei beheld, * he was taken vp on hye, and a cloude receiued him vpout of their sight. And while thei loked stedfastlye vp towarde heauen, as he went, behold, two men stode by them in white apparel, whiche also saied: ye men of Galile, why stande ye gasing vp into heauen? This same Iesus, which is taken vp from you into heauen, * shal so come, euen as ye haue seene him go into heauen. Then returned thei vnto Ierusalem, from the mounte (that is called Oliuet) which is from Ierusalem a Sabboth daies iourney. And when thei were come in, thei went vp into a parler, where abode bothe * Peter, and Iames, and Iohn, and Andrewe, Philip, and Thomas, Bartholmewe, and Matthew, Iames the son of Alpheus, and Simon zelotes, and Iudas the brother of Iames. These all continued with one accorde in prayer, and supplicacion with the women, and Marie the mother of Iesu, and with his brethren. And in those daies Peter stode vp in the middes of the disciples, and said (the nombre of the names that were together, were aboute an hundred and twentie. (Ye men, and brethren, this scripture muste nedes haue bene fulfylled, which the holy ghost, thorow the mouthe of Dauid, spake before of Iudas, * which was guide to them that toke Iesus. For he was nombred with vs, and had obtayned felowshippe in this ministracion. And the same hath nowe possessed a plat of grounde with the rewarde of iniquitie: and when he was * hanged, he burste asunder in the myddes, & all his bowels gushed oute. And it is knowen vnto all the inhabiters of Ierusalem, in so muche that the same felde is called in their mother tonge, Acheldama, that is to saie, the bloudie felde. For it is written in the booke of Psalmes: * His habitacion be voide, and no man be dwellynge therin, * and his Bishoprike, let another take: Wherefore of these men, whiche haue companied with vs (al the tyme that the Lorde Iesus had al his conuersacion among vs, beginning at the baptisme of Iohn, vnto that same daie that he was taken vp from vs) must one be ordeined, to be a witnes with vs of his resurrection. And* thei apoynted two, Ioseph, whiche is called Barsabas (whose surname was Iustus) and Mathias. And when thei prayed, thei said: thou Lorde which * knowest the hertes of al men shewe whether of these two thou hast chosen: that he maye take the rowme of this ministracio and Apostleship, from whiche Iudas by transgression fell, that he might go to his owne place. And they gaue forth their lottes, and the lotte fel on Mathias, and he was counted with the

eleuen Apostles.

The.ii. Chapter.

VAND * whē the tyme of the fyfty daies were come to an ende, thei were al with one accorde to gether in one place. And sodenly there came a sounde from heauen, as it had bene the cōming of a mightie winde, and it fylled all the house where thei sate, and there appeared vnto them clouen tonges, lyke as thei had bene of fire, & it sate vpon eche one of them, * and thei were al fylled with the holy ghost, and began to speake with other tonges, euen as the same spirit gaue them vtteraunce.

Here were dwelling at Jerusalem, Jewes, deuoute men, out of euery nacion of thē that are vnder heauen. When this was noysed about, the multitude came together, and were astonnied, because that euery mā harde them speake with his owne language. Thei wondred al, and marueiled, saiyng amōg them selues: behold, are not al these whiche speake, of Galile? And how heare we euery mā his owne tonge, wherin we were borne? Parthians, and Medes, and Elamites, and the inhabiters of Mesopotamia, and of Jewrie, & of Capadocia, of Pontus, and Asia, Phrigia, and Pamphilia, of Egipt, and of the parties of Libia, which is beside Syren, & straungers of Rome, Jewes, and * Proselytes, Grekes, and Arabians: we haue harde them speake in our owne tonges the great workes of God. Thei were al amased, & wondred, saiyng one to another: what meaneth this? Other mocked, saiyng: these men are full of newe wine. But Peter stepped forth with the eleuen, and lift vp his voice, and said vnto them: Ye men of Jewrie, and all ye that dwel at Jerusalem, be this knowē vnto you, and with your eares heare my wordes. For these are not dronken, as ye suppose, seing it is but the thirde houre of the daye. But this is that which was spoken by the Prophete Joel: And it shalbe in the laste daies, sayeth God, of my spirit, I wil powre out vpon all flesshe. * And your sonnes, & your doughters shal prophecie, and youre yonge men shall se visions, & your old men shal dreme dreames. And on my seruaunte, & on my hādemaidens I wil poure out of my spirit in those daies, and thei shal prophecie. And * I will shewe wonders in heauen aboue, and tokens in the earth beneth, bloude and fyre, & the vapoure of smoke. The sōne shalbe turned into darkenes, & the mone into bloud before that great and notable daye of the Lorde come. And it shal come to passe, that * whosoeuer shall call on the name of the Lord, shalbe saued. * Ye men of Israel, heare these wordes: Jesus of Nazareth, a man approued of God amonge you with miracles, wonders, & signes, which God did by him in the middes of you (as ye your selues knowe) him haue ye taken by the handes of vnrighteous persones, & after he was deliuered by the determinate counsel, and foreknowlege of God, and haue crucified, and slaine him: whome God hath raysed vp, and loosed the sorowes of death, because it was vnpossible that he should be holde of it. For Dauid speaketh of him. * I saw God alwaies before me, for he is on my right hande, that I should not be moued. Therfore did my hart reioyce, and my tonge was glade. Moreouer also my flesshe shal rest in hope, because thou wilt not leaue my soule in hel, neither wilt thou suffer thyne holy to se corruptiō. Thou hast shewed me the waies of lyfe, thou shalte make me full of ioye with thy countenaunce. Ye men and brethren, let me freely speake vnto you of the patriarke Dauid: * For he is both dead and buried, & his sepulchre remaineth with vs vnto this daie. Therfore seing he was a Prophet, and knew that God had sworne with an othe to him, that Christ (as concerning the flesshe) shulde come of the frutes of his loynes, and should syt on his seate, he knowing this before, spake of the resurrection of Christ: that his soule shold not be left in hel: neither his flesshe should se corruption. This Jesus hath God raised vp, * whereof we al are witnesses. Sence now that he by the right hād of God is exalted, and hath receyued of the father, the promise of the holy ghost, he hath shed forth this gift, which ye nowe se, and heare. For Dauid is not ascended into heauē, but he saieth: * The Lord said to my Lorde: sit thou on my right hande, vntil I make thy foes thy foote stoole. So therfore, let al the house of Israel know for a certtie, that god hath made that same Jesus (whome ye haue crucified) Lorde and Christ. Whā thei harde this, thei were pricked in their hartes, and said vnto Peter, & vnto the other Apostles: Ye men, and brethren, * what shal we do? Peter said vnto them: repent of your sinnes, and be baptised euery one of you in the name of Jesus Christ, for the remission of synnes, & ye shal receaue the gift of the holy ghoste. For the promyse was made vnto you, and to your children, and to al that are farre of, euē as many as the Lord our God shall cal. And with many other wordes dyd he witnes, and exhorted them, saiyng: Saue your selues frō this vntowarde generacion. Then thei that gladly receaued his preaching were baptised: and the same daie there were added vnto thē about thre thousande soules. And thei continued in the Apostles doctrine, & felowship, & in breaking of breade, and in prayers. And feare came ouer euery soule. And many wonders, & signes were shewed by the Apostles. (At Jerusalē. And great feare came vpō al mē. Then al that beleued, kept them selues together, & had al thinges common, & sold their

possessions

possessions and goodes, and parted them to al men, as euery man had nede. And thei continued daily with one accorde in the temple, & brake breade from house to house, and did eat their meate together with gladnes, & singlenes of hart, praising God, & had fauour with al the people. And the Lord added to the congregacion dayly, such as should be saued.

¶ The. iii. Chapter.

1 PEter and John weute vp together into the temple, at the nynth houre of prayer. And a certaine man that was halte from his mothers wombe, was brought, whō thei laid daily at the gate of the temple (which is called bewtiful) to aske almes of them that entred into the temple. When he sawe Peter, & John, that thei wold go into the tēple, he desired to receaue an almes. And Peter fastened his eyes on him with John, & said: Loke on vs. And he gaue heede vnto them, trusting to receaue some thing of them. Then sayed Peter: Siluer & gold haue I none, such as I haue, geue I the. In the name of Iesu Christ of Nazareth* rise vp, & walke. And he toke him by the right hāde, & lift him vp. And immediatly his fete, and ancklebones receiued strength. And he spraunge, stode, & walked, and entred with them into the temple, walking, & leaping, and praising God. And al the people saw him walke, & praise God. And thei knew him, that it was he, which sat & begged at the bewtiful gate of the tēple. And thei wōdred, & were sore astonied at that, which had happened vnto him. And as the halt which he was healed, helde Peter & John, al the people ran amased vnto them in* the porche that is called Salomōs. When Peter saw that, he answered vnto the people: Ye men of Israel, why marualle ye at this, or why loke ye so on vs, as though by out owne power or strēgth we had made this mā go? The God of Abraham, & of Isaac, & of Jacob, the God of oure fathers hath glorified his sone Jesus, whō ye delinered,* & denied in the presence of Pilate, whan he had iudged him to be loosed.

Math. ix. a

4. Reg. vi. a. John. x. c. Actes. v. c.

C

But ye denied the holy and iuste, & desired a murtherer to be geuen you, and killed* the Lord of life, whō god hath raised frō death: of the which we are witnesses. And his name (thorow the faith of his name) hath made this mā sounde, whō ye se, and know. And the faithe which is by him, hath geue to him this helth in the presence of you al. And now brethren, I wote that thorow ignorance ye did it, as did also your rulers. But God which before had shewed, by the mouth of all his Prophetes, how that Christ shuld suffer, hath thus wise fulfilled. Repēt ye therfore, & conuert, that your sinnes may be done away. * When the time of refreshing cōmeth which we shal haue of the presence of the Lord, and when God shal sende him, which before was preached vnto you, that is to wete Jesus Christ, which must receiue heauen, until the time that al thinges, whiche God hathe spoken by the mouth of al his holy Prophetes, sence the world began, bere record against me. Moses truly said vnto the fathers:* a Prophet shal the Lord your God raise vp vnto you, euen of your brethrē, like vnto me: him shal ye heare, in all thinges whatsoeuer he shall saye vnto you. For the time wil come, that euery soule which wil not heare that same prophet, shal be destroied from among the people. All the prophetes also, from Samuel, & thence forth (as many as haue spoken) haue in lyke wyse tolde of these daies. Ye are the chyldren of the prophetes, and of the couenaunt, which God made vnto our fathers, saying to Abraham:* Euen in thy sede shal all the kinredes of the earth be blessed. First whan God had raysed vp his sonne Jesus vnto you, he sent him to blesse you, that euery one of you shuld turne from his wickednes.

Deut. xviii. c Actes. vii. c

Gen. xii. a. and. xxii. a

¶ The. iiii. Chapter.

AS thei spake vnto the people, the priestes & the rulers of the tēple, & the Sadduces came vnto thē, takyng it greuously that they taughte the people, & preached in Jesus the resurrection frō death. And they laid handes on them, & put them in holde, vntil the next daye, for it was nowe euentyde. Howbeit many of them which hearde the worde, beleued, & the nōbre of the men was about fyue thousande. And it chaunced on the morowe, that their rulers & elders, & Scribes, & Annas the chiefe Priest, & Caiphas, & Jhon, and Alexander, & as many as were of the kynred of the hie priestes, gathered together at Jerusalem. And when thei had set them before them, thei asked* by what power, or in what name haue ye done this? Then Peter ful of the holy ghoste, said vnto them: ye rulers of the people, and elders of Israel, ye wethe haue be examined of the good dede that we haue done to the sycke man, by what meanes he is made whole: be it knowen vnto you al, and to all the people of Israel, that by the name of* Jesus Christ of Nazareth, whom ye crucified, whome God rayed againe from deathe, euen by him doth this man stande here presente before you whole. * This is the stone whyche was cast a lyde of you builders, whiche is become the chiefe of the cornen. Neyther is there saluacion in ange other. * For amonge men vnder heauen there is geuen none other name, wherein we must be saued. When they sawe the boldenesse of Peter and John, and vnderstode that they were vnlearned and lay men, they marualed, and thei knewe them, that they hadde bene with Jesu: And beholdyng also the manne (whyche was healed) stode

Exod. ii. c Math. xxi. c. Actes. iv. d

B

Math. i. c Philip. ii. b

Math. xxi. b Marke. xii. a Luke. xx. c.

Math. i. c Philip. ii. b

C

ding with them, thei colde not seye against it, but commaunded them to go aside oute of the counsell, and counceled among them selues, sayinge: * What shal we do to these men? For a manifest signe is done by them, and it is openly knowen to al them that dwel in Jerusalem and we can not denie it? But that it be noysed no farther among the people, let us threaten, and charge them, that they speake hence forthe to no man in this name. And thei called them, * and commaunded them that in no wyse thei should speake, nor teache in the name of Jesus. But Peter and John answered, and said vnto them: whether it be right in the sight of God, to herke vnto you more then to God, iudge ye. For we can not but speake that, which we haue seene, & herde. So threatened thei them, and let them go, and founde nothing how to punish them, because of the people. For al men praised God, because of *that which was done: for the man was aboue .xl. yere olde, on who this miracle of healing was shewed. And as one as thei were let go, thei came to their felowes, and shewed al that the hie priestes, & elders had said. And when thei harde that, thei lyfte vp their voices to god with one accorde, & said: Lord thou art God, which hast made heauen & earth, the sea, & al that in the is, whiche in the holy ghost by the mouth of thy seruaunt David our father hast said: * Why dyd the heathen rage, and the people imagen bayne thinges? The kinges of the earth rode vp, & the rulers came together, against the Lord, and against his annoynted. For of a trueth, against thy holy childe Jesus, (whome thou hast anoynted) bothe Herode, and Pontius Pilate, with the Gentiles, and the people of Israel, gathered them selues together (in this citie) for to do what soeuer thy hande, & thy counsel determined before to be done. And nowe Lord, behold their threatninges, and graunt vnto thy seruauntes, that with al confidence they may speake thy word. So that thou stretch forth thyne hande, that healing, & signes, & wonders be done by the name of thy holy childe Jesus. And as one as thei had prayed, * the place moued, where thei were assembled together, * and thei were al fylled with the holy ghost, and thei spake the word of God boldely. And the multitude of them that beleued, * were of one hart, & of one soule: neither said any of them, that ought of the thinges which he possessed was his owne: but thei had al thinges common. And with great power gaue the Apostles witnes of the resurrection of the Lorde Jesu. And great grace was with them al. Neither was there any among the, that lacked. For as many as were possessioners of landes, or houses, solde them, and broughte the price of the thinges that were solde, and layde it downe at the Apostles fete. And distribucion was made vnto euery man, according as he had nede. And * Joses, whiche was also called of the Apostles, Barnabas (that is to saie: the son of consolacion) being a Leuite, and of the countrie of Cipres, when he had lande, solde it, and layde the price downe at the Apostles fete.

The v. Chapter.

A Certaine man, named Ananias, with Saphira his wife, solde a possession, & kept away part of the price, (his wife also being of counsel) and broughte a certaine parte, and laied it at the Apostles fete. But Peter said: Ananias, how is it, that Sathan hath fylled thine hart, that thou shouldest lie vnto the holy ghost, & kepe awai part of the price of the land? Pertained it not vnto the onely, and after it was solde, was it not in thine owne power? Why hast thou conceaued this thing in thine hart? Thou hast not lied vnto men, but vnto God. When Ananias harde these wordes, he fel downe, and gaue vp the ghost. And greate feare came on al them that harde these thinges. And the yonge men rose vp, and put him apart, and caried him oute, and buried him. And it fortuned, that (as it were aboute the space of three houres after) his wife came in, ignorannce of that which was done. And Peter said vnto her: Tel me, solde ye not the lande for so much? And she said: yea, for so much. Then Peter said vnto her: why haue ye agreed together, to tempt the spirit of the Lorde? Beholde, the fete, of them which haue buried thy husbande, are at the dore, and shal carie the out. Then fell she downe straight waie at his fete, and yelded vp the ghost. And the yonge men came in, & founde her dead, and caried her out, and buried her by her husbande. And great feare came on al the congregacion, and on as manie as harde it. By the handes of the Apostles * were manie signes, and wonders shewed amonge the people. And thei were altogether with one accorde in * Salomons porche. And of other durste no man ioyne him selfe to them, nenertheles, the people magnified them. The nombre of them that beleued in the Lorde, bothe of men and women, grewe more and more: in so muche that they broughte the sicke into the stretes, and laide them on beddes, and couches, that at the least waye the shadowe of Peter, when he came by, might ouershadowe some of them, & that thei might all be deliuered from their infyrmities. There came also a multitude out of the cities rounde about vnto Jerusalem, bringing sicke folkes, and them whiche were vexed with vncleane spirites. And they were healed euery one. * Then the chiefe Priestes rose vp, and all they that were with him (which is the secte of the Sadducees) & were full of indignacion, and layed handes

Acte. xi. f

Acte. v. g.

Acte. iiij. b

Psal. ii. a

Acte. xvi. c
Acte. i. a
and. xix. b.

Acte. i. g.
and. b. b.

Acte. i. d

Acte. ii. g

Acte. iiij. c

Math. xvi. b.

iij. Reg. vi. a.
John. x. a.
Acte. xiii. b.

Acte. iiij. a.

Actes. xii. a and. xvi. f.

handes on the Apostles, & put them in the cõmune prison. But the angel of the Lord by night opened the prisõ doores, & brought thẽ forth, & said: go, & stand & speake in the temple to the people all the wordes of this life. Whẽ they herde that, they entred into the temple early in the morninge, and taught. But the chefe priest came, & they that were with him, & called a councel together, & all the elders of the children of Israel, & sent men to the prison, to fet them. When the ministers came, & fonde them not in the prison, they returned & tolde, sayeng: the prison truly founde we shut with all diligence, & the keper standyng without before the doores. But when we had opened, we founde no man within. When the chefe priest & the ruler of the temple, & the hie prestes herde these thynges, they doubted of the whereunto this wolde growe. Then came one & shewed them: beholde, the men that ye put in prison, stande in the temple, & teache the people. Then went the ruler of the temple, with ministers, & brought thẽ without violence. For they feared the people, lest they shulde have bene stoned. And when they had brought thẽ, they set them before the councel. And the chefe priest asked thẽ, sayeng: * we dyd not we straytly commande you, that ye should not teache in this name? And beholde, ye have filled Jerusalem with your doctrine, & intende to bring * this mans bloude upon us. Peter and the other Apostles answered, & said: * We ought more to obey God then men. The God of our fathers rayled up Jesus, whõ ye slewe, and hanged on tree. Him hath God lifte up with his right hande, to be a ruler & a sauyoure, for to geue repentaũce to Israel, & forgeuenesse of synnes. And we are recordes of these thinges, which we say, & so is also the holy ghost, whom God hath geuen to them that obey him. When they herde that, they clave asunder, & sought meanes to slea them. Then stode ther up one in the councell, a Pharyse, named * Gamaliell, a doctour of lawe had in reputation among al the people, & cõmaunded the Apostles to go aside a lytle space, & said vnto them: Yemen of Israel, take heede to your selues, what ye entend to do as touchyng these men. For before these dayes rose up one Theudas, boastyng him selfe, to whõ resorted a nõbre of men, about a foure hũdred, whiche was slayne: & thei al which beleved him, were scattered abroade, & brought to nought. After this man, was there one Judas of * Galile in the dayes of the tribute, and drewe awaye much people after him. He also perished & al euen as many as harkened to him, were scattered abroade. And nowe I saye vnto you: refrayne your selues from these men, & let them alone. For if this councell, or this worke be of men, it will come to nought. But and if it be of God, ye can not destroye it, lest happlye ye be founde to fyght against God. And to him agreed the other: and when they had called the Apostles, they beate them, * and commaunded that they shulde not speake in the name of Jesu, and let them go. And they departed from the councell, * reioysyng, that they were counted worthye, to suffre rebuke for his name. And dayelye in the temple and in euery house they ceased not, to teach & preach Jesus Christ. The. vi. Chapter.

Actes. xvi. f. Mat. xxvii. c Actes. iiii. d Luke. xxii. a Luke. xiii. a

In those dayes (when the nõbre of the disciples grewe) ther arose a grudge amõg the Gretes against the Hebrewes, because their wydowes were despised in the dayly ministracion. Then the twelue called the multitude of the disciples together, and sayd: It is not mete, that we shulde leave the worde of God & serue tables. Wherefore brethren, loke ye out amõge you, seuen men * of honest reporte, & ful of the holy ghost and wysedome, to whom we may committe this busines. But we wil geue our selues cõtinually to prayer, and to the ministracion of the worde. And the sayeng pleased the whole multitude. And they chose Steuen a man full of fayth and full of the holy ghost, and Philip, and Prochorus, & Nichanor, & Timon, & Parmenas, and * Nicolas, a conuerte of Antioche. These they set before the Apostles: & when they had prayed, thei * laid their hãdes on thẽ. And the word of God encreased, and the nõbre of the disciples multiplied in Jerusalem greatly, and a great company of the preestes were obedient to the fayth. And Steuen, ful of fayth and power, dyd great wonders and miracles among the people. Then there arose certen of the Synagoge, which is called the Synagoge of the Libertines, and Cyrenytes, and of Alexandria, and of Celycia, and of Asia, disputyng with Steuen. * And they coulde not resist the wysedome, and the spirite, * which spake.

1. Timo. iii. c. Actes. vi. b. Apocrab. d Nu. xxvii. b. 1. Tim. iiii. d. 2. Tim. i. b. Luke. xxi. c. Math. x. c.

Then sent they in men, which sayde: we have hearde hym speake blasphemous wordes agaynst Moses, & agaynst God. And they moued the people and the elders and the Scribes, and came vpon hym, and caught hym and brought him to the cõsel, and brought forth false witnesses, which said: This man ceaseth not to speake blasphemous wordes agaynste this holye place and the lawe: for we herde him saye, this Jesus of Nazareth shall destroye this place, and shall chaunge the ordinaunces, whiche Moses gaue vs. And al that sate in the councell, lokyd stedfastlye on hym, and sawe hys face as it had bene the face of an angell. The. vii. Chapter.

Then sayde the chefe priest: is it euen so? And he sayd: ye men, brethren, & fathers, herke. The God of glory appeared vnto our father Abraham when he was in Mesopotamia, before he dwelt in Charran, and said vnto him: * Get the out of thy countrey, & from thy

Actes. iiii. b Math. x. b. Gene. xii. b

thy kynred, and come into the lande which I shal shewe the. Then came he out of the lande of Chalde, and dwelte in Charran. And from thence, whē his father was dead, he brought him into this lande, in which yenowe dwel, & he gaue hym none inheritaunce in it, no not the breedth of a foote: * and promised that he wolde geue it to hym to possesse, and to his sede after him, when as yet he had no childe. God verelye spake on this wyse * that his sede shoulde sojourne in a straunge lande, and that they shoulde kepe them in bondage, and * entreat thē euil. iiii. C. yeares. (And the nacion (to whome they shalbe in bondage) will I iudge, saide God. And after that shall they come forth and serue me in this place. & And he gaue him the couenaunte of circumcision. * And he begat Isaac, and circumcysed him the eyght day, and * Isaac begat Jacob, and * Jacob begat the twelue patriarches. And the patriarches hauynge indignacion, solde Joseph into Egypte. And God was with hym, and deliuered hym oute of all his aduersities, and gaue him fauour and wisedome in the sight of Pharao kynge of Egypte. And he * made him gouernour ouer Egypte, and ouer all his housholde. & But there came a derth ouer all the lande of Egypte and Canaan, and great affliccyon, that oure fathers founde no sustenaūce. But when Jacob herde that there was corne in Egypte, he sent oure fathers fyrst. * And at the seconde tyme, Joseph was knowen of his brethren, and Josephs kynred was made knowen vnto Pharao. Then sent Joseph a message, and caused his father to be brought, and all his kynne, lxxv. soules. * And Jacob descended into Egypte, & dyed both he and oure fathers, and were caried ouer into Sichem, & layde in the sepulchre. * that Abraham boughte for money of the sonnes of Emor, the sonne of Sichē.

But whē the tyme of the promesse drewe nye (whiche God had sworne to Abraham) * the people grewe and multiplied in Egypte, till another kynge arose, which knewe not of Joseph. The same dealt subtilly with oure kynred, and euel intreated our fathers, and made them cast out theyr yong chyldren, that they shulde not remayne alyue. * The same tyme was Moses borne, and was acceptable vnto God, and nourished vp in his fathers house thre Monethes. When he was caste vnto, Pharaos doughter toke hym vp, and nourished him vp for her owne sonne. And Moses was learned in al maner wysedome of the Egyptians, and was myghtie in dedes and in wordes. (And whē he was ful fourtye yeare olde, it came in his herte, to vyset his brethren the chyldren of Israell. And when he sawe one of them suffre wrong, he defended hym, and auenged his quarel that had the harme done to him, and smote the Egyptian.

For he supposed his brethren wold haue vnderstande, howe that God by his hande shuld deliuer them. But they vnderstode not. (And the nexte daye he shewed hym selfe vnto them as they stroue, and wolde haue set them at one agayne, sayenge: Syrs, ye are brethren, why hurt ye one another? But he that dyd his neyghboure wrong, thrust him awaye, sayenge: * who made the a ruler and a iudge ouer vs? wilt thou kyll me, as thou diddest the Egyptian yesterdaye? Then fled Moses at that sayenge, and was a straunger in the lande of Madian, where he begat two sonnes. * And when fourty yeares were expyred, there appeared to hym in the wyldernesse of mounte Sina, an angell of the Lorde in a flambe of fyre in a bushe. Whē Moses sawe it, he wondred at the syghte. And as he drewe neare to beholde, the voyce of the Lorde came vnto hym. * I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. Moses trembled, & durst not beholde. Then sayde the Lorde to him. * Put of thy shoes from thy fete, for the place wher thou standeste, is holye grounde. I haue perfectly sene the affliccion of my people, which is in Egypte, and I haue herde their grouynge, & am come downe to deliuer them. And nowe come, & I will sende the into Egypte. This Moses whome they refused (sayeng * who made the a ruler & a iudge? the same dyd God sende to be a ruler & a deliuerer by the handes of the angell, whiche appeared to him in the bushe. (And the same brought thē out, shewynge wonders & tygnes in Egipte, & in the red sea, and in the wyldernes fourtye yeares. This is that Moses, which said vnto the chyldren of Israel: * A prophet shal the Lorde youre God rayse vp vnto you of your brethre, lyke vnto me, him shal ye heare. This is he that was in the congregacion in the wilderness with the angel (which spake to him in the mount Sinay) and with our fathers. This man receaued the worde of lyfe to geue vnto vs, to whom our fathers wolde not obey, but cast it frō them, & in their hartes turned backe agayne into Egypte, saieng vnto Aaron: * make vs gods to go before vs. For as for this Moses that brought vs out of the lande of Egypte, we wote not what is become of him. And they made a calfe in those dayes, and offred sacrifyce vnto the ymage, and reioyced ouer the workes of their owne handes. Then God turned him selfe, & gaue them vp, that they should worshippe the hoste of the skye, as it is written in the bokes of the prophetes, * O ye of the house of Israell, gaue ye to me sacrifices and meate offringes, by the space of fourtye yeares in the wyldernes? And ye toke vnto you the tabernacle of Moloch, and the starre of your God Remphan, figures wyche ye made to worshippe

Gene. xii. b
xiii. c. xvii. d.
and xxvi. a

Gene. xv. c.

Exod. xii. c
Jud. b. b
Gala. iii. c

Gene xvii. c.
Gene. xxi. a
Gene. xxvi. c
Gene xxix.
and. xxx.
Gene. xxxviii. f.
Sapien. x. c

Gene. xi. c
Gene. xl. g

Gene. xlv. a

Gene. xlvi. a
Gene. xlix. d.

Gen xxiii. d.

Exod. ii. a
Gal. c b. c

Exod. ii. a
Heb. xi. c.

Gen. xix b
Exod. ii. c
Math. xxi. c
Actes. iii. b.
Exod. ii. c.
Exod. iii. a

Exod. iii. d
math. xxii. c.
marke. xii.
Luke. xx. c
Josue. b, b.

Exod. ii. c

Deu. xviii. c
Actes. iii. d

Exo. xix. xx.
Gala. iii. c

Exo, xxxii. a

Roma. i. c.

Amos. v. d
Jere. vii. e

hyppe them. And I wyll translate you beyonde Babylon. Oure fathers had the tabernacle of wytnesse in the wylderneſſe, as he had appoynted them, speakinge vnto Moſes: that he ſhould make it accordinge to the fashyon that he had ſene. Which tabernacle also oure fathers that came after, brought in with Joſue into the poſſeſſion of the Gentyles, whome God draue out before the face of our fathers, vnto the tyme of Dauid: which founde fauoure before God, and wolde fayne haue found a tabernacle for the God of Jacob. But Salomon buylt hym an houſe. Howbeit he that is hyeſt of all, dwelleth not in temples made wyth handes, as ſayeth the prophete: Heauen is my ſeate, and earth is my foote ſtole. What houſe wyll ye buylde for me ſayeth the Lorde? or whiche is the place of my reſt: hath not my hande made all theſe thynges? Ye ſtyffenecked and of vncircumcyſed hertes and eares, ye alwayes reſiſted the holy ghoſt: as your fathers dyd, ſo do ye. Whiche of the prophetes haue not your fathers perſecuted? And they haue layne the which ſhewed before of the commyng of that iuſt, whome ye haue nowe betrayed, and murthred. And ye also haue receaued the lawe by the miniſtration of angels, and haue not kept it. When they herde theſe thynges, they were cut asunder, & they gnaſhed on him with their tethe. But he beynge full of the holy ghoſt, loked vp ſtedfaſtlye wyth his eyes into heauen, and ſawe the gloxye of God, and Jeſus ſtandyng on the ryght hande of God, and ſayde: Beholde, I ſe the heauens open, and the ſonne of man ſtandynge on the ryght hande of God. Then they gaue a houte with a loude voyce, and ſtopped their eares, and ranne vpon hym all at once, and caſte hym oute of the cytie, and ſtoned hym. And the wytnes layed downe their clothes at a yonge mans fete, whoſe name was Saull. And they ſtoned Steuen, callynge on, and ſayenge: Lorde Jeſu, receaue my ſpyryte. And he kneled downe, and cryed wyth a loude voyce: Lorde, lay not this ſynne to their charge. And when he hadde thus ſpoken, he fell aſleepe.

The viii. Chapter.

Saul conſented vnto his death. And at that tyme there was a greate perſecucion agaynſt the congregacion, whiche was at Jeruſalem, and they were all ſcattered abrode thorowe oute the regions of Jewrye and Samaria, excepte the apoſtles. But deuoute men dreſſed Steuen, and made greate lamentacion ouer him. As for Saul he made hauocke of the congregacyon, and entred into euery houſe, and drewe oute both men and women, and thruſt them into priſon. Therfore they that were ſcattered abrode, wente euery where preachynge the worde of God.

Then came Philip into a cytie of Samaria, and preached Chriſte vnto them. And the people gaue hede vnto thoſe thynges, whiche Philip ſpake wyth one accorde, hearyng and ſeyng the miracles whiche he dyd. For vncleane ſpyrites cryenge wyth loude voyce, came oute of manye that were poſſeſſed of them. And many taken with palſyes, and many that halted, were healed. And there was greate ioye in that cytie. But there was a certayne man, called Simon, whiche before tyme in the ſame cytie vſed wytchcraft, and bewytched the people of Samaria, ſayenge that he was a man that coulde do greate thynges. Whome they regarded, from the leaſte to the greateſt, ſayenge: this man is the power of God, whyche is called greate. And hym they ſet muche by, becauſe that of longe tyme, he hadde bewytched them wyth ſorceries. But aſſone as they gaue credence to Philippes preachynge of the kyngdome of God, and of the name of Jeſus Chriſte: they were baptyſed bothe men and women. Then Symon hymſelfe beleued alſo. And when he was baptyſed, he continued wyth Philip, wondred, beholdynge the miracles and ſygnes, whyche were ſhewed. When the Apoſtles whyche were at Jeruſalem harde ſaye, that Samaria hadde receaued the worde of God, they ſente vnto them, Peter and Jhon. Whyche when they were come downe prayed for them, that they myghte receaue the holye ghoſte: For as yet he was come on none of them, but they were baptyſed only in the name of Chriſt Jeſu. Then layed they their handes on them, and they receaued the holye ghoſte. When Symon ſawe that thorowe layenge on of the Apoſtles handes, the holy ghoſt was geuen, he offered them money, ſayenge: geue me alſo this power, that on whomſoeuer I put the handes, he maye receaue that holye ghoſte. But Peter ſayd vnto him: thy money perysshe with the, becauſe thou haſte thought that the gyfte of God may be obteyned with money. Thou haſte neyther parte nor ſelowſhyp in this buſyneſs. For thy herte is not ryght in the ſyghte of God. Repente therfore of this thy wyckednes, and praye God, that the thought of thine herte may be forgeuen the. For I perceyue that thou art full of bitter gall, and wrapped in iniquite. Then anſwered Simon & ſaid: praye ye to the lorde for me that none of theſe thynges which ye haue ſpoken, fal on me. And ther they had teſtified and preached the worde of God returned towarde Jeruſalē, & preached the Goſpell in many cities of the Samaritans. The angel of the lord ſpake vnto Philip, ſayeng: aryſe and go towarde the ſouthe vnto the waye that goeth downe frō Jeruſalē vnto the cytie of Gaza, which is in the deſerte. And he aroſe, & went on. And beholde,

a man

Exod. xxv. d
Heb. viii. a
Joſue. iii. a
Pſa. lxxxi. x. a
iii. Re. vi. a
Actes. xvii. f.
Eſa. lxvi. a
ii. Re. viii. c
i. Par. vi. c
Dan. ix. d
John. vi. d.
Actes. xv. b.
Pſal. lviii. a.
ii. Re. xx. b.
Pſal. xxxi. a
Luke. xxiii. c.
Actes. xxii. d
Hath. x. c
Actes. xi. g.
Mat. x. c.
xii. a. xvii. b
i. Cor. xv. d
Gala. i. c.
Mat. xvi. b.
Exo. viii. d
Ro. viii. d
iii. Re. xiii. d
Luke. xxi. c
Actes. v. b.
xiii. a. xix. a
i. Timo. iii. d
and. b. d.
Mat. xvii. d
ii. Timo. i. b
Mat. x. b

a man of Ethiopia a chamberlayne, a of great auctoritie with Candace quene of the Ethiopias, a had the rule of al her treasure: came to Jerusalē for to worship. And as he returned home agayne, sytteynge in his charet, he red Esaye the prophete. Then the spyryte sayde vnto Philip: go neare and ioyne thy selfe to yonder charret. And Philip ran to him, and herde him rede the prophete Esay, and said: Vnderstandest thou what thou readest? And he said: How can I, excepte I had a guyde? And he desyred Philip, that he wold come vp, and syt with hym. The tenour of the scripture which he red, was this: He was led as a shepe to be slayne: and lyke a lambe domme before his shearer, so opened he not his mouth: Because of his humblenes he was not esteemed. But who shall declare his generacion? for his lyfe is taken from the earth. The chamberlayne answered Philip, a sayd: I praye the of whō speaketh the prophet this? of him selfe, or of some other man? Philip opened his mouth, and began at the same scripture, and preached vnto hym Jesus. And as they went on their waye, they came vnto a certen water, and the chamberlayne sayd: See, here is water: what doth let me to be baptised? Philip sayde vnto hym: If thou belevest with al thyne harte thou maiest. And he answered and sayd: I beleue that Jesus Christ is the sonne of God. And he commaunded the charret to stande styll. And they wente downe both into the water: both Philip a also the chamberlayne, a he baptised him. And assone as they were come out of the water, the spyryte of the Lord caught awaye, Philip: the chamberlayne sawe him nomore. And he went on his waye reioycynge: but Philip was founde at Azotus. And he walked thorowe out the countrey, preachinge in al the cyties, tyl he came to Cesarea.

The. ix. Chap.

AND Saul yet breathyng out threatninges and slaughter agaynste the disciples of the Lorde, went vnto the hye preste, and desired of him letters, to carye to Damasco, to the synagoges that if he founde any of this waye (whether they were men or women) he myght brynge them bounde vnto Jerusalem. And whē he iourneyed, it fortuned that as he was come nie to Damasco, sodenly there shyned rounde about hym a lyght from heauen, and he fell to the earthe, and herde a voyce, sayinge to hym: Saul Saul, why persecutest thou me? And he sayde: what arte thou Lorde? And the Lorde said: I am Jesus, whō thou persecutest. It is hard for the to kicke agaynste the prycke. And he bothe trembling, and astonyed said: Lorde, what wylt thou haue me to do? And the Lorde sayd vnto him: aryse, and go into the cytie, a it shalbe told the what thou must do. The men which iourneyed with hym, stode amased, heareynge a voyce, but seyng no man. And Saul arose fro the earth, a whē he opened his eyes, he sawe no man. But they led him by the handes, and brought him into Damasco. And he was thre dayes wythout sight, a neyther dyd eate nor drynke. And there was a certaine disciple at Damasco, named Ananias, and to hym sayde the Lord in a vision: Ananias? And he sayde: Beholde, I am here Lorde: and the Lord saide vnto him: Arise, a go into the streate (whiche is called Strayght) a seke in the house of Judas after one called Saul of Tharsus. For behoulde, he prayeth, and hath sene, a in a vision a man named Ananias commyng vnto him, and puttynge his handes on hym, that he myght receaue his syght. Then Ananias answered: Lorde, I haue herde by many, of thys man how much euel he hath done to thy saintes at Jerusalem: and here he hath auctorite of the hye prestes, to binde all that call on thy name. The Lord sayd vnto him: go thy waye, for he is a chosen vessell vnto me, to beare my name before the Gentyls, and kynges, a the children of Israell. For I will shewe hym howe greate thinges he must suffre for my names sake. And Ananias went his waye, a entered into the house, and put his handes on him, and sayd: Brother Saul, the Lorde that appeared vnto the in the waye as thou camest, hath sent me, that thou myghtest receaue thy syght, and be fylled with the holy ghost. And immedyatly there fel from his eyes as it had ben scales, and he receaued syght: and arose, and was baptised, and receaued meate, a was comforted. Then was Saul certayne dayes with the disciples which here were at Damasco. And straught waye he preached Christ in the Synagoges, howe that he was the sonne of God, but all that herde him, were amased, and sayde: Is not this he, that spoyled them which called on this name in Jerusalem, and came hyther for that entent, that he myght bryng them bounde vnto the hye prestes? But Saul encreased the more in strength, and confounded the Iewes which dwelt at Damasco, affyrmyng that this was very Christ. And after a good while, the Iewes toke counsell together, to kil him. But their layinge awaite was knowen of Saul. And they watched the gates day and nyght to kil him. Then the disciples toke him by nyght, a put him thorowe the wal, a let him downe in a basket. And whē Saul was come to Jerusalem, he assayed to ioyne hym selfe to the disciples: but they were all afrayde of him, and beleued not that he was a disciple. But Barnabas toke hym, and brought him to the Apostles, a declared to them howe he had sene the Lord in the way, and that he had spoken to him, a howe he had done boldely at Damasco in the name of Jesu. And he had his conuersacion with the at Jerusalem, speakyng boldly in the name of the

Acte. xxi. a and. xxii. a

Acte. viii. a. xxii. xvi. b i. Cor. xv. b Gala. i. c.

Actes. xxi. c ii. Co. xi. e. f. & Act. xxii. a

ii. Cor. xii. a i. Reg. xix. f

Iesus. xxi. c

Lorde Jesu. And he spake and disputed against the Grekes, but they wente about to slea him. Whiche when the brethren knewe, *they brought him to Cesarea, and sent him forthe to Tharsus. Then had the congregacions rest thorowe all Jewrye, and Galile, & Samaria, and were edified and walked in the feare of the Lorde, and multiplied by the cõforte of the holy ghoste. And it chaunced as Peter walked thorowe out all quarters: he came also to the Saintes, whiche dwelt at Lydda. And there he founde a certen man named Eneas, which had kepte his bed eyght yeares, and was sicke of the palsye. And Peter saide vnto him: Eneas, the Lorde Jesu Christ make the whole, aryse, and make thy bed. *And he arose immedially. And all that dwelt at Lidda and Sarion saw him, & turned to the Lorde. There was at Joppa a certeine woman, a disciple named Tabitha (which by interpretacion is called Dorcas) the same was full of good workes & almes dedes, which she dyd. And it chaũced in those daies that she was sicke, & dyed. Whom when they hadde washed, they layed her in a chamber. But for asmuch as Lidda was nye to Joppa, and the disciples had hearde that Peter was there, they sent vnto him, desyringe him, that he wolde not be greued to come vnto them. Peter arose, and came with them. And when he was come, they brought him into the chãber. And all the wydowes stode rounde about him weepynge, and shewyng the coates & garmentes which Dorcas made, while she was with them. And Peter put them all forth, and kneled downe, & prayed: and turned him to the body, and saide: Tabitha* aryse, & she opened her eyes, & when she saw Peter, she sat vp. And he gaue her the hande, and lifte her vp. And when he had called the saintes and wydowes, he shewed her aliue. And it was knowe thorowout al Joppa, and many beleued in the Lorde. And it fortuned, that he tarved many dayes in Joppa with one Simon, a tanner.

Dath. ix. b
Mark. ii. b
Luke. v. c.
Ihon. v. b.
Actes. iii. b

Actes. xvi. a
iii. xx. iiii. c.
Luke. vii. c

The. x. Chapter.

There was a certeine mã in Cesarea called Cornelius, a captaine of the soudiers of Itali, a mynde mã, and one that feared god with al his household, which gaue much almes to the people, & prayed God alway. The same sawe by a vision euidently (about the nynth houre of the daye) an angell of god commynge into him, & saying vnto him. Cornelius: Whẽ he loked on him, he was afrayde, & saide: what is it lorde? He said vnto him: Thy prayers & *thy almesdedes are come vp into remẽbraũce before god. And now send men to Joppa, and cal for one Simon, whose cyrname is Peter. He lodgeth with one Simon a tanner, whose house is by the sea syde. He shal tel the, what thou oughtest to do. And whan the angel which spake vnto him was departed, he called two of his houshold seruaũtes, and a deuout soudiour, of them that waited on him, & told them all the matter, and sent them to Joppa. Whe the morowe as they went on their journey, and drewe nye vnto the cytie, Peter went vp *vpon the toppe of the house to pray, about the sixte houre. And when he wexed an hungred, he wolde haue eaten. But whyle they made ready, he fel into a traunce, & sawe heauen opened, and a certain vessel come downe vnto him, as it had bene a great sheete, knyt at at the foure corners, and was let downe to the earthe, wherein were *al maner of fourefeted beastes of the earth and vermin, and wylde fowles of the ayer. And there came a voyce to him, aryse Peter, kyll and eate. But Peter sayde: not so Lorde, for I haue neuer eaten any thynge that is cõmon or vncleane. And the voyce spake vnto him agayne the seconde tyme: *what God hath clensed, that call not thou commen. This was done thryse, and the vessel was receyued vp agayne into heauen.

Dath. iv. b
Mark. ii. b
Luke. v. c.
Ihon. v. b.
Actes. iii. b

Whyle Peter also mused in himselfe what this visiõ (which he had seen) meant, beholde, the men which were sent from Cornelius had made inquisaunce for Symons house, & stode before the dooze and called oute one, & asked whether Simon which was cyrnamed Peter were lodged there. While Peter thought on the vision, the spirite sayde vnto him, beholde, men seke the: aryse therfore, & get the downe, and go with them, and doubte not, for I haue sent thẽ. Peter went downe to the men which were sente vnto him from Cornelius, and saide: Beholde, I am he whome ye seke, what is the cause wherfore ye are come? They said, Cornelius the captayne, a iuste man, and one that feareth God, and of good reporte among all the people of the Iewes was warned by an holy angel to send for the into his house, and to heare wordes of the. Then called he them in* and lodged them. And on the morowe, Peter wente awaye with them, and *certeyne brethren from Joppa accompanied him. And the thyrde day entred they into Cesarea. And Cornelius wayted for them, & had called together his kinsmẽ and special frendes. And as it chaũced Peter to come in, Cornelius met him, & fell downe at his fete, and worshipped him. But Peter toke him vp, saying: stande vp, *I my selfe also am a mã. And as he talked with him, he came in, and founde many that were come together. And he said vnto them: Ye knowe howe that *it is an vnlawful thinge for a mã that is a Jewe, to company or come vnto an aliente. But God hath shewed me, that I should not cal any mã comen or vncleane: therfore came I vnto you without delaye, assone as I was sent for. I aske therfore, for what intẽt haue ye sent for me? And Cornelius sayde: This daye nowe foure daies about this houre, I satte fastinge, and as

Gen. xix. a
Deu. xiiii. a
Actes xi. b

Actes. xviii. c
Apoca. xix. b
and. xxii. c
Deu. viii. a

e as the maysshe house I prayed in my house, and behalde, a man stode before me in bryght clothynge, and sayde Cornelius, thy prayer is harde, and thyne almes deades are had in remembraunce in the syght of God. Sende men therfore to Joppa, and call for Simon whose surname is Peter. He is lodged in the house of one Symon a tanner, by the sea syde which shall come and speake vnto the. Then sent I for the immediatly, and thou hast well done, that thou arte come. Nowe therefore are we all here present before God, to heare all thynges that are commanded vnto the of God. Then Peter opened his mouth, and sayde, Of a truth I perceyue that *there is no respect of persones with God but in all people, he that feareth him, and worketh ryghteousnesse, is accepted with him. Ye knowe the preachynge that God sent vnto the children of Israel: preaching peace by Jesu Christ, which is Lord ouer all thynges. Whiche preachynge was publyshed throwout all Jewry (and* began in Galile after the baptyme whyche Jhon preached) how* God anointed Jesus of Nazareth with the holy ghost, and with power. Which Jesus went about doyng good, and healyng all that were oppressed of the deuel, for God was with him. And we are witnesses of all thynges which he dyd in the lande of the Jewes, and at Jerusalem: whom they slewe and hanged on tree. Him God raysed vp the thyrde day, & shewed him openly, not to al the people, but vnto vs witnesses (chosen before of god for that same intente) whyche dyd eate & drynke with hym, after he arose* from death. And* he commaunded vs to preach vnto the people, & to testifie that it is he, whiche was ordeyned of God to be the iudge of quicke & dead. To him geue* al the prophetes witnes, that thorowe hys name wholoeuer beleueth in hym, shall receyue remission of synnes. Whyle Peter yet spake these wordes, *the holy ghost fel on all them which heard the preaching. And they of the circumcision which beleued, were astonyed, as many as came with Peter, because that on the Gentiles also was shed out the gifte of the holy ghoste. For they heard them speake with tonges, & magnifye God. Then answered Peter* can any man forbyd water that these should not be baptised, which haue receiued the holy ghost as well as we? And he commaunded them to be baptised in the name of the Lord. Then prayed they him to tarye a fewe dayes.

The. xi. Chapter.

And the Apostles and brethren that were in Jewry, herd that the heathen had also receyued the worde of God. And whē Peter was come vp to Jerusalē, they that were of the circumcision contended against hym, sayeng:* Thou wentest into mē vncircumcised, & dydst eate with them. But Peter rehersed the matter from the begynnyng, & expounded it by order vnto them, sayeng* I was in the citie of Joppa, prayeng, & in a traunce, I sawe a vision and a certaine vessel descende as it had ben a greate sheete, let downe from heauen by the foure corners, & it came to me. Into the which when I had fastened mine eyes, I consydred, & sawe* fourefooted beastes of the earth and vermin of wormes, and foules of the ayer. And I herd a voice saieng vnto me, arise Peter, slaye, and eate. But I saide, not so Lorde, for nothyng commō or vncleane hath at tyme entred into mi mouth. But the voice answered me agayne from heauen, what not thou those thinges commen which God hathe cleansed. And this was done thre tymes. And all were taken vp againe into heauen. And behelde, immediatly there were thre men already come vnto the house where I was, sent from Cesarea vnto me. And the spirite saide vnto me, that I should go with them without doutyng. Moreouer, * these thre brethren accōpanyed me, & we entred into the mās house. And he shewed vs, howe he had sene an angell in his house, which stode & said to him: send men to Joppa, and cal for Simon, whose surname is Peter: he shall tel the wordes, whereby both thou and al thine house shalbe saued. And as I began to preache, the holy ghoste fell on them, * as he dyd on vs at the beginnynge. Then came it to my remembraunce, how that the Lord sayde: * Jhon baptysed with water, but ye shalbe baptised with the holy ghoste. For as much then as God gaue them like gyftes as he dyd vnto vs, whē we beleued on the Lord Jesus Christ: what was I that I could haue withstande God? When they hearde this, they held their peace, and glorified God, sayenge: then hath God also to the Gentiles graunted repentaunce vnto lyfe. They also whyche were scattered abrode thorow the affliction that arose about Steuen, walked thorow out vnto Phenices and Cypers, and Antioche, preachynge the worde to no man, but vnto the Jewes onely. Some of them were men of Cypers and Syren, whiche when they were come to Antioche, spake vnto the Grekes, & preached the Lorde Jesus. And the hande of the Lorde was with them, and a greate nombre beleued and turned vnto the Lorde. Tydynges of these thynges came vnto the eares of the congregacyon, whyche was in Jerusalem. And they sente forth Barnabas, that he should go vnto Antioche. Which whē he came, and had sene the grace of God, was glad, and* exhorted them all, that with purpose of hert they wolde cōtinually cleaue vnto the Lorde. For he was a good man, and full of the holye ghoste and of fayth: and much people was added vnto the Lord. Then departed Barnabas to Tharsus, for to seke Saul.

Luke. xxiii. d. Jhon. xxi. b. Mat. xxviii. d. Marke. xvi. c. Esay. lvi. d. Acte. ii. a. Acte. viii. c. Deu. vii. a. iii. pa. xix. e. Roma ii. b. Ephe vi. d. Colo. iii. d. Psa. xxxiv. b. Esa. lvi. b. Math. iiii. c. Esai. lxi. c.

Acte. x. b. Leui. xi. a. Deu. xiiii. a. Acte. ii. a. Acte. x. d. Acte. i. a. Acte. viii. a. Acte. xiii. c.

Saull. And when he hadde founde hym, he brought him vnto Antioche. And it chaunced that a whole yeare they had there conuersacion with the congregation there, and taught muche people, in so muche, that the disciples of Antioche were the fyrste that were called Christen. ¶ In those dayes came prophetes from the cytie of Jerusalem vnto Antioche. And there stode vp one of them named Agabus, and signified by the spirite, that there shoulde be greate derth throwe out all the worlde, which came to passe in the Emperours Claudius dayes. Then the disciples euery man accordynge to his abylitie, purposed to sende reliefe vnto the brethren which dwelt in Jewrye. Whiche thinge they also dyd, and sent it to the elders by the handes of Barnabas and Saul. The. xii. Chapter.

At the same tyme Herode the kyng stretched forth his handes to vexe certain of the congregation. And he killed * James the brother of Jhon with the swerde. And because he sawe that it pleased the Jewes he proceded further, and tooke Peter also. They were the dayes of swete breade. And when he had caught hym, he put hym in prysen also, and delyuered him to foure quaternies of soudiers to be kept, entendynge after Easter to bringe hym forth to the people. And Peter was kept in prysen. But prayer was made without ceasinge of the congregacion vnto God for him. And when Herode wolde haue brought him out vnto the people, the same nyght slepte Peter betwene two soudyers, bounde with two chaines, and the kepers before the doze kepte the prysen. And beholde, the angell of the Lord was there present, and a lyght shyned in the habitacio. And he smote Peter on the syde, and stered hym vp, saynge: aryse vp quyckely. And hys chaynes fell of from his handes. And the angell sayde vnto him: gyrde thy selfe, and bynde on thy scandales. And so he dyd. And he sayeth vnto him: caste thy garmente about the, and folowe me. And he came oute and folowed hym, and wyst not that it was truth whyche was done by the aungell, but thought he hadde sene a vision. When they were past the fyrst and the seconde watch, they came vnto the yron gate, that leadeth vnto the cytie, * which opened to them by the owne accorde. And they wente oute, and passed thorow one strete, and forthwyth the aungell departed from hym. And when Peter was come to hym selfe, he sayd: nowe I knowe of a suertye, that the Lorde hath sente hys angell, and hath deliuered me oute of the hande of Herode, and from all the waytinge for of the people of the Jewes.

And as he consydered the thynge, he came to the house of Marye, the mother of one Jhon, whose surname was Marke, where many were gathered together * in prayer. As Peter knocked at the entree doze, a damsell came forthe to herken, named Rhoda. And whan she knewe Peters voyce, she opened not the entry for gladnes, but ranne in and tolde howe Peter stode before the entry. And they saide vnto her: thou arte madde. But she affirmed that it was euen so. Then sayde they: it is hys aungell. But Peter continued knockynge: and when they had opened the doze, and sawe him, they were astonyed. * And when he had beckened vnto them with the hande, that they myght holde their peace, he tolde them by what meanes the Lorde had brought him out of the prysen, and he sayde: go shewe these thynges vnto James, and to the brethren. And he departed, and went into another place. Anone as it was daye, there was no lytell ado among the soudiers, what was become of Peter. When Herode hadde sought for him, and founde hym not, he examined the kepers, and commaunded them to be caried awaye. And he descended from Jewrye to Cesarea, and there abode. Herode was displeased with them of Tyre and Sydon. But they came all with one accorde to hym, and made intercession vnto Blastus the kynges chamberlayn, and desyred peace, because their countrey was nourysshed by the kynges prouysyon. And vpon a daye appoynted, Herode arayed hym in royall apparell, & set him in his seate, and made an oracyon vnto them. And the people gaue a shoute, sayenge, it is the voyce of a God, and not of a man. And immedyatly the angell of the Lord smote him, because he gaue not God the honour, and he was eate of wormes and gaue vp the ghost. But the worde of God grewe and multiplied. And Barnabas and Saul returned to Jerusalem, when they hadde fulfylled their office, and tooke with them * Jhon, whose surname was Marke. The. xiii. Chapter.

There were in the congregacion that is at Antioche certayne prophetes, and teachers: as Barnabas & Simon that was called Niger, & Lucius of Cyrene, & Manahe, which Herode the Tetrarches noryce felow, & Saul. As they ministred to the Lord and fasted, the holy ghost sayde: separate me Barnabas and Saul, for the worke wherunto I haue called them. And when they had fasted and prayed, & * layd their handes on them, they let them go. And they after they were sente forthe of the holy ghost, departed vnto Seleucia, & frome thence they sayled to Cyprus. And whe they were at Salamine, they shewed the worde of God in the synagoges of the Jewes. And they had Jhon to their minister. And when they hadde gone thorowe the yle vnto Paphe, they founde a certain sorcerer, a false prophet, a Jewe, whose name was Barjesu, which was with the ruler of the countrey, one Sergius Paulus a prudent man. The same

rulers called vnto him Barnabas and Paul, & bed them to heare the worde of God. But Elimas the sorcerer (for so is his name by interpretacion) withstode them, and sought to turne the ruler away from the fayth. Then Paul (which also is called Paul) beyng full of the holy ghost, set his eyes on him, & said: O full of all subtelty and all craftynesse, thou chylde of the deuel, thou enemy of all rygh teousnesse: wylt thou not cease to peruerte the straight wayes of the Lorde? And nowe beholde, the hande of the Lorde is vpon the, & thou shalt be blynde, and not se the sonne for a season. And ymmediatlye there fell on hym a mysty and a darknesse, and he went about, sekynge that some body would leade him by the hande. Then the ruler whē he sawe what had happened, beleued, and wondred at the doctrine of the Lorde. When Paul departed frō Paphos, they that were with him, came to Perga in Pamphylia: and Iohn departed from them, & returned to Ierusalē. But they wandred thorow the countrey, and came to Perga to Antioche in Pisidia, and went into the synagoge on the Sabboth daye, & sat downe. And after the lecture of the lawe and the prophetes, the rulers of the synagoge sent vnto them, sayeng: ye men and brethren, if ye haue any sermon to exhorte the people, saye on. Then Paule rose vp, & beckened with the hande for silence, and said: Men of Israell, & ye that feare God, geue audience. The god of this people chose our fathers, & exalted the people, when they dwelt as straungers in the land of Egypt, & with an hie arme brought he them out of it, and about the tyme of fourty yeares, suffred he their maners in the wilderned. And he destroyed seuen nacions in the lande of Canaan, & deuided their lande to them by lot. And afterward, he gaue vnto the iudges about the space of foure hundred and fyftye yeares, vnto the tyme of Samuell the prophet. And afterwarde, they desyred a king, & God gaue vnto them Saule, the sonne of Cis, a man of the tribe of Ben Iamin, by the space of fourty yeares. And whē he was put downe, he set vp Dauid to be their kynge, of whome he reported, sayenge: I haue founde Dauid the sonne of Iesse, a man after myne owne herte, which shall fulfyll all my will. Of this mannes seede hathe God accordynge as he had promysed brought vnto Israel a sauioure Iesus, when Iohn had fyrst preached before his commynge the baptyme of repentaunce to Israel. And when Iohn had fulfylled his course, he sayde: Whom thynke ye that I am, the same am I not. But beholde there commeth one after me, whote shoes of his feete I am not worthy to loose. Men and brethren, children of the generacion of Abraham, and whosoeuer amonge you feareth God, vnto you is this worde of saluacion sente. For they that inhabited at Ierusalem and their rulers, because they knewe him not, nor yet the voyces of the prophetes which are redde euery Sabboth daye, they haue fulfylled them, in condemnynge him: And when they founde no cause of deathe in him, yet required they Pilate to kyll him. And when they had fulfylled all that were written of him, they toke him downe frō the tree, and put him in a sepulchre. But God rayzed him agayne from deathe, the thyrde daye: and he was seue many dayes of them which came vp with him from Galile to Ierusalem, which are his witnesses vnto the people. And we declare vnto you, howe that the promesse which was made vnto the fathers, God hath fulfylled vnto their children (euen vnto vs) in that he rayzed vp Iesus agayne, euen as it is written in the second psalme: Thou art my sonne, this daye haue I begotten the. As concernynge that he rayzed him vp from deathe, now nomore to returne to corruption, he sayde on this wyse: I wyll geue vnto you the holye promises made to Dauid, which I sure faithfully to you. Wherefore he sayeth also in another place: Thou shalt not suffre thyne holye to se corruption. For Dauid (after he had in his tyme fulfylled the will of God) fell on slepe, & was layde vnto his fathers, and sawe corruption. But he whom God rayzed agayne, sawe no corruption. Be it knowen vnto you therefore (ye men and brethren) that thorow this man is preached vnto you the forgeuenes of sinnes, and that by him, all that beleue, are iustified frō all thynges, frō which ye could not be iustified by the lawe of Moses. Beware therefore, lest that fal on you, which is spoken of in the prophetes: Behelde, ye despysers, and wonder, and perysshe: for I do a worke in your dayes, which ye shall not beleue, though a man declare it you. When the Iewes were gone out of the congregacion, the Gentyls besought that they wolde preache the worde the next Sabboth, when the congregacion was broken vp, many of the Iewes and deuout proselytes followed Paule and Barnabas, which spake vnto them, & exhorted them to continue in the grace of God. And the next Sabboth daye came almost the whole cyte together, to heare the worde of God. But when the Iewes sawe the people, they were ful of indignacion, and spake agayne those thynges, which were spoken of Paule, spekynge against it, and raylynge on it. Then Paule and Barnabas waxed bolde, and said: It was mete that the worde of God shulde first haue ben preached to you. But seynge ye put it from you, and iudge your selues vnworthy of euerlastynge lyfe, lo, we turne to the Gentyls. For so hath the Lord commanded vs: I haue made the a lyght of the Gentyls, that

that thou be the saluacion vnto the ende of the worlde. When the Gentyls herde thys, they were glad and glorified the worde of the Lorde, and beleued: euen as many as were ordeyned vnto eternall lyfe. And the worde of the Lorde was publyshed thorowe out all the region. But the Iewes moued the deuoute and honest women, and the chefe men of the cytie: and raysed persecucyon agaynste Paul and Barnabas, and expelled the out of theyr coastes. But they woke of the duste of theyr fete agaynste them, and cam vnto Iconium. And the disciples were fylled with ioye and with the holye ghost.

The. xiiii. Chapter.

And it fortuned in Iconiu, that they went both together into the synagoge of the Iewes, and so spake, that a greate multitude both of the Iewes & also of the Greekes, beleued. But the vnbeleuyng Iewes, stered vp, & vnquieted the myndes of the gētils against the brethren. Longe time abode they there, & quyt them selues boldely wyth the helpe of the Lorde, whiche gaue testimonye vnto the worde of hys grace, & graunted tygnes and wonders to be done by theyr handes. But the multitude of the cytie was deuided: & parte helde with the Iewes, & parte with the Apostles. When there was an assaute made both of the gentyls and also of the Iewes wyth theyr rulers to do them violence, and to stone them, they were ware of it, and fled vnto Listra & Derba, cyties of Lycaonia, & vnto the region that lyeth rounde about, & there preached the Gospell. And all the multitude was moued at theyr doctrine, but Paul & Barnabas taried stil at Listra. And there sat a certen man at Listra weake in his fete, beyng a crepell from his mothers wombe, and neuer had walked. The same hearde Paul preache, whyche beholdyng hym, & perceauyng that he had fayth to be whole, sayde with a loude voyce, stande vpryght on thy fete: And he sterte vp & walked. And whē the people sawe what Paul had done, they lifte vp theyr voyces, sayeyng in the speache of Lycaonia: The Goddes are come downe to vs in the likenes of men. And they called Barnabas Jupiter, & Paule Mercurius, because he was the preacher. Then Jupiters preest, which dwelt before theyr cytie, broughte oxen & garlandes vnto the porche, & wolde haue done sacrifice wyth the people. Whyche when the Apostles, Barnabas & Paule herde of, they rente theyr clothes, and ranne in among the people, crieng and sayeng, Syrs why do ye this? We are mortall men lyke vnto you, and preache vnto you, that ye shall turne from these vanityes vnto the lyuynge God, whyche made heauen and earth and the sea, and all thinges that are therin: the whiche in times past suffred all nacyons to walke in theyr owne wayes. Neuertheles, he left not him selfe without wytnes, in that he dyd good and sente them frome heauen, in geuynge vs rayne and fruteful seasons, fillyng our hertes with foode and gladnes. And with these sayenges, scarce restrayned they the people, that they had not done sacrifice vnto them. Thyther came certayne Iewes frome Antioche and Iconium: whiche (whan they had had obtained the peoples consent) & had stoned Paul) drewe hym out of the citie, supposyng he had bene dead. Howbeit as the disciples stode rounde about him, he arose vp, & came into the citie. And the next day he departed with Barnabas to Derba. And whan they had preached to that citie & had taught many, they returned agayne to Lystra, and to Iconium and Antioche, and strengthed the disciples soules agayne, and exhorted them to cōtinue in the fayth, affirmyng that we muste thorowe much tribulacyon entre into the kyngdome of God. And whan they had ordeyned them elders by election in euery congregacion, and had prayed and fasted, they commended them to the Lorde on whom they beleued. And whan they had gone thorowe oute Pisidia, they came to Pamphilia, and whan they had preached the worde in Perga, they descended into the citie Attalia, and thence departed by shyppe to Antioche, from whence they were cōmitted vnto the grace of God to the worcke whiche they fulfylled. When they were come, and had gathered the congregacion together, they rehersed al that God hadde done by them, and howe he hadde opened the doze of fayth vnto the Gentils. And there they abode longe time with the disciples.

The. xv. Chapter.

And certayn men which came downe from Jewrye, taught the brethren * except ye be circumcysed after the maner of Moses, ye can not be saued. So when there was rysen dissencyon and disputynge, not a lyttel vnto Paule and Barnabas agaynste them, they determined that Paul and * Barnabas, and certayne other of them would go vp to Jerusalem vnto the Apostles and elders aboute this questiō. And after they wer brought on theyr waye by the congregacyon, they passed oute Phenices and Samaria, declarynge the conuersion of the Gentils, & they brought great ioye vnto all the brethren. And when they were come to Jerusalē, they wer receaued of the cōgregacion, & of the Apostles & elders. And they declared all thynges that God had done by them. Then rose vp certaine of the secte of the Pharises, which had bene, sayeng, that it was nedefull to circumcise them, and to commaunde them to kepe the lawe of Moses. And the Apostles and elders came together, to reason of this matter. And when there was moch disputynge, Peter rose vp,

and said vnto them: Ye men and brethren, ye knowe how that a good while a go, God dyd chose amonge vs, that the Gentyles by my mouth should heare the worde of the Gospel, and beleue. And God whiche * knoweth the hertes, bare them witnesse, and gaue vnto them the holy ghost, euen as he dyd vnto vs, and put no difference betwene vs and them, seyng that with faith he* purified theyr hertes. Nowe therfore, why tempte ye God, to put on the disciples necke the yoke* which neyther oure fathers nor we were able to beare? But we beleue, that thorow the grace of the Lord Iesu Christ, we shalbe saued, as they do. Then all the multitude was peased and gaue audience to Barnabas and Paule, whiche tolde what signes and wonders God had shewed amonge the Gentyles by them. And when they helde theyr peace, James, answered, sayenge: Men and brethren, herken vnto me, Simon tolde, howe God at the begynning dyd visyte the gentyls, to receaue of them a people in his name. And to this agree the wordes of the prophetes, as it is wrytten: * After this I wyl returne, & wyll buylde agayne the tabernacle of Dauid, whyche is fallen downe, and that whych is fallen in decaye of it, will I buylde agayne, and I wyll set it vp, that the residue of men myghte seke after the Lorde, and also the Gentyles, vpon whom my name is named, saith the Lord, whi che doth all these thynges. Knowen vnto God are al his workes from the begynnyng of the worlde. Wherfore my sentence is, that we trouble not them: whyche frome amonge the Gētyls, are turned to God: but that we wryte vnto them, that they abstayne them selues * from fylthynes of ymages, and from fornication, and from straungled, and * from blonde. For Moses of olde tyme hath in euery cite them that preache him, in the synagoges, whi he is red euery Sabboth daye. Then pleased it the Apostles and elders with the whole congregacion, to sende chosen men of theyr owne compayne to Antioche with Paul and Barnabas. They sente * Judas (whose syname was Barsabas) and Sylas, which were chefe men amog the brethren, and gaue them letters in their handes after this maner. The Apostles, and elders, and brethren, send gretynges vnto the brethren whyche are of the Gentyles in Antioche, Syria and Cilicia. For as moche as we haue herde, that certaine which departed from vs, haue troubled you with wordes, and combred your mindes, sayeng: Ye must be circumcised, and kepe the lawe, to whom we gaue no suche commaundement: It semed therfore to vs a good thinge, whē we were come together with one accord, to sende chosen men vnto you, with our beloued Barnabas and Paule, men that haue ioparded theyr lyues for the name of oure Lorde Iesu Christ. We haue sent therfore Judas and Sylas, which shall also tell you the same thinges by mouth. For it semed good to the holy ghoste and to vs, to charge you with no more, then these necessary thynges, that is to say, that ye abstayne from thynges offered to ymages, and from blonde, and from straungled, and from fornication. From whiche if ye kepe your selues, ye shal do wel. So fare ye wel. When they therfore were departed, they came to Antioche and gathered the multitude together, and delinered the epystle. Which why̆ they had red, they reioyced of the consolation. And Judas and Sylas beynge prophetes, exhorted the brethrē with much preachyng, and strengthed them. And after they hadde taried there a space, they were let go in peace of the brethren vnto the Apostles. Notwythstādynge it pleased Sylas to abyde there styl, but Judas departed alone to Ierusalem. Paul and Barnabas continued in Antioche, teachyng and preachyng the worde of the Lord with other many. But after a certayne space, Paule sayde vnto Barnabas: let vs go agayne, & visite our brethren in every cytie where we haue shewed the worde of the Lorde, and se howe they do. And Barnabas gaue counsel to take with them Jhon, whose syname was Marcke. But Paule wolde not take hym vnto theyr compayne* whyche departed from them at Pamphilia, and went not with them to the worcke. And the contrcion was so sharp betwene them, that they departed asunder one from the other, & so Barnabas toke Marcke, & sayled vnto Cypers. And Paul chose Sylas, and departed, beyng committed of the brethren vnto the grace of God. And he went thorowe Syria & Cilicia, stablysynge the congregacions: (commaundyng to kepe the preceptes of the Apostles & elders.)

The. xvi. Chapter.

Then came he to Derba and to Lystra. And beholde, a certain disciple was ther named Timotheus, a womans sonne, whyche was a Jewesse, & beleued: but his father was a Greke. Of whom reported wel the brethrē that were at Lystra and Iconium. Him wolde Paul that he should go forth with hym, and toke & circumcised him, because of the Jewes whyche were in those quarters: for they knewe all, that his father was a Greke. As they went thorowe the cities, they delyuered them the decrees for to kepe, that were* ordeyned of the Apostles and elders, whiche were at Jerusalem. And so were the congregacions stablysshed in the fayth, and encreased in nombre dayly. When they had gone thorowe coute Phrygia, and the region of Galacia, and * were forbydden of the holy ghost to preach the worde in Asia, they came to Mysya, and coughte to go into Bethinia. But the spirite suffred them not: but when they hadde gone tho-

Actes.i.b
Leui.viii.e
Psa. xxviii.b
Joh.xiii.b
Rom.xvi.a
Actes.vii.g
Exo.xx.a
Gene.ix.a
Leui.viii.c
Deu.xviii.b
Jhon.xiii.a
Amos.ix.d.
Actes.xiii.f
Actes.xv.a
Roma.i.c.

Acts. xvii. c. thorow Mycia, they came downe to* Troada. And a vision appeared to Paule in the nyght. There stode a man of Macedonia and prayed him: sayeng: come into Macedonia, and helpe vs. After he had sene the vision, immediatly we prepared to go into Macedonia, beynge certified that the Lorde hadde called vs, for to preache the Gospell vnto them. When we lowsed forth then frō Troada, we came with a straite course to Samothracia, and the next day to Neapolim, and from thence to Philippos, whiche is the cheefe cytie in the parties of Macedonia, and a free cytie. We were in that citie abydyng certaine dayes. And on the Sabboth dayes we wente oute of the cytie beside a ryuer, where men were woont to praye. And we sate downe, and spake vnto the women whyche resorted thyther. And a certayn woman (named Lydia) a seller of purple, of the cytie of Thyatira, whych worshypped God, gaue vs audience. Whose hert the Lord opened, that she attended vnto the thynges, whiche Paule spake. When she was baptysed, and her householde, she besought vs, saieng: If ye thincke that I beleue on the Lord, come into my house, and abyde there. And she *constrayned vs. And it fortuned as we went to prayer, a certayne damsell possessed with a spyryte that prophesyed, met vs, whyche brought her master, and maistres moche vauntage with prophesyenge. The same folowed Paule and vs, and cryed, sayenge: *these men are the seruauntes of the moste hye God, whi che shewe vnto vs the waye of saluacion. And thys dyd she many dayes. But Paul not content, turned about, & said to the spirite: I cōmaunde the* in the name of Iesu Christ, that thou come oute of her. And he came oute the same houre. And when her master & maistres sawe that* the hope of theyr gaynes was gone, they caught Paule & Sylas, & drewe them into the market place vnto the rulers, and broughte them to the officers, sayeng. These men trouble our cytie, seynge they are Iewes, & preach ordinaunces, which are not lawfull for vs to receaue, neyther to obserue, seynge we are Romaynes. And the people Cor. xi. e. came agaynst them, & the officers rent theyr clothes, & cōmaunded them to* be beaten with rodes. And when they had beaten them sore, they cast them into prison, commaundyng the iayler of the prison to kepe them diligently: Which when he had receaued such cōmaundement, thrust them into the inner prison, and made theyr fete fast in the stockes. But mydnyght Paul & Sylas prayed, & lauded God. And the prisoners heard them. And sodenly there was a greate earthquake, so that the foundacio of the prison was shaken, & *immediatly al the doores opened & euery mans bandes were losed. Whē the keper of the prison waked out of his slepe, & saw the prisō doores open, he drewe out his swerde, & wolde haue kylled hym selfe, supposyng that the prisoners hadde bene fled. But Paul cryed with a loud voice, sayeng: do thy selfe no harme, for we are al here. Then he called for a lyght, & sprang in, and came trembling vnto Paul, & fell downe at the fete of Paul, & Sylas, and brought thē out, & said: Syrs* what must I do to be saued? And they sayd: *beleue on the Lord Jesus, & thou shalt be saued, & thy household. And they preached vnto him the worde of the Lorde, & to all that were in his house. And he toke thē the same houre of the nyght, & washed theyr woundes, and was baptysed & al they of his household straight way. And when he had brought thē into his house, he set meate before them, and * ioyed that he with all hys household, beleued on God. And when it was day, the officers sent the ministers, sayenge: let those men go. The keper of the prison tolde thys sayeng to Paule, the officers haue sent worde to loose you. Now therfore, get you hence, and go in peace. Thē said Paul vnto them: they haue beaten vs openlye vncondemned, for all that we are Romaines, & haue cast vs into prison: and now wold they send vs away priuely? Nay verely, but let thē come them selues, & fet vs out. When the ministers tolde these wordes vnto the officers, they feared, when they herde that they were Romaines. And came and besought thē: & brought them out, & desired them to depart out of the cytie. And they wente out of the prisō, & entred into the house of Lidia, & whē they had sene the brethren, they comforted thē, & departed. The. xvii. Chap.

Luke. xiiii. c. Deu. xviii. c. iii. Regum. xviii. a Mark. v. a. Math. xvi. d. Acts. xix. e. Cor. xi. e. Acts. v. b. vi. b. Gen. xix. a Luke. xiiii. c. Math. viii. d. Luk. xxiiii. g Act. xxviii. c. Jhon. xix. c.

Now they made theyr iourney thorowe Amphipolis, and Appollonia, they came to Thessalonica, where was a Synagoge of the Iewes. And Paule (as hys maner was) wente in vnto them, and thre Sabboth dayes declared out of the scriptures vnto thē, openyng and allegynge, that* Christe must nedes haue suffred, and ryse agayne from death, and that thys Jesus was Christe, whome (sayde he) I preach to you. And* some of them beleued, and came and companied with Paul and Sylas, and of the deuoute Grekes, a greate multitude: And of the cheefe women not a fewe. But the Iewes whiche beleued not, had indignacion, and toke vnto them euell men, whiche were vagabondes, and gathered a companye, and set all the cytie on a roare, and made assaute vnto the house of Jason, and sought to bringe them oute to the people. And when they founde thē not, they drewe Jason, & certayne brethren vnto the heades of the cytie, cryenge: these that trouble the worlde, are come hyther also, whom Jason hath receaued priuely. * And these al do contrarye to the decrees of Cesar, affirmyng another kyng, one Jesus. And they troubled the people, and the

& Iewes of the cytye, when they hearde these thinges. And when they were sufficiently answered of Jason, & of the other, they let him go. And the brethren immediatlye sent awaye Paule & Sylas by nyght vnto Berrea. Which when they were come thyther, they entred into the Synagoge of the Iewes. These were the noblest of nyth emonge them of Thessalonica, which receaued the word with all diligence of mynd, and searched * the scriptures daylye, whether these thinges were euen so. And many of them beleued: also of worshypful women whiche were Grekes, & of men not a fewe. When the Iewes of Thessalonica had knowlege, that the word of God was preached of Paul at Berrea: they came & moued the people ther. And then immediatly the brethren sent away Paul to go as it were to the sea, but * Sylas & Timotheus abode there still. And they that guided Paul, brought him vnto Athens, & receaued a cõmaundement vnto Sylas and Timotheus, for to come to him with spede, & came their way. While Paul wayted for them at Athens, his spirite was moued in him, when he sawe the cytie geuen to worshyppyng of ymages. Then disputed he in the synagoge with the Iewes, & with the deuout persones: & in the market dayly with them that came vnto him by chaunce. Certayne Philosophers of the Epycures and of the Stoyckes, disputed with him. And some ther were which sayd: what will this babler say? Other said: he semeth to be a tydinges bringer of newe deuels: because he preached vnto them Jesus, & the resurrection. And they toke him, & brought him into Marce Crete, sayenge: may we not knowe what this newe doctrine is wherof thou speakest, is? For thou bryngest strange tydynges to our eares. We wolde knowe therfore, what these thynges meane. For al the Athenians and straungers which where there, gaue them selues to nothynge els, but either to tell, or to heare some newe thynge. Paule stode in the myddes of Marce Crete, & sayde: ye men of Athens, I perceaue that in al thinges ye are to superstitious. For as I passed by, & beheilde the maner howe ye worshyppe your gods, I founde an aulter wherin was wrytten: vnto the vnknowen God. Whome ye then ignorantlye worshyp, him shewe I vnto you: * God that made the world & al that are in it (seyng that he is Lord of heauen & earth) * dwelleth not in temples made with handes, neither is worshypped with mens handes, as though he neded of any thinge, seynge he himselfe* geueth lyfe & breathe to al men euery where, & hath made of one blonde all nacions of men for to dwell on all the face of the earth, and hathe assigned before, howe longe tyme, & also the endes of their inhabitacion, that they should seke God, if they myghte fele and fynde him, thoughe he be not farre from euerye one of vs. For in him we lyue, moue, and haue oure beynge, as a certayne of your owne Poetes sayde: For we are also his generacion. For as muche then as we are the generacion of God, we ought not to thynke that the Godhead is lyke vnto golde, syluer, or stone, grauen by crafte and ymaginacion of man. * And the tyme of this ignorance, God regarded not. * But nowe byddeth all men euery where repente, because he hathe appoynted a daye, in the which he will iudge the worlde with ryghteousnesse, by that man by whome he hathe appoynted, and hathe offered faythe to all men, after that he had rayled him from death. When they hearde of the resurrecteyon frome death, some mocked, and other sayde: we will heare the agayne of this matter. So Paule departed from amonge them. Howebeyt certayne men claue vnto him, and beleued: amonge the whyche was Dyonysius a senatoure, and a woman named Damaris, and other with them.

The. xviii. Chapter.

After this, Paule departed from Athens, and came to Corinthũ, & founde a certayn Iewe named * Aquila, borne in Ponthus, lately come from Italie, with his wyfe Priscilla (because that the Emperour Claudius had commanded all the Iewes to depart from Rome) and he drewe vnto them, because he was of the same crafte, he abode with them, and wrought: their crafte was to make tentes. And he preached in the synagoge euerye Sabboth daye (settynge forth in the meane while the name of the Lord Jesus) & exhorted the Iewes and the gentyls. When * Sylas and Timotheus were come frome Macedonia, Paule was constrayned by the spirit, to testifye to the Iewes that Jesus was very Christ. And when they sayde contrarye, & blasphemed * he shoke his rayment, and sayde vnto them: youre blonde be vpon youre owne heades: frome heure forth will I go blameles vnto the gentils. And he departed thece, and entred into a certayne manes house, named Justus, a worshypper of God, whose house ioyned harde to the synagoge. Howebeit, one Chrispus the chefe ruler of the synagoge * beleued on the Lord with al his hous holde: & many of the Corinthians, when they gaue audience beleued, and were baptysed.

Then spake the Lorde to Paul in the nyght * by a vysyon: be not afrayde, but speake, and holde not thy peace: for I am with the, and no man shall inuade the, that shall hurte the. For I haue muche people in this cytye. And he continued there a yeare and syx monethes, and taught them the worde of God. When Gallio was ruler of the countrey of Achaia, the Iewes made insurrectiõ with one accorde agayne Paul, & brought him to the

Gene. i. a
Actes. xiiii. c
Deut. xlvi. a
Apo. xiiii. b.
* Acte. vii. c
Esa. xlvi. a
xlii. ne. lviii. c
i. Para. v. c
Gene. i. b

ohn. v. g.

ctes. xviii. b

Rome. ii. a
Luk. xviii. g

Rome. xvi. a
ii. Tim. iiii. d.

Actes. xviii.

Math. x. b
mark. vi. c.
Actes. xiii. g.

Ihon. iiii. g

Actes. xvi. e

iudgemente seate, sayenge: thys felowe counceleth men to worshyppe God contrarye to the lawe. And when Paule nowe was aboute to open his mouthe, Gallio sayde vnto the Jewes, if it were a matter of wronge, or an euyll dede (O ye Jewes) reason wolde that I would heare you, but if it be a questyon of wordes or of names, or of your lawe, loke ye to it youre selues. For I will be no iudge of such matters, and he draue them frō the seate.

And all the Grekes toke Sosthenes the chefe ruler of the Synagoge, & smote him before the iudges seate. And Gallio cared for none of those thynges. Paule after this, taried there yet a good whyle, and then toke his leaue of the brethren, and sayled thence into Cyria, Priscylla and Aquilla accompanyinge hym.

Nume. bi. b

And* he shore his heade in Cenchrea, for he had a vowe. And he came to Ephesus, & lefte them there, but he hym selfe entred into the Synagoge, and reasoned with the Jewes. When they desyred hym to tary longer tyme with them, he consented not, but badde them fare well, sayeng: I muste nedes (at this feaste) that commeth) be in Jerusalem: but I wil returne agayne vnto you* if God wyll. And he departed from Ephesus: and when he was come vnto Cesarea, and ascended vp, and saluted the congregacion, he departed vnto Antioche. And when he had taryed there a while, he departed: and went ouer all the countrey of Galacia and Phrygia by order, strengthyng all the disciples.

Deut. xi. b. Jacob. iii. c

And a certayne Jewe named Apollos, borne at Alexandria, came to Ephesus, an eloquente man, and myghty in the scriptures. The same was informed in the waye of the Lorde, and spake feruentlye in the spirite, and taught diligently the thinges of the Lord, and knew but the baptime of Jhon only. And the same began to speake boldelye in the Synagoge. Whome when Priscylla and Aquilla had heard, they toke him vnto them, & expounded vnto him the waye of God more perfectly. And when he was disposed to go into Achaia, the brethren wrote, exhortynge the disciples to receaue him. Which when he was come, helped them much which had beleued thorowe grace. For he ouercame the Jewes mightely, and that openly, shewynge by the scriptures, that Jesus was Christ.

1. Cor. i. b. iii. a. xvi. c

The. xix. Chapter.

It chaunced that whyle Apollo was at Corynthum, Paule passed thorowe the vpper coastes, and came to Ephesus, and founde certayne disciples, and sayde vnto them: haue ye receaued the holye ghoste, sence ye beleued? And they sayde vnto hym: no, we haue not heard whether there be any holye ghoste or no. And he sayde vnto them, wherevnto were ye then baptysed? And they sayde: vnto Jhons baptyme. Then sayde Paule: Jhon verelye baptysed with the baptyme

Math. iii. b

of repentaunce, sayeng vnto the people, that they should beleue on him, which should come after hym: that is on Christ Jesus. When they heard this, they were baptised in the name of the Lorde Jesu. And when Paule* layde his handes vpon them, the holy ghost came on them, and they spake with tonges, and prophecied, and all the men were about twelue.

Mark. i. c. Luke. iii. c. Jhon. i. d.

* Actes. vi. b. viii. c. xiii. a. xix. c. xxviii. f. Tim. iiii. b and. b. b. ii. Tim. i. b

And he went into the Synagoge, and behaued hym selfe boldelye for the space of three monethes, disputynge and perswadynge them exhortacyons of the kyngdome of God. But when diuers waxed harde herted and beleeued not, but spake euell of the waye of the Lorde (and that before the multitude) he departed from them, and separated the disciples. And he disputed daylye in the schole of one called Tyrannus. And this continued by the space of two yeares: so that all they which dwelt in Asia, heard the worde of the Lorde Jesu, both Jewes & Grekes. And God* wrought especyall miracles by the handes of Paule: so that from hys bodye, were brought vnto the sycke, napkyns and partelettes, and the diseases departed from them, and* the euell spirites went oute of them.

* Actes. xi. a. iiii. f. xix. b Mat. xii. b Actes. ii. a. C Mark. xvi. b Actes. b. c.

Then certayne of the vagabounde Jewes exorcistes, toke vpon them to cal ouer them (which had euill spirites) the name of the Lorde Jesus, sayenge: We adiure you by* Jesu, whome Paule preacheth. And there were seuen sonnes of one Sceua a Jewe, and chefe of the priestes which dyd so. And the euell spirite answered and sayde: Jesus I knowe, and Paule I knowe: but who are ye? And the man in whom the euell spirit was, ranne on them, and ouercame them, and preuayled agaynste them, so that they fled oute of that house naked and wounded. And this was knowen to all the Jewes and Grekes also, which dwelt at Ephesus, and feare came on them all, and the name of the Lorde Jesus was magnyfyed.

Deut. vi. b. Math. vii. c D

* Mark. i. a.

And many that beleued, came, and* confessed and shewed their workes. Many of them which vsed curyous craftes: brought their bookes, and burned them before all men, and they counted the prices of them, and founde it fyftye thousande syluerlinges. So mightelye grewe the worde of God and preuayled.

After these thynges were ended, Paule purposed in the spirite (when he had passed ouer Macedonia and Achaia) to go to Jerusalem, sayeng: after I haue bene there, I muste also se Rome. So sente he into Macedonia two of them that ministred vnto hym euen Timotheus and Erastus: but he hym selfe remained in Asia for a season. The same time there arose no lytell adoo about that waye. For a certaine man named Demetrius, a syluer smyth (which made syluer shrynes, for Diana) was not a lytell beneficiall vnto the craftes men, whome he called together

with the workemen of lyke occupacion, and
Actes.xvi.d saide: Syrs, ye knowe that by this craft[e] we
haue our welthe. Moreouer ye se and heare,
that not alone at Ephesus, but almoste thro-
Nil.cpd.a. owe out all Asia, this Paul hath perswaded
and turned awaye moche people, sayenge: that
[e] they be not godes which are made with
handes. So that not only this our craft[e] co-
meth into perill to be set at nought: but also
that the temple of the greate goddesse Diana
should be despised, & her magnificence should
be destroyed, whom all Asia & the worlde wor-
shippeth. When they heard these sayenges,
they were ful of wrath, & cryed out, sayenge:
Greate is Diana of the Ephesians: And all
the cytie was on a roze, & they rushed into
the comen hall with one assente, and caught
Gaius & Aristarcus[m]e of Macedonia, Paules
companions. When Paule wold haue en-
tred in vnto the people, the disciples suffred
hym not. But certayne of the chefe of Asia
(which were his frendes) sent vnto him, desi-
rynge him, that he wolde not prease into the
comen hal. Some therfore cried one thynge,
& some another, & the congregacyon was all
out of quyete, and the more parte knewe not
wherfore they were come together. Some of
Actes.xxi.g. the company drue forth Alexander, the Jewes
thrustinge him forwardes. Alexander[e] becke-
ned with the hande, & wolde haue geuen the
people an answere. When they knew that he
was a Jewe, there arose a shoute almoste for
the space of two houres, of al men, cryenge:
Great is Diana of the Ephesians. When the
towne clarke had ceased the people, he sayd:
ye men of Ephesus, what man is it that
knoweth not that the citie of the Ephesians
is a worshipper of the great goddesse Diana,
of the ymage which came fro heauen. Seinge
then that no man saith here against, ye ought
to be content, and to do nothing rashly, for ye
haue brought hyther these men: whyche are
neither robbers of churches, nor yet blasphe-
mers of your goddesse. Wherfore, if Demetrius &
the craftes men whiche are with him, haue a
matter agaynste any man, the lawe is open, &
there are rulers, let them accuse one another.
But if ye go about any other thing, it shalbe
determined in a lawfull congregation. For
we are in ieopardy to be accused of this daies
vprore, for as moche as there is no cause,
wherby we may geue a reckening of this co-
course of people. And when he hadde thus
spoken, he let the congregacion departe.

The.xx. Chapter.

AFter that the rage was ceased, Paul cal-
led the disciples vnto hym, and toke hys
leaue of them, and departed for to go into
Macedonia. And when he hadde gone ouer
those partyes, and hadde geuen them a longe
exhortacyon, he came into Grece and there
abode. iii. monethes. And when the Jewes
laide wayte for hym as he was about to sayle
into Syria, he purposed to returne thorowe
Macedonia. Ther accompanied him into Asia,
Sopater of Berrea, & of Thessalonia, Aristarcus and Secundus, and Gaius of Derba,
and Timotheus: and oute of Asia Tichicus
and Trophymus. These goynge before, tar-
ried for vs at Troas. And we sailed awaye from
Philippos after the dayes of Swete breade,
and came vnto them to Troas in fyue dayes,
where we abode seuen daies. And vpon one of
the Sabbeth dayes, when the disciples
came together for to breake breade, Paule
preached vnto them (ready to departe on the
morowe) and continued the preachynge vnto
midnyght. And there were many lyghtes in the
chamber, where we were gathered together,
& there sate in a wyndowe, a certayne yonge
man (named Eutichus) beyng fallen into a depe
slepe. And as Paule was preachyng, he was
the more ouercome with slepe, and fell downe
from the thyrde lofte, & was taken vp deade.
But when Paule went downe, he fell on hym,
[f] and embraced him, and saide: make no thynge
ado, for his lyfe is in hym. So when he was
come vp again, & had broken the breade and
eaten, and talked a longe whyle (euen till the
morninge) at the laste he departed. And they
brought the yonge man alyue, & were not a
lytle cõforted. And we went afore to shippe,
& loosed vnto Assos, there to receaue Paule.
For so had he appointed, & wold him selfe go
a fote. When were come together at Assos, we
toke hym in, and came to Mitilenes. And we
sayled thence, and came the nexte day, ouer a-
gaynst Chios. And the nexte day we arriued
at Samos, & tarryed at Trogyllion. The nexte
daye we came to Miletum: for Paul had de-
termined to sayle ouer by Ephesus, because
he wolde not spende the time in Asia. For he
hasted (if it were possible for hym) to kepe at
Jerusalē the daye of Pentecoste. And from
Miletum he sent messaungers to Ephesus, to
called the elders of congregacyon. Whyche
when they were come to hym, he sayde vnto
thē: Ye knowe from the first day that I came
into Asia: after what maner I haue bene with
you at all seasons, seruynge the Lord with all
humblenes of mynde, & with many teares and
temptacions, whiche happened vnto me by the
layenges awaite of the Jewes, because I
wold kepe backe nothyng that was profita-
ble vnto you: but to shewe you and teach you
openly, & thorowe out euery house: wytnes-
synge both to the Jewes, and also to the
Greekes, the [g] repentaunce, that is towardes
God, and the faith whiche is towardes oure
Lorde Jesus. And nowe beholde, I go bounde
in the spirite vnto Jerusalem, not knowynge
the thynges that shall come on me there, but
that [h] the holye ghoste witnesseth in euery
cytie, sayenge: that bandes and trouble abyde
me.

Actes.xix.f
ii.Ti.iiii.d

Actes.xx.b

Eutic.iii.Regum
xvii.d.
iiii.Re.iiii.&
Luke.viii,e.
Actes.ix.g

Actes.xxi.b

Luke.xiiii.g

Actes.xxi.d

me. But none of these thynges moue me* neyther is my lyfe deare vnto my selfe, that I myght fulfyll my course with ioye, & the ministration of the worde which I haue receyued of the Lorde Jesu, to testifie the Gospel of the grace of God. And now behold, I am sure, that hereafter ye all (among whome I haue gone preachyng the kyngdome of God) shal se my face no more. Wherefore, I take you to recorde this day, that I am pure from the bloude of all men. For I haue spared no labour, but haue shewed you al the counsell of God. Take hede therfore vnto your selues, & to all the flocke, among whom the holy ghost hath made you ouerseers, to rule the congregacion of God which he hathe purchased with his bloud. For I am sure of this, that after my departyng, shall grenous wolues entre in among you, not sparyng the flocke. Moreouer, of youre owne selues shall men aryse, speakynge peruerse thynges to drawe disciples after them. Therfore a wake, and remember, that by the space of .iii. yeres I ceased not to warne euery one of you nyght and daye with teares. And nowe brethren, I cõmende you to God, and to the worde of his grace, which is able to builde farther, and to giue you an heritaunce amonge al them whyche are sanctifyed. I haue desyred no mans syluer, golde, or beautie. Yea, ye youre selues knowe, that these handes haue ministred vnto my necessyties, and to them that were with me. I haue shewed you all thynges, howe that so labouryng ye ought to receaue the weake, & to remember the wordes of the Lorde Jesu, howe that he sayde: it is more blessed to geue, then to receaue. And whē he had thus spoken, he kneled downe & prayed with them all. And they all wepte ioye, & fell on Paules necke, and kyssed hym, sorowyng moste of all for the wordes which he spake, that they shoulde se his face no more. And they conueyed him vnto the shyppe.

The. xxi. Chapter.

And when it chaunced that we had launched forth, and were departed from them, we came with a straight course vnto Coos, and the daye folowyng vnto the Rhodes, and from thence vnto Patara. And whē we hadde gotten a shyppe that wold sayle vnto Phenices, we wente aborde into it, and set forthe. But when Cyprus beganne to appere vnto vs, we lefte it on the lyfte hande, and sayled vnto Syria, and came vnto Tyre. For there the shippe vnladed the burthen. And when we hadde founde brethren, we tarryed there .vii. dayes. And they tolde Paul thorow the spirite that he shoulde not go vp to Jerusalem. And when the dayes were ended, we departed and wente our way, and they all brought vs on oure waye, with wyues and chyldren, tyll we were come out of the cyte. And we kneled downe on the haye* and prayed. And whē we hadde taken oure leaue one of another, we toke shyppe, and they returned home agayne. When we hadde full ended the course from Tyre, we went downe to Ptolemaida, and saluted the brethren, and abode with them one day. The nexte daye, we that were of Paules companye departed, and came vnto Cesarea. And we entred into the house of* Philip the Euāgelist which was one of the seuē, and abode with him. The same man hadde foure doughters virgins, which did* prophecye. And as we tarryed there a good many of dayes, there came a certaine prophet from Jewrie, named Agabus. When he was come vnto vs, he toke Pauls gyrdel, and bounde his fete and handes, and sayd: Thus saith the holy ghost, so shal the Jewes at Jerusalem bynde the man that oweth thys gyrdel, and shall deliuer him into the handes of the Gentyls. When we herde this, both we and other whiche were of the same place, besought hym, that he wolde not go vp to Jerusalem. Then Paul answered, and sayde: what do ye weepynge and vexynge myne herte? I am redye, not to be bounde onlye, but also to dye at Jerusalem, for the name of the Lorde Jesu. When we could not turne his mynd, we ceased, sayinge: the will of the Lord be fulfylled. After those dayes we toke vp oure burthens, and wente vp to Jerusalem. There went with vs also certaine of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple, with whome we should lodge. And when we were come to Jerusalem, the brethren receaued vs gladly. And on the morowe Paul wente in with vs vnto James. And all the elders came together. And when he had saluted thē, he tolde by order al thinges that God hadde wrought amonge the Gentils by his ministracyon. And when they hearde it, they glorifyed the Lorde, and sayde vnto hym: thou seest brother, howe manye thousande Jewes there are which beleue, & they are al cruell folowers ouer the lawe. And they are informed of the, that thou teachest all the Jewes, which are among the gentyls, to forsake Moses: and sayest, that they ought not to circumcyse their chyldren, neither to lyue after the customes. What is it therfore? The multitude must nedes come together. For they shall heare that thou arte come. Do therfore this, that we saye to the. We haue .iiii. men, which haue avowe on them. Them takes purify the selfe with them, & do coste on them, that they maye shaue their heades: & al shal knowe, that those thinges which they haue heard of the, are nothing: but that thou thy selfe also walkest & kepest the lawe. But as touching the gentils which beleue, we haue written & concluded, that they obserue no suche thyng, saue only that they kepe them selues

from thinges offered to ydolles, & from bloud & from strangled. & from fornication. Then
the next day Paule toke the men, & * purified himselfe with them, & entred into the temple, declaringe that he wolde fulfill the dayes of the purification, vntill that an offring should be offred for euery one of them. And when the .vij. dayes were nowe almost ended, the Jewes whiche were of Asia (when they sawe him in the temple) moued al the people, & laid handes on him, crieng: Me of Israel, helpe. This is the man, that teacheth al men euery where against the people & the lawe & this place. He hath also brought Grekes into the temple, & hath polluted this holy place. For they had seen with him one in the cytie * Trophimus an Ephesian: whom thei supposed that Paul had brought into the temple. And al the cytie was moued, & the people cwamed together. And they toke Paule & drewe him oute of the temple, & forthwyth the dores were shut. As they went about to kyll him, tydynges came vnto the hye captayne of the soudyers, that all Jerusalem was moued. Which immediatly toke soudiers & vndercaptaynes, & ranne downe to them. When they sawe the hye captayne and the soudyers: they lefte smytynge of Paul. Then the captayne came nere and toke him, and commaunded him to be bounde with two chaynes, & demaunded what he was, & what he had done. And some cried one thinge, some another amonge the people. And when he coulde not knowe the certaintye for the rage, he commaunded him to be caried into the castel. And when he came vnto a stayre, it fortuned that he was borne of the soudyers for the violence of the people. For the multitude of the people folowed after, crienge: awaye with him. And when Paul began to be caried into the castel, he saide vnto the hye Captayne: may I speake vnto the? Which saide: Canst thou speake Greke? Art not thou that Egiptian, which before these daies madest an vproure: & ledest out into the wilderner .iiij. thousand men that were murtherers? But Paul said: I am a man which am a Jewe of * Tharsus a cytie in Cycil, a citezin of no vyle cytie. I beseche the suffre me to speake vnto the people. And when he had geuen him leeuue, Paul stode on the stayre, & beckened with the hand vnto the people: and when there was made a greate sylence, he spake vnto them in the Hebrue tonge, saieng.

The .xxii. Chapter.

Men, brethren, & fathers, heare ye myne answere which I make now vnto you. When they herde, that he spake in the Hebrue tonge vnto the, they kept the more stellence: And he saieth: I am verelye a man which am a Jewe borne in * Tharsus a cytie in Cycile: nowetheles, yet brought vp in this cytie, at the fete of Gamaliel, & informed diligently in the lawe of the fathers, & was zelous mynded to Godward, as ye al are this same day, & * I persecuted this way vnto the death, binding & delyuering into prison both men & wome, as the chefe priest doth beare me witnes, & al the estate of the elders: of whō also I receaued letters vnto the brethre, & went to Damasco to bryng the, (which were there bounde) vnto Jerusalē for to be punyshed. And it fortuned (that as I made my iournei & was come nye vnto Damasco about noone) sodenly there shone frō heauen a great lyght rounde aboute me. & I fel vnto the earth, & heard a voyce saynge vnto me: * Saul, Saul, why persecutest thou me? And I answered: what arte thou lorde. And he said vnto me: I am Jesus of Nazareth, whō thou persecutest. And they that were with me, saw verely a light, & were afraide: but they herd not the voice of him that spake with me. And I said: what shal I do Lorde? And the Lord saide vnto me: Aryse, & go into Damasco, & there it shalbe told the of al thinges, whiche are appoynted for the to do. And when I sawe nothyng for the brightnes of that lyght, I was ledde by the hande of them that were with me, and came into Damasco. And one Ananias a perfect mā, and (as pertayning to the lawe) hauyng a good reporte of al the Jewes which there dwelt, came vnto me and stode, and sayde vnto me: Brother Saul, receaue thy sight. And the same houre I receaued my syght, & saw him. And he said: the God of oure fathers hathe ordeyned the before, that thou shuldest knowe his wyl, and se the iuynge that is ryghteuil, and shouldest heare the voyce of his mouth, for thou shalte be his witnes vnto al men of those thinges, whiche thou hast sene and hearde. And nowe, why tarryest thou? Aryse, and be baptised, and wasshe awaye thy synnes * in callynge on the name of the Lorde. And it fortuned that when I was come agayne to Jerusalem, & prayed in the temple, I was in a traūce, & sawe him, saieng vnto me: Make hast, & get the quickly out of Jerusalē: for they wil not receaue thy witnes, that thou beares of me. And I said: Lorde, they knowe that I pursued & bet in euery Synagoge them that beleued on the. * And why the bloud of thy witnesse Steuen was shed, I also stode by, & consented vnto his death, & kept the rayment of them that slewe him. And he said vnto me, departe, for I will send the farre hence vnto the Gētiles. They gaue him audience vnto this worde, and then lyft vp their voices & cried away with such a felone frō the earthe: for it is no reason that he should lyue. And as they cryed, & cast of their clothes, & threw dust into the ayre, the captain cōmaded him to be brought in to the castel, & bad that he shuld be scourged, & to be examined, that he myght know, wherefore they cried so on hym. And when they bounde him with

Actes.xiii.a and.ix.a. and. xxvi.b. ii. Cor. xi.b Gala. ii.b

B

Actes.ix.a

C

Actes.ix.c

Roma. x.c

not

D

Actes.iii.a.

Actes.xiii.b Gala .i.b

with thonges, Paul said vnto the Centurion that stode by him. Is it lawfull for you to scourge a man that is a Romaine, & vncondempned? When the Centurion heard that, he went and told the vpper captaine, saying: What intendest thou to do? For this man is a citizen of Rome. Then the vpper captaine came, and said vnto him: tell me, art thou a Romaine? He said: Yea. And the captayne answered, with a greate summe obtained I this fredome. And Paule said: I was free borne. Then straight waie departed from him, they which should haue examined him. And the hie captaine also was afraied, after he knewe that he was a Romaine, & because he had bounde him. On the morowe (because he would haue knowen the certaintie, wherefore he was accused of the Iewes) he loosed him from his bandes, and commaūded the hie priestes, and all the counsel to come together, and * brought Paule forthe, and set him before them.

Actes. xxiij. b

¶ The. xxiii. Chapter.

Paule beholde the counsel, & saidmen and brethren, * I haue liued in all good conscience before God vntil this daie. And the hie priest Ananias cōmanded them that stode by, to smite him on the mouthe. Then said Paul vnto him: God shal smite thee thou painted wal. * Sittest thou, and iudgest me after the lawe, and commandest me to be smitten contrarie to the lawe? And they that stode by said, * reuilest thou Goddes hie priest. Then said Paule: I wiste not brethren, that he was the hie priest. For it is written: * thou shalt not curse the ruler of thy people. Whē Paul perceiued that the one part were Saducees, and the other Pharises, he cried oute in the counsel: Men, and brethren, * I am a Pharisei, the sonne of a pharisei: * Of the hope, and resurrection from death, I am iudged. And when he had so said: there arose a debate betweene the Pharises, and the Saducees, and the multitude was deuided. * For the Saduces saye, that there is no resurrection, nether angel, nor spirit: But the Pharises graunte bothe. And there arose a great crye: and when the Scribes which were of the Pharises parte arose, they stroue, saying: we fynde none euel in this man. Thoughe a spirite, or an angel hath appeared to him, let vs not striue against God. And whē there arose a great debate, the captaine (fearyng, lest Paule should haue bene plucked a sonder of them) cōmaunded the soudiers to go downe, and to take him from among them, & to bring him into the castel. * The night following, God stode by him, & said: be of good cheare Paule: for as thou hast testified of me in Ierusalem, * so must thou beare witnesse also at Rome. And when it was daie, certaine of the Iewes gathered them selues together, and

Actes. xxiij. d

Deu. xvii. d

John. xviii. d.

Exod. xxij. b

Philip. iii. a
Actes. xxiii. c
and. xxvi. b

Math. xxii. c
Marke. xii. b
Luke. xx. c

Actes. xvi. b
and. xviij. c

Acte. xxvii. b

made a bowe, saying: that they would neither eate, nor drinke, til they had kylled Paul: they were more then. xl. men, which had made this conspiracion. And they came to the hie priestes, and elders, and said: we haue bounde our selues with a bowe, that we wil eat nothing, vntil we haue slayne Paul. Now then ye geue ye knowledge to the vpper captaine, and to the counsell, that he bring him forth vnto vs to morow, as though we would know something more perfectly of him. But we for euer be come neare late ready to kyll him. When Paules syster sonne heard of their laying awaite, he went, and entred into the castel, and told Paule. And Paule called one of the vnder captaines vnto him, & said: bring this yonge man vnto the hie captaine, for he hath a certaine thing to shewe him. And he toke him, and brought him to the hie captaine, and said: Paule the prisoner called me vnto him, and praied me to bring this yonge man vnto the, which hath a certaine matter to shewe the. The hie captaine toke him by the hande, & went with him out of the waye, and asked him: what is it that thou hast to tel me? And he said: The Iewes are determined to desyre the, that thou wouldest bring forth Paule to morow into the counsell, as though they would enquire somwhat of him more perfectly. But folow not thou their mindes: for there lie in waite for him of them, more then. xl. men which haue bounde them selues with a bowe, that they will nether eate nor drinke, til they haue kylled him. And now are they ready, and loke that thou wouldest promes. The vpper captaine then let the yonge man depart, and charged him, saying: se thou tel it out to no mā, that thou hast shewed these thinges to me. And he called vnto him two vnder captaines, saying: make ready two. C. soudiers to go to Cesarea, and horsemen. lxx. feare and. C. and speare mē two. C. at the iij. houre of the night. And deliuer them beastes, that they may set Paule on, & bring him safe vnto Felix the hie debite. For he dyd feare least happely the Iewes should take him awaye, and kyl him, and be him selfe should be afterwarde blamed, as though he would take money. And he wrote a letter after this maner. Claudius Lisias vnto the most mighty rular Felix, sendeth gretinges. * This man Actes. xx. c was taken of the Iewes, and should haue bene kylled of them. Then came I with soudiers, and rescued him, and perceaued that he was a Romaine. And when I would haue knowē the cause, wherefore they accused him, * I Actes. xxii. brought him forth into their counsel: There perceaued I that he was accused of questiōs of their lawe. * But was not gylty of any Actes. xxv. c thing worthie of death, or of bondes. And when it was shewed me how that the Iewes laied waite for him, I sent him straight waie

to the,and gaue commaundement to his accusers,that the thinges which they haue against him,they should tel before the:fare wel.Then the counsiery(as it was cõmaunded them)toke Paule,and brought him by night to Antipatras.On the morow they left the horsemẽ to go with him,and returned vnto the castel. Which when they came to Cesarea,(and deliuered the Epistle to the debyte) presented Paule also before him.When the debite had red the letter,he asked of what countrye he was.And when he vnderstode that he was of Cilicia,* I will heare the(ye said) when thine accusars are come also:and he cõmaũded him to be kept in Herodes iudgemẽt hal.

¶ The. xxiiii. Chapter.

AFter.v.daies Ananias the hie priest descended with the elders,& with a certaine oratour,named Tartullus,which enformed the debite against Paule. And when Paule was called forth Tartullus began to accuse him,saying: Seynge that we liue in greate quietnes,by the meanes of thee,and that many good thinges are done vnto this nacion,through thy prouidence,that alowe we euer,and in al places,most noble Felix,with al thankes. Notwithstanding,that I be not tedious vnto the,I praie the,that thou wouldest heare vs of thy courtesye,a fewe wordes. For we haue founde this man a pestilẽt felowe,and a mouer of debate vnto al the Jewes in the whole world,and a mayntener of sedicion of the secte of Nazarites,whiche hath also enforced to pollute the temple. Whom we toke,and would haue iudged accordyng to our law:but the hie captaine Lysias came vpon vs,and with great violence tore him away out of our handes,cõmaunding his accusars to come vnto the. Of whõ thou maiest(yf thou wilt enquyre)knowe the certaintie of all these thinges,whereof we accuse him. The Jewes lykewise affirmed: saying,that these thinges were euen so.

¶ When Paule(after that the debite hym selfe had beckened vnto him,that he shold speake) answered:With a more quiet mynde do I answere for my selfe,for as muche as I vnderstande that thou hast bene of many yeres a iudge vnto this people,because that thou maiest know that there are yet but.xii.daies sence I went vp to Jerusalem for to worship,* and they neyther founde me in the temple disputing with any man,either raising vp the people,neither in the Synagogues,nor in the citie. Neither can they proue the thinges wherof they accuse me.But this I confesse vnto the,that after the waye(which they cal heresye)so worship I the God of my fathers,beleuynge all thinges,which are written in the lawe,and the Prophetes, and haue hope towardes God,that* there same resurrection of the deade(which they them selues loke for also)shalbe,bothe of iust,and vniuste.And therfore * endre I so to haue alwaye a cleare conscience towarde God,and towarde men.Now after many yeares,I came * and brought almes to my people,and offringes and vowes,in the which they founde me purified in the temple,nether with multitude,nor yet with vnquietnes,[and they toke me,and cried,saying:away with oure enemy:] Howbeit,there were certaine Jewes out of Asia,which ought to be here presente before the,and accuse me,yf they had ought against me:or els let these same here saye,yf they haue founde any euel doynge in me,while I stande here in the counsel:except it be for this one voyce that I cryed standing among them * of the resurrecion from death,am I iudged of you this daie. [When Felix harde these thinges,he deferred them,for he knewe very wel of that waye,and said:when Lisias the captayne is come downe,I wil know the vttermost of your matter.And* he commaunded an vnder captaine to kepe Paule,and to let him haue rest:and that he shulde forbyd none of his acquaintaunce to minister vnto him,or to come vnto him.And after a certaine dayes,when Felix came with his wyfe Drusilla(whiche was a Jewesse)he called forth Paule,& harde him of his faith,which is towarde Christe. [And as he preached of righteousnes,temperaunce,and iudgemente to come,Felix trembled,and answered:Go thy waye for this time:when I haue a cõuenient season,I wil sende for the. He hoped also,that money shulde haue bene geuen him of Paule,that he might loose him: wherfore he called him the oftener,and cõmened with him. But after two yere,Festus Portius came into Felix rowme.And Felix* willing to shewe the Jewes a pleasure,lefte Paule in prison bounde.

¶ The. xxv. Chapter.

NOw Festus had receaued the office,after.iii.daies,he ascended from Cesarea, vnto Jerusalem. Then enformed him the hie priestes,and the chefe of the Jewes, of Paule.And they besought him,and desired fauoure against him,that he would sende for him to Jerusalem:and they laied awaite for him in the waye,to kil him.Festus answered, that Paule shulde be kept at Cesarea,but that he him selfe would shortly departe thyther.Let them therfore(said he)which amõg you are able,come downe with vs,and accuse him,yf there be any faute in the man.Whã he had tarryed there amonge them more then.x. dayes,he went downe vnto Cesarea,and the next daie sat downe in the iudgemẽt seat, and commaunded Paule to be brought. Which when he was come,the Jewes which were come from Jerusalem,stode aboute him,and layde many and grenous complaintes

tes againste Paule, whiche they coulde not
prone, as longe as he answered for hym
Act.xxiv.c selfe* that he had nether against the lawe of
and.xxviii.b the Jewes, nether againste the temple, nor
C yet against Cesar offended anye thing at all.
Actes.xxiii.f Festus* willynge to do the Jewes a plea-
sure, answered Paule, and saied: wylte thou
go vp to Jerusalem, and there be judged of
these thinges before me? Then said Paul:
I stande at Cesars iudgement seate, where
I ought to be iudged. To the Jewes have
I no harme done, as thou verye well kno-
west: Ye I have hurte them, or committed anye
thing worthye of death, I refuse not to dye.
Yet none of these thinges are, whereof they
accuse me, no man maye delyuer me to them.
I appeale vnto Cesar. Then spake Festus
with deliberacion, and answered: Thou hast
appealed vnto Cesar: vnto Cesar shalt thou
go. And after a certaine dates, kynge Agrip-
pa, and Bernice came vnto Cesarea to salute
Festus. And when they hadde bene there a
good season, Festus rehearsed Paules cause
Actes.xxiiii.c vnto the kynge, saynge:* there is a certaine
man lefte in prison of Felix, aboute whome
Actes.xxiii.a when I came to Jerusalem, * the hie priestes,
and elders of the Jewes enformed me,
and desyred to have iudgement against him.
To whome I answered: it is not the maner
of the Romaines, for fauoure to delyuer anye
man, that he shoulde perysshe, before that he
whiche is accused, have the accusers before
him, and have lycence to answere for hym
selfe, concerning the cryme layde againste
C hym. Therfore when they were come hy-
ther with out anye delaye, on the morowe I
sat to gene iudgemente, and commaunded the
man to be broughte forthe. Against whome,
Actes.xxiii.c. when the accusers stode vp, *they broughte
none accusacion of suche thinges as I sup-
posed: but had certayne questions agaynste
him of their owne superstition, and of one
F Jesus whiche was deade, whome Paule af-
firmed to be alyue. And because I doubted of
suche maner of questions, I asked him, whe-
ther he wolde go to Jerusalem, and there be
iudged of these matters. But when Paule
had appealed to be kepte vnto the knowledge
of Cesar, I commaunded hym to be kepte,
tyll I myghte sende hym to Cesar. Agrip-
pa sayde vnto Festus: I would also heare
the manne my selfe. To morowe, (saied he)
thou shalte heare hym: And on the morowe
G when Agrippa was come, and Bernice, with
great pompe, and were entred into the coun-
cell house, with the captaynes, and chefe men
of the cyte, at Festus commaundemente was
Paule broughte forthe. And Festus sayed:
Kynge Agrippa, and all ye men whiche are
here present with vs, ye see this man, aboute
whome all the multytude of the Jewes have
intreated me, bothe at Jerusalem, and also
here, crienge: that he ought not to lyue anye
lenger. Yet founde I nothing worthye of
death, that he had committed. Nevertheles le-
synge that he hath appealed to Cesar, I have
determyned to sende hym. Of whome I
have no certayne thynge to wryte vnto my
Lorde. Wherefore, I have brought him vnto
you, and specially vnto the (O kynge Agrip-
pa) that after examinacion had, I myghte
have somewhat to wryte. For me thinketh it
vnreasonable, for to sende a prisoner, and not
to shewe the causes whiche are laide against
hym.

The.xxvi. Chapter.

AGrippa saied vnto Paule: thou art per- A
mytted to speake for thy selfe. Then
Paule stretched forthe the hande, and ans-
wered for hym selfe: I thinke my selfe hap-
pye, kynge Agrippa, because I shall answere
this daye before the, of all the thinges
wherof I am accused of the Jewes: namely,
because thou arte expert in all customes, and
questions whiche are among the Jewes.
Wherefore, I beseche thee, to heare me pati-
entlye. My liuing that I have ledde of a
chylde (whiche was at the fyrst among myne
owne nacion at Jerusalem) knowe all the Jewes, B
which knewe me from the beginning,
yf they would testifye. * For after the Phil.iii.a
moste straitest secte of oure religion, I lyued
a Pharisey. And nowe I stande and * am Act.xxiii.b
iudged for the hope of the promes made of and.xxviii.c
God vnto our fathers: vnto whiche promes
oure twelue trybes (instantlye serving God
daye and nyght) hope to come. For whiche
hopes sake, kynge Agrippa, I am accused of
the Jewes. Why wolde it be thoughte a C
thing incredible vnto you, that God shulde
rayse agayne the deade? I also verelye
thoughte in my selfe, that I ought to do
manye contrarie thinges, cleane against the
name of Jesus of Nazareth, * whiche thing Acte.xxii.a
I also dyd in Jerusalem. And manye of the xxv.a.xxvi.a
sainctes dyd I shut vp in prison, a had rece- i Corin.xv.
aued auctorite of the hie priestes. And when Gala.v.c.
they were put to deathe, I gave the sentence.
And I punyshed them ofte in euerye Sina-
goge, and compelled them to blaspheme, and
was yet more mad vpon them, and persecuted
them, euen vnto straunge cities. Aboute
whiche thinges as I wente to Damasco,
with auctorite, and lycence of the hie prie-
stes: euen at middaye, (O kynge) I sawe in
the waye a lyghte from heauen above, the
brightnes of the Sunne shyne rounde about
me, and them which iourneyed with me. When
we were all fallen to the earthe, I harde a
voyce speaking vnto me, and saynge in the
Hebrewe tonge: * Saul, Saul, why perse- Acte.ix.a
cutest thou me? It is hard for the to kicke a- and.xxii.a.
gainst the pricke. And I said: Who art thou
Lorde.

Lorde. And he saide: I am Iesus whome thou persecutest, but ryse, and stande vpō thy fete. For I haue appeared vnto the for this purpose to make the a minister, & a witnes bothe of those thinges, whiche thou hast sene, and of those thinges in the which I wil appeare vnto thee, deliuering the from the people, and from the Gentiles, vnto whome now I sende the, to open their eyes, that thei may be turned from darknes to light, and from the power of Satan vnto God, that thei maye receiue forgeuenes of synnes, and inheritaunce amonge them, which are sanctified by faythe that is towarde me. Wherefore (O kynge Agrippa) I was not disobedient vnto the heauenly vision: but shewed first vnto them of Damasco, and at Ierusalem, and throwout all the coastes of Iewrie, and then to the Gētiles, that they should repent, & turne to god, and do suche workes as become them that repente. For this cause the Iewes caughte me in the temple, and went about to kyll me. Seyng therfore, that I haue obtained helpe of God: I cōtinue vnto this daie, witnessing both to smal, and to great, saying none other thinges, than those which the Prophetes, & Moses did say, should come: that Christ should suffer, and that he shoulde be the firste that should ryse from death, and should shew light vnto the people, and to the Gentiles. And he thus spake for him selfe, Festus said with a loude voice: Paule, thou art beside thy selfe, much learning doth make the mad. And Paul said: I am not mad (moost deare Festus) but speake forth the wordes of trueth, and soberues. For the king knoweth of these thinges, before whome also I speake freely: neyther thinke I that any of these thinges are hidde from him. For this thing was not done in a corner. King Agrippa, beleuest thou the prophetes? I wote wel that thou beleuest.

Agrippa said vnto Paule: Somewhat thou bringest me in my minde, for to become Christē. And Paul said: I would to God, that not onely thou: but also al that heare me to daye were, not somewhat onely, but all together, suche as I am, except these bondes. And whē he had thus spoken, the king rose vp, and the debite, and Bernice, & thei that sat with them. And when thei were gone apart, thei talked betwene them selues, saying. This man doeth nothing worthy of death, or of bōdes. Then said Agrippa vnto Festus: This man might haue bene let loose, yf he hadde not appealed vnto Cesar.

The xxvii. Chapter.

WHen it was concluded, that we shoulde sayle into Italye, they deliuered bothe Paule, and certaine other prisoners, vnto one named Julius, an vnder captaine of Cesars soudiers. And we entred into a ship of Adramitium, and loosed from lande, appoynted to sayle by the coastes of Asia, one Aristarcus out of Macedonia, of the countrie of Thessalonia tarieng still with vs. And the nexte daie we came to Sidon. And Julius courteously entreated Paule, and gaue hym libertie, to go vnto his frendes, & to refreshe him selfe. And when we had launched from thence, we sailed harde by Cipers, because the windes were contrarie. And when we had sailed ouer the sea of Cilicia, and Pamphilia, we came to Myra, which is in Licia.

And there the vnder captaine founde a ship of Alexandria ready, that sailed into Italye, & he put vs therin. And when we had sayled slowlie many daies, and scarce were come ouer against Gnidon (because the wynde with stode vs), we sailed harde by the coaste of Candy, ouer against Salmo, and with muche waike sayled beyonde it, & came vnto a place which is called the fayre hauen. Nie whervnto was the citie of Lasea. When muche tyme was spent, and when sayling was nowe ieopardous, because also that thei had ouerlonge sailed, Paul put them in remembraūce, & said vnto them: Sirs I perceaue, that this viage wil be with hurtand damage, not of the lading muche, and ship onely, but also of youre liues. Neuertheles, the vnder captaine beleued the gouerner, and the maister of the ship more then those thinges which were spoken of Paule. And because the hauen was not commodious to winter in, many toke counsel to depart thēce, yf by any meanes they might attaine to Phenices, & there to winter, which is an hauen of Candy, and lieth towarde the south west, and northwest winde. When the south winde blewe, they supposing to obtaine their purpose, loosed vnto Asson, & sailed past al Candye. But not longe after, there arose against their purpose a flawe of wynde cōte of the north east. And when the shyppe was caught, & coulde not resist the winde, we let her go, and drawe with the wether. But we were caried into an yle, whiche is named Clauda, and had muche worke to come by a bote, which thei toke vp, and vsed helpe, and made fast the ship, fearing, lest thei should fal into the Sirtes. And so thei let downe a beckel, and were caried. The next daie (when we were tossed with an exceading tempest) they lightened the ship, and the thirde daie we cast out with our owne handes, the takling of the ship. When at the last, neither the Sunne nor starres in many daies appeared, and no smal tempest laye vpon vs, al hope that we should escape, was then taken away. But after long abstinence, Paule stode forth in the myddes of them, and said: Sirs, ye shold haue harkened to me, and not to haue loosed fro Candie, neither to haue brought vnto vs this hurme, and losse. And nowe I exhorte you to be of good chere. For there shalbe no losse of any

mans

mans lyfe among you, saue of the ship onely. For there stode by me this night the angel of God, whose I am, and whō I serue, saying: Acts. xxv. e
Feare not Paul, * thou must be brought before Cesar. And lo, God hathe geuen the all them that sayle with the. Wherefore syrs be of good chere: for I beleue God, that it shalbe euen as it was tolde me. Howbeit we must be cast into * a certayne ylande. But when the Acte. xxviii. a.
fourteneth night was come (as we wer sayling in Adria, about midnight) the shipmē demed, that there appeared some countrey vnto them: and sounded, and founde it. xx. fadoms. And when they had gone a litle further, they sounded againe, and founde. xv. fadoms.
Then fearing lest they should haue fallen on some rocke, they cast foure ancres out of the sterne, and wyshed for the daye. As the shypmen were about to flee out of the ship (when they had let downe the bote into the sea, vnder a coulour, as thoughe they would haue cast anckers out of the foreship) Paule saied vnto the vnder captaine, and to the soudiers: except these abyde in the ship, ye cannot be safe. Thā the soudiers cut of the rope of the bote, and let it fal awaye. And when the daye began to appeare, Paule besought them all to take meate, saying, this is the xiiii. daye, that ye haue taried, and continued fasting, receauing nothing at all. Wherefore, I praye you to take meate: for this is no doute is for your health: for * there shal not an heare fall from the head of any of you. And whē he had thus spoken, he toke bread, * and gaue thanke to God in presence of them all, & when he had broken it, he began to eate. Thē were they al of good cheare, and they also tooke meate. We were al together in the ship, two hundred, thre score and fyftene soules. And when they had eaten ynough, they lightened the ship, and caste out the wheat into the sea.
When it was daye, they knew not the lande, but thei spied a certaine hauen with a banke, into the which they were mynded (yf it were possible) to thrust in the ship: And when they had taken vp the anckers, they cōmitted them selues vnto the sea, and loosed the rudder bondes, and hoysed vp the mayne sayle to the wynde, and drewe to lande. And when they chaunced on a place, whiche had the sea on bothe sydes, thei thrust in the ship. And the fore part stucke fast, and moued not, but the hinder part brake with the violence of the wawes. The soudiers counsell was to kyll the prisoners, lest anye of them, when he had swomme out, should runne awaye. But the vnder captaine, wylling to saue Paule, kept them fro their purpose, and commaunded that they whiche coulde swimme, should cast them selues fyrste into the sea, and scape to lande. And the other he commaunded to go, some on bordes, and some on broke peces of the ship. And so it came to passe, that thei escaped all safe to lande.

¶ The. xxviii. Chapter.

AND when they were escaped, then they knew that * the yle was called Milete. Acte. xxvii.
And the straungers shewed vs no litel kindnes: for they kyndled a fyre, and receyued vs euery one, because of the present rayne, and because of the colde. And when Paule had gathered a boudel of stickes, and layed them on the fyre, there came a viper out of the heate, and caught him by the hande. When the straungers saw the beaste hange on his hande, they saied amonge them selues: no doute this man is a murtherer: Whō though he haue escaped the sea, yet vengeaunce suffreth not to lyue. And he shooke of the viper into the fyre, and * felt no harme. Howbeit they waited when he would haue swolne, or fallen downe deade sodenlye. But after they had loked a great while, and saw no harme come to him, they chaūged their myndes, and saide * that he was a God. In the same quarters were landes of the chefe man of the yle, (whose name was Publius) whiche receyued vs, and lodged vs thre daies courteously. Matth. xvi. b Luke. x. e Act. xiiii. b
And it fortuned that the father of Publius, laye sicke of a feuer, and of a bloudy fyre. To whome Paule entred in, and prayed, & laid his handes on him, & healed him. So when this was done, other also which had diseases in the yle, came and were healed: whiche also did vs great honoure. And when we departed they laded vs with suche thinges as were necessarie. After thre monethes we departed in a ship of Alexandrie, whiche had wintered in the yle, whose badge was Castor, and Pollux. And when we came to Siracusa, we taried there thre daies. And from thence we fet a compasse, and came to Regium. And after one daie, the south winde blew, & we came the next daye to Putiolus: where we founde brethren, and were desyred to tary with them seuē daies, & so came we to Rome. And from thence, when the brethren harde of vs, they came to mete vs at Apiphorum, and at the thre tauernes. When Paul saw them, he thanked God, and wexed bolde. And when we came to Rome, the vnder captaine delyuered the prisoners to the chefe captayne of the hoast: but Paule was suffred to dwell by him selfe, with a souldiour that kept him.
And after thre daies, Paule called the chefe of the Iewes together. And when they were come, he said vnto them: Men, and brethren, though * I haue committed nothing against the people, or lawes of the elders. * Yet was I delyuered prisoner from Ierusalem, into the handes of the Romaines. Whiche when thei had examined me, would haue let me go, because there was no cause of death in me. But when the Iewes spake contrary, I was Actes xxiii. and. xv. b Actes xxiii.

constrained to appeale vnto Cesar: not that I had ought to accuse my people of. For this cause then haue I called for you, euen to se you, and to speake with you: * because that for the hope of Israel, I am bounde with this chaine. And they said vnto him: we neyther receaued letters out of Jewrie pertayning vnto the, neither any of the brethre that came, shewed or speake any harme of the. But we wil heare of the what thou thinkest. For as concerning this sect, we know that * euery where it is spoken against. And when they had appointed him a daye, there came many to him into his lodging. To whome he expounded, and testified the kingdom of God, and preached vnto them of Jesus: bothe out of the lawe of Moses, and out of the Prophetes, euen from morning to nyghte. And * some beleued the thinges which were spoken, and some beleued not. And when thei agreed not among them selues, thei departed, after that Paule had spoken one worde: wel spake the holy ghost by Esaye the prophete vnto our fathers, saying: * Go vnto this people, and saye. With your eares shall ye heare, and shal not vnderstande: & with youre eyes shal ye see, and not perceaue. For the hart of this people is waxed grosse, & with their eares haue thei had no lucke to heare, & their eyes haue they closed, lest they should see with their eyes, and heare with their eares, and vnderstande with their harte, and should be conuerted, and I should heale them. Be it knowen therfore vnto you, that this saluacion of God is sent to the Gentiles, and thei shall heare it. And when he had sayed these wordes, the Iewes departed from him, and had great disputacions amog them selues. And Paule dwelt two yeres full in his lodging, and receiued al that came in vnto him, preaching the kingdome of God, & teaching those thinges which concerne the Lord Jesus with all confidence, no man forbiddynge hym.

¶ Here endeth the Actes of the Apostles.

The Epistle of the Apostle S. Paule to the Romaynes.

¶ The first Chapter.

PAule the seruaunt of Jesus Christe, called to the office of an Apostle, * put a part for the Gospel of God, * which he had promised afore by his Prophetes in the holy scriptures of hys sonne, which was borne vnto him * of the sede of Dauid after the flesshe: and hathe bene declared to be the sonne of God, with power, after the spirit, that sanctifieth, sence the tyme that Jesus Christ our Lorde rose againe from death * by whom we haue receiued grace, and Apostleship, that obedience might be geuen vnto the faythe in his name among al heathen, of whose nombre you be, the elect of Jesu Christ. * To al you that be at Rome, beloued of God, and sainctes, by election. Grace be with you, and peace from God our father, and from the Lorde Jesus Christ. First verely I thanke my God thorow Jesus Christ for you al, that your faith is spoken of in al the worlde. For God is my witnes (whome I serue * with my spirite in the Gospel of his sonne) that without ceasynge, I make mencion of you, prayenge alwayes * in my prayers, that by some meane, at the laste (one tyme or other) a prosperous iourney (by the wil of God) myghte fortune me, to come vnto you. For I longe to se you, that I might bestowe among you some spiritual gyfte, to strength you with all, that is, that I might haue consolacio together with you, through the common faythe, whyche bothe ye, and I haue. * I would that ye shold knowe (brethre) how that I haue often times purposed to come vnto you, * but hang bene let hitherto, to haue some fruite also among you, as among other of the Gentiles. I am detter, bothe to the Grekes, and to the vngrekes, to the learned, and to the vnlearned. So that (as muche as in me is) I am redye to preache the Gospell to you that are at Rome also. * For I am not ashamed of the Gospel of Christ, because it * is the power of God vnto saluacion to euery one that beleueth, to the Jewe first, and also to the Gentyle. For herin is the rygh teousnes of God opened from faithe to faith. As it is written: * the iuste shall lyue by faithe. For the wrathe of God appeareth from heauen a gainst al vngodlynes, and vnrighteousnes of men, which withholde the trueth in vnrighteousnes: seynge * that it which maye be knowen of God, is manifest among them, because God had shewed it vnto them. * For his inuisible thinges (that is to saye, his eternal power, and godhed,) are sene, sence the worlde was made, beynge vnderstande * by the workes, from the creacion of the worlde: so that they are without excuse, because that when they knew God, they glorified him not as God, neither were thankefull, but waxed ful of vanities in their imaginacions. * And their folysshe hart was blynded. (When they coūted them selues wyse, they became fooles,) * and turned the glorie of the immortal God, vnto an ymage, made not onely after the similitude of a mortal man but also of byrdes, & foure foted * beastes, and of creapynge beastes. Wherfore, God gaue them vp to vnclenes, thorow the lustes of their owne hartes, to defyle their owne bodies among them selues: whiche changed his trueth for a lye, & worshipped, and serued the thinges that be made, more then him that made them, which is to be praysed for euer, Amen. Wherfore, God

i. Corin. i. a
Gala. i. a.
John. iiii. c
i. Corin. iij. c
Philip. i. a.
Collos. i. a
Act. xxvi. b
Eccle. xli. c
ii. Timo. ii. b.
i. Corin. i. c
Habacu. ii. a.
Gala. iij. b
Hebre. x. g
Actes. xvii. f
Actes. xiiii. c
Hebre. xi. a
Psal. xix. a
Deu. xxvii. c
Jere. ii. e
Eze. xiiii. b

Leui.xviii.c

gaue them vp vnto shameful lustes:* For euē
theise women did chaūge the naturall vse into
that, which is against nature. And lykewyse
also the mē, left the naturall vse of the womā,
and brente in their lustes one with another,
*men with men wrought vylthines, & receyued to them selues the rewarde of their er-
roure, as it was acrording. And as thei re-
garded not to know God,* euen so God de-
liuered them vp into a lewde mynde, that thei
should do those thinges, whiche were not co-
mely, beyng ful of al vnrighteousnes, forni-
cacion, wickednes, couetousnes, malicious-
nes, ful of enuye, murther, debate, disceite, e-
uel condicioned, whisperers, backebiters,
haters of God, disdainfull, proude, boasters,
bringers vp of euel thinges, disobediente to
father and mother, without vnderstandynge,
couenaunt breakers, vnlouynge, truce bre-
kers, vnmerciful. Which men thoughe they
knew the righteousnes of God* conferdered
not how that thei which commit suche thin-
ges, are worthy of death, not only thei that
do the same* but also they which haue plea-
sure in them that do them.

Leui.xviii.e

Deut.xxi.c

Deut.vii.c

Oze.ii.a

¶ The.ij. Chapter.

Wherfore art thou inexcusable, O man
whosoeuer thou be that* iudgest.
For in that same wherein thou iudgest ano-
ther, *thou condemnest thy selfe. For thou
that iudgest, doest euē the selfe same thinges.
But we are sure, that the sudgemēt of god, is
according to the trueth, against them which
commit suche thinges. Thinkest thou this,
O thou man that iudgest them, which do such
thinges, and doest euē the very same thy selfe,
that thou shalt escape the sudgement of God?
Eyther despisest thou the riches of his good
nes, and patience, and longe sufferaunce, not
knowing,* that the kyndnes of God leadeth
the to repentaunce. But thou after thy stub-
bernes, and hart that cannot repent, heapest
vnto thy selfe wrath against the day of ven-
geaunce, when shalbe opened the righteous
iudgement of God,* which wil reward every
man according to his deedes: that is to saye,
prayse, honour, and immortalite, to the which
continue in good doyng, and seke immortali-
te. But vnto them which are rebelles, & that
do not obey the trueth, but folow vnryghte-
ousnes, shal come indignacion, and wrathe,
tribulacion and anguish, vpon the soule of e-
uery man that doeth euel: of the Jewe fyrste,
and also of the Gentyle. To every man that
doeth good, shall come prayse, and honoure,
and peace to the Jewe fyrste, and also to the
Gentil. For* there is no respect of persons,
with God. For whosoeuer hath synned with
out lawe, shal also perysshe without lawe.
And as many as haue synned in the law, shal
be iudged by the lawe. For in the syghte of
God they* are not righteous which heare
the lawe: but the doers of the lawe shall be
iustifyed. For when the Gentyles whyche
haue not the lawe, do of nature the thinges
contayned in the lawe: then they hauing not
the lawe, are a lawe vnto them selues, which
shewe the dede of the lawe written in their
hartes: whyle their conscience beareth wyt-
nes vnto them, and also their thoughtes,
accusynge one another, or excusynge, at the
daye* when the Lord shal iudge the secretes
of men, by Jesus Christe, according to my
Gospel. Behold,* thou art called a Jew, and
restest in the lawe, and makest thy boaste of
God, and knowest his will, and alowest the
thinges that be excellent, and art informed
by the lawe: and beleuest that thou thy selfe
arte a guyde of the blynde, a lyght of them
which are in darckenes, an informer of them
whiche lacke discrecion, a teacher of the
vnlearned, which hast the ensample of know
ledge, and of the trueth by the lawe. Thou
therfore whiche teachest another, teachest
not thy selfe.* Thou preachest, a man shold
not steale: yet thou stealest. Thou that sayest,
a man should not commyt aduoutrie, thou
breakest wedlocke. Thou abhorrest ymages,
and yet robbest God of his honoure. Thou
that makest thy boast of the lawe, thorowe
breakynge the lawe dishonourest God. For
the name of God is euel spoken of amōg the
Gentyles, thorowe you* as it is written.
For circumcision verely auayleth, yf thou
kepe the law. But yf thou be a breaker of the
lawe, thy circumcision is turned to vncyr-
cumcision. Therfore, yf the vncircumcised
kepe the ryghte thinges contayned in the
lawe, shall not hys vncircumcision be coun-
ted for circumcision? And shal not vncircū-
cision, which is by nature (yf it kepe the law)
iudge thee, whiche beyng vnder the letter,
and circumcision, doest transgresse the law?
He is not a Jewe, whiche is a Jewe outwar-
de. Neither is it circumcision whiche
is outewarde in the fleshe. But* he is a
Jewe whiche is hyde within, and* the cyr-
cumcision of the harte is the true circumcision,
whyche consysteth in the spirite, and not in
the letter, whose prayse is not of men, but of
God.

Esay.lii.a
Eze.xxxvi.c

Iohn.viii.c
Roma.ix.b
*Colos.ii.c

¶ The.iij. Chapter.

What preferment then hathe the Jewe?
or what auauntageth circumcision?
Surelye very muche. Fyrste* because that
vnto them were committed the woordes of
God. What then, thoughe some of them bee
not beleue? * Shall their vnbeleef make the
promes of God wythoute effecte? God forbyd.
* Let God be true, and* euery
man a lyar, as it is written:* that thou
mightest be iustifyed in thy sayinges, and
ouercome when thou arte iudged.
But yf oure vnrighteousnes make the ryght-

Math.xxiv.b
Iohn.viii.c
Roma.xi.a
ii.Timo.ii.b
Iohn 5.c
*Psal.cxvi.b
Psal.li.a

teousnes of God more excellente: what shall we saye? Is God unrighteous, whiche taketh vengeaunce? I speake after the maner of men. God forbid. For how then shall God iudge the worlde. For yf the trueth of God appeare more excellent thorow my lye, vnto his prayse, why am I hence forth iudged as a synner: and not rather (as men speake evel of vs, and as some affirme that we saye) let vs do evel, that good maye come therof.

C Whose dampnacion is iust. What then? Are we better then they? No, in no wyse. For we have alredie proved, how that both Iewes, and Gentiles are al vnder synne as it is written. * There is none righteous, no not one: there is none that vnderstondeth, there is none that seketh after God: they are all gone out of the waye, they are al vnprofitable, there is none that dothe good, no not one. * Their throte is an open sepulchre, with their tonges they have disceaued: the poyson of aspes is vnder their lyppes. * Whose mouth is full of cursynge, and bitternes. † Their fete are swyft to shed blonde. * Destruction, & wretchednes are in their wayes, and the waye of peace have they not knowen. * There is no feare of God before their eyes. Now we knowe that whatsoever thinges the lawe sayeth, it saieth it to them whithe are vnder the lawe. That al mouthes may be stopped, and that al the worlde may be subdued to God, because that* by the deedes of the lawe there shall no flesshe be iustified in hys syght. For by the lawe commeth knowlege of synne. But now is the righteousnes of God declared without the lawe, for as muche as it is alowed by the testimonie of the lawe, and of the Prophetes, The righteousnes of God, commeth by the faith of Iesus Christ, vnto all, and vpon all them that beleve on him. There is no difference: for al have synned, and are destitute of the glorie of God: but* are iustified freely by his grace, thoughe the redemption that is in Christ Iesu, whome God hath ordeined for the *to be the obtainer of mercy thorow faythe, by the meanes of his blonde, to declare his righteousnes, in that he forgeveth the synnes that are passed, whiche God did suffre, to shew at this time his righteousnesse, that he might be counted iust, and the iustifier of him which beleveth on Iesus. Where is then thy reioysing? It is excluded. By what lawe? of workes? Naye: but by the lawe of faithe. Therefore we holde, that* a man is iustified by faithe, without the deedes of the lawe. Is he the God of the Iewes onely? Is he not also of the Gentiles? Yea, even of the Gentiles also. For it is God onely which iustifyeth the circumcisio that is of faith, and vncircumcision thorow faith. Do we then destroy the lawe thorow faith? God forbid: But we rather magnifye the lawe.

The .iiii. Chapter.

WHat shal we saye then, that * Abraham our father (as pertaining to the flesh) dyd fynde? For Abraha was iustified by deedes, then hath he wherin to reioyce: but not with God. For what saieth the scripture? * Abraham beleved God, and it was counted vnto him for righteousnes. To him that worketh, is the reward not reckned of fauour, but of dutie. To him that worketh not, but beleveth on him that iustifieth the vngodlye, is hys faith counted for righteousnes, † according to the purpose of the grace of God. Euen as Dauid declareth the blessednes of the man, vnto whom God imputeth righteousnes without deedes. * Blessed are they whose vnrighteousnes are forgeven, and whose synnes are couered. Blessed is that man, to whō the Lorde wil not impute synne. Came this blessednes then vpon the vncircumcision, or vpon the circumcision also? For we say, that faith was reckned to Abraha for righteousnes. How was it then reckned, when he was in the circumcision? or when he was in the vncircumcision? * Not in the time of circumcision: but when he was yet vncircumcysed. And he receiued the* signe of circumcision, as a seale of the righteousnes of faith, which he had yet beynge vncircumcised, that he should be the father of al them that beleve, thoughe they be not circumcised, that righteousnesse might be imputed to them also: † and that he might be father of circumcision, not vnto the onely which came of the circumcised, but vnto them also that walke in the steppes of the faith that was in our father Abraha, before the time of circumcisio. For the promes (that he should be the heyre of the worlde) happened not to Abraham, or to his sede thorowe the lawe: but thorow the righteousnes of faith. * For yf they which are of the law, be heyres, then is faith but vayne, & the promes of none effect. Because the law worketh wrathe. For where no lawe is, there is no transgression. Therefore by faithe is the inheritaunce geuen, that it might come of fauour: that the promes might be sure to all the sede. Not to them onely which are of the lawe: but to them also which are of the faith of Abraham, * which is the father of vs all. (As it is written: * I have made the a father of many nacions) euen before God, whome he beleved, which restoreth the deade vnto lyfe: and calleth those thinges whiche be not as though they were. Which Abraham, contrary to hope beleved in hope, that he might be the * father of many nacions, according to that whiche was spoken: * euen so shal thy seed be, as the starres of heaven, and the sande of the sea. † And he stayed not in the faythe, nor yet considered his owne bodye, whiche was now deade, euen when he was almost an C.

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were olde: neither yet that Sara was pafte childe bearing. He staggered not at the promes of God thorowe vnbelefe: but became stronge in faith, and gaue god the prayse, beynge full certified, that he which had promifed the same, was able also to make it good. And therfore was it reckened to him for righteousnes. Rom.iv.a *Nevertheles it is not written for him onely, that it was reckened to him for righteousnes, but also for vs, to whome it shalbe counted for righteousnes, so that we beleue on him, that raised vp Jesus our Lord from the dead: which was delyuered for oure sinnes, and was raysed againe for our iustification.

The.v. Chapter.

Because therfore that we are iustified by faith, we are at *peace with god, thorow our Lorde Jesus Christe: by whome also it chaunced vnto vs to be brought in thorowe faith, vnto this grace, wherin we stande, and *reioyce in hope of the glorie of the children of God. Not that onely: but also we reioyce in the tribulacions: knowing that *tribulacion bringeth pacience, pacience bringeth experience, experience bringeth hope. And hope maketh not ashamed: because the loue of God is shead abrode in our hartes, by the holy ghost, which is geuen vnto vs. John.xvi.g. Hebre.iii.a. Jacob.i.a. Rom.v.b. Rom.vii.b

For *when we were yet weake, according to the time, Christ died for vs, which were vngodly: Yet scarce wil any man die for a righteous man. Paraduenture for a good man durste a man die. *But *God setteth oute hys loue towarde vs, seynge that while we were yet synners, according to the time, Christe died for vs. Muche more then nowe (we that are iustified by his bloude) shalbe saued frō wrath thorow him. For ye when we were enemies, we were reconcyled to God, by the death of his sonne: muche more seyng we are reconciled, we shalbe preserued by his lyfe. Ephe.ii.a Collo.i.c. and.ij.b. John.iij.c 1.Ihon.iiii.b

Not onely this, but we also ioye in God, by the meanes of our Lord Jesus Christe, by whome we haue now obtained the attonemēt. Wherfore, as by one man, synne entred into the worlde, and *death by the meanes of synne. Even so death also went ouer all men, in so much as al we haue sinned. For euen vnto the law was synne in the worlde: but synne is not imputed, when ther is no law: neuertheles, death raigned frō Adā to Moses, euē ouer thē also that had not synned with like trāsgression as did Adam: which beareth the similytude of him that was to come. But the gifte is not like as the sinne. For yf thorow the sinne of one, many be dead: much more plenteous vpō many, was the grace of God, & gyft by grace: *which was of one man Jesus Christ. And the gift is not ouer one synne: as death came thorow one synne of one that synned. For damnacio came of one synne vnto condēnacio: but the gift came to iustify frō many sinnes. For yf by the syn of one, death raigned by the meanes of one: much more then (which receaue aboundāce of grace, & of the gift of righteousnes) shal raigne in lyfe by the meanes of one (that is to saye) Jesus Christ. Likewise then as by the syn of one, there sprange vp euel on al men to condemnacion: euen so by the righteousnes of one, springeth good vpō al men, to the righteousnes of life. For as by one mannes disobedience, many became sinners: so by the obedience of one, shal many be made righteous. But *the law in the meane time entred in, that synne should encrease. Neuerthelater wher aboundāce of sin was, there was more plenteousnes of grace. That as syn had raigned vnto death, euen so myghte grace raigne thorowe righteousnes, vnto eternal life, by the helpe of Jesu Christ. Gen. v.c Rom.vi.d Rom.v.d Rom.vi.d Gala.iij.c

The.vi. Chapter.

What shal we say then? Shal we cōtynue in sin, that there may be aboundāce of grace? God forbid. How shal we that are dead, as touching sin, liue any lenger therin? Know ye not that *al we which are baptized vnto Jesu Christ, are baptised to die with him? We are buried then with him by baptime for to die: that lykewise as Christ was rayfed vp frō death, by the glory of the father, euen so *we also should walke in a newe lyfe. Gala. iii. b Collo. ii. b. Ephe.iij.a

For ye be graffed in death like vnto him, euē so shal we be partakers of the resurrection: knowing this, that our old man is crucified with him also, that the body of sin might vtterly be destroyed, that henceforth we should not be seruātes vnto synne. For he that is dead, is iustified frō sin. Wherfore *ye be dead with Christ, we beleue, that we shal also liue with him: knowing, that Christ beynge raised frō death, *dieth no more. Death hath no more power ouer him. For as touching that he died, he died cōcerning syn once. And as touching that he liueth, he liueth vnto God. Likewyse considre ye also, that ye are deade as touching synne, but are aliue vnto God thorow Jesus Christ our Lord. Let not synne raigne therfore in your mortal bodie, that ye should therunto obey by the lustes of it. Neither gene ye your membres as instrumentes of vnrighteousnes vnto synne: but gene ouer your selues vnto God, as they that of dead, are aliue. And gene ouer youre membres as instrumentes of righteousnes vnto God. For sinne shal not haue power ouer you. Because ye are not vnder the law, but vnder grace. What then? Shal we sin, because we are not vnder the law: but vnder grace? god forbid. *Know ye not, how that *to whō soeuer ye cōmit your selues as seruātes to obey, his seruauntes ye are, to whō ye obey: whether it be of synne vnto death, or of obedience vnto righteousnes? God be thanked. 2.Timo.ii.b Apoca.i.b. John.viii.c i.Peter.ii.b

that though ye were the seruaūtes of sin, ye haue yet obeyed with harte vnto the rule of the doctrine, that ye be brought vnto. Ye are then made free frō synne, & are become the seruaūtes of righteousnes. I speake grossly, because of the infyrmitie of your flesh. As ye haue geuen your members, seruauntes to vncleanes, & to iniquitie, (from one iniquitie to another) euē so now gene ouer your mēbers, seruaūtes vnto righteousnes, that ye may be sanctified. For when ye were the seruaūtes of synne, ye were voide of righteousnes.

What frute had ye then in those thinges, wherof ye are now ashamed? For the ende of those thinges is death. But now are ye deliuered from syn, and made the seruauntes of God, and haue your frute to be sanctified, & the ende euerlasting life. For* the reward of synne is death, but eternal life, is the gyfte of God, thorow Iesus Christ our Lorde.

¶ The. vii. Chapter.

KNowe ye not brethren, (I speake to them that know the law) how that the law hath power ouer a man, as longe as it endureth? * For the woman which is in subiection to a man, is bounde by the law to the mā, as lōg as he liueth. But yf the man be deade: she is loced from the law of the man. So then* yf while the man liueth, she couple her selfe with another man, she shalbe counted a wedlocke breaker. But yf the man be dead, she is free frō the law of the husbād, so that she is no wedlocke breaker, though she couple her selfe with another man. Euen so ye also (my brethren) are dead concerning the lawe, by the body of Christ: that ye shoulde be coupled to another (I meane to him that is risen againe from deathe) that we shoulde bring forthe frute vnto God. For when we were in the flesh, the lustes of syn which were stered vp by the lawe, raigned in our mēbers, to bring forth frute vnto deathe. But now are we deliuered from the lawe, and dead vnto it, wherunto we were in bōdage, that we should serue in a new conuersacion of the spirit, and not in the olde conuersacion of the letter. What shal we saye then? is the law synne? God forbyd, neuertheles, * I knew not synne, but by the lawe. For I had not knowen what lustes had meant, except the law had said* thou shalt not lust. But synne take an occasion by the meanes of the commaundement, and wrought in me al maner of concupiscence. For verely without the law, synne was dead. I once lyued without law: But when the commaundement came, synne reuiued, and I was deade. And the very same commaundemente, which* was ordeyned vnto lyfe, was founde to be vnto mine occasion of death. For synne take occasion by the meanes of the commaundemente, and so deceaued me, and by the same slewe me. Wherfore* the law is holy, and the commaundement holy, and iust, and good. Was that then which was good, made death vnto me? God forbid. Naye it was synne: that synne might appeare (by it which was good) to worke death in me: that synne by the commaundement might be out of measure sinful.

For we know that the law is spiritual: but I am carnal* solde vnder synne, because I allow not that which I do. For what I wolde, that do I not: but what I hate, that do I. Yf I do now that which I wold not, I consent vnto the lawe that it is good. So then now, it is not I that do it, but synne that dwelleth in me. For I know, that in me (that is to saie: in my* flesshe) dwelleth no good thing. For to wil is present with me: but I fynde no meanes to performe that which is good. For the good that I wolde, do I not: but the euel which I would not, that do I. Yf I do that I wolde not, then is it not I that do it, but synne that dwelleth in me. I fynde then by the law, that when I wolde do good, euel is present with me. For I delite in the law of god, after the inwarde man: But I se another law in my members, rebelling against the lawe of my mynde, and subduynge me vnto the lawe of synne, which is in my members. O wretched man that I am: who shal deliuer me frō this* body subdued vnto deathe? I thanke god thorow Iesus Christ our Lorde. So then with the mynde, I serue the law of God, but with the flesshe, the law of synne.

The. viii. Chapter.

THere is then no damnation to them which are in Christ Iesu, which walke not after the flesshe, but after the spirite. For the lawe of the spirite of lyfe, thorowe Iesus Christ, hath made me* free from the law of sin, and death. For what the lawe coulde not do (inasmuch as it was weake because of the flesh) that performed God, and* sent his sonne in the similitude of sinful flesh, and by synne, damned synne in the flesh, that the righteousnes of the lawe, might be fulfylled in vs, which walke not after the flesshe, but after the spirit. For they that are carnal, are carnally mynded. But they that are spirituall, are ghostlye mynded. To be carnally mynded, is death. But to be spiritually mynded, is lyfe, and peace. Because that the fleshly minde is enemy against God, for it is not obedient to the law of God, neither can be. So then they that are in the flesshe, can not please God. But ye are not in the flesshe, but in the spirit, if so be that the spirit of God dwel in you. Yf any man haue not the spirit of Christ, that same is none of his. Yf Christ be in you, the body is dead because of synne: but the spirit is lyfe for righteousnes sake. Wherfore, yf the spirit of him that raysed vp Iesus from death, dwel in you: euen he that raised vp Christ frō death, shal quicken youre mortal bodies, because of his spirit that dwelleth in you. Therfore lyke-

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brethren, we are debters, not to the flesshe, to lyue after the flesh. For yf ye lyue after the flesshe, ye shal dye: But yf ye put thorow the spirit the deades of the body, ye shal lyue: For as many as are led by the spirite of god, thei are the sonnes of god. For ye haue not receaued the spirit of bondage, to feare any more, but ye haue receaued the spirite of adopcion, whereby we crie, Abba, father.

Gala. iiii. a
1. Tim. i. b
ii. Cori. i. b
and. b. a.
Ephe. i. a.

The same spirit certifieth our spirite, that we are the sonnes of God. Ye we be sonnes, then are we also heyres. I meane of god, and heires annexed with Christ: if so be that we suffer with him, that we may be also glorified together with him.

For I suppose that the afflictions of this lyfe, are not worthie of the glorie, which shalbe shewed vpon vs. For the feruent desyre of the creature abideth looking, when the sonnes of God shal appeare, because the creature is subdued to vanitie, against the will therof, but for him will which hath subdued the same in hope. For the same creature shalbe deliuered from the bondage of corruption into the glorious liberty of the sonnes of God. For we knowe that euery creature groneth with vs also, and trauayleth in payne euen vnto this time.

1. Cori. v. a

Not onely it, but we also which haue the firstfruites of the spirite, mourne in ourselues also, and wayte for the adopcion (of the children of God) euen the deliuerance of oure body. For we are saued by hope. But hope that is seene, is no hope. For how can a man hope for that which he seeth? But and ye we hope for that we se not, then do we with patience abide for it. Likewise, the spirite also helpeth our infirmities. For we knowe not what to desire, as we ought: but the spirit maketh intercession for vs, with groninges, whiche can not be expressed. And he that searcheth the hartes knoweth, what is the meaning of the spirite, for he maketh intercession for the saintes, according to the pleasure of God.

1. per xxvi. g
Psal. vii. c
Iere. xvii. b
Matth. vi. b

We knowe, that all thinges worke for the best vnto them that loue God, which also are called of purpose. For those which he knew before, he also ordeyned before, that they should be lyke fashioned vnto the shape of his sonne, that he might be the first begotte sonne among many brethren.

Moreouer, whom he appointed before, them also he called. And whom he hath called, them also he iustified: and whome he iustified, them he also glorified. What shall we then saye to these thinges? If God be on our syde, who can be against vs, which spared not his owne sonne, but gaue him for vs all: how can it be that with him, he should not geue vs all thinges also?

Num. xiiii. b
Luke. xx. b
John. iii. b
Act. viii. d

Who shall laye any thing to the charge of gods chosen? it is God that iustifieth: who is he that condemneth? it is Christ which died: yea, rather which is risen again, which is also on the right hande of God, & maketh intercession for vs. Who shal separate vs frō the loue of God? shal tribulacion? or anguish? or persecucion? either hunger? either nakednes? either perel? either sweard? As it is written: For thy sake are we killed Psa. xliii. a al daye long, we are counted as sheps appointed to be slaine. Neuertheles, in all these thinges we ouercome thorow him that loued vs. For I am sure, that neither death, neither lyfe, neither angels, nor rule, neither power, neither thinges present, neither thinges to come, neither height, neither lowth, nether any other creature shalbe able to departe vs from the loue of God, which is in Christ Iesu our Lord.

The. ix. Chapter.

I saye the truthe in Christ, and lie not (my conscience also bearing me witnes by the holy ghost) that I haue great heuines, and continual sorow in my hart. For I haue wished my selfe to be cursed from Christ, for my brethren (my kynsemen, as pertaininge to the flesshe) which are the Israelites. To whome pertaineth the adopcion, for the children and the glory, and the couenaunces, & the law that was geuen, and the seruice of God, and the promises: whose also are the fathers, and thei of whom (as concerning the flesh) Christ came, which is God, in all thinges to be praysed for euer. Amen. I speake not these thinges, as though the wordes of God had taken none effecte. For they are not all Israelites, which are of Israel: neyther are thei al children straight waye, that are the sede of Abraham. But in Isaac shall thy sede be called: that is to saye, thei which are the children of the flesh, are not the children of God. But thei which be the children of promes are counted the sede. For this is a word of promes, about this time will I come, and Sara shal haue a sonne. Not onely this, but also Rebecca was with childe by one, euen by our father Isaac. For yet the children were borne, when thei had neyther done good, neither bad (that the purpose of god by election might stande) it was said vnto her, not by the reason of workes, but by the caller, the elder shal serue the yonger, as it is written: Jacob haue I loued, but Esau haue I hated. What shal we say then? is there any vnrighteousnes with god? God forbid. For he saith to Moses: I wil shew mercy to whom euer I shew mercy, & wil haue compassion on whom euer I haue compassion. So lieth it not then in a mannes will, or running, but in the mercy of God. For the scripture saieth vnto Pharao: Euen for this same purpose haue I stered the vp, to shew my power on the, & that my name might be declared thorow out all the

lorde: who hath he mercy on whō he wil, and whom he wil, he maketh harde harted. Thou wilt saye then vnto me: why the blameth he yet? For who hath bene able to resist his wil? But O man, what art thou which disputest with God? Shal the worke say to the workeman: why hast thou made me on this fashion? Hath not the potter power ouer the clay, euē of the same lompe to make one vessel vnto honour, & another vnto dishonour?

Euen so, god willing to shew his wrath, and to make his power knowen: suffred with lōg patience, the vessels of wrathe, ordeined to damnacion, & to declare the riches of his glory on the vessels of mercy, which he had prepared vnto glory, whō also he called, not of the Iewes onely, but also of the gentiles. As he saith also to Osee: * I wil cal them my people which were not my people: & her beloued, which was not beloued (& her to haue obtained mercye, that had not obtained mercye.) And it shal come to passe, that in the place wher it was said vnto them: ye are not my people, there shal thei be called the children of the liuing God. But Esay crieth cōcerning Israel, * thoughe the nōbre of the children of Israel be as the sande of the sea, yet the remanāt shalbe saued. For he finisheth the word perely, & maketh it short in righteousnes. For a short word wil God make on earth. And as Esay said before: * Except the the Lord of Saboth had left vs sede, we had bene made as Sodoma, & had bene likened to Gomorra. What shal we say then? We saye, that the gentiles which folowed not righteousnes, haue ouertaken righteousnes: euē the righteousnes which cōmeth of faith: contrariwise, Israel, which folowed the law of righteousnes, could not attaine to the lawe of righteousnes. Wherefore? euen because they sought it not by faith: but as it were by the workes of the law. For thei haue stōbled at the stōbling stone. As it is writte: * Behold, I put in Sion a stōbling stone, & a rocke that men shalbe offended at. And whosoeuer beleueth on him, shal not be confounded.

The. x. Chapter.

Brethren, my hartes desyre, and prayer to god for Israel is, that thei might be saued. For I beare them record, that thei haue a feruent minde to godwarde, but not according to knowledge. For thei being ignorant of gods righteousnes, & goyng about to stablish their owne righteousnes, haue not bene obedient vnto the righteousnes of god. For * Christ is the fulfilling of the lawe, to iustifie al that beleue. For * Moses writeth of the righteousnes which commeth of the law, how that the man which doeth the thinges of the law, shal liue therby. But the righteousnes which cometh of faith, speaketh on this wyse: Saye not thus in thyne hart, who shal ascende into heauē? (that is euen to fetch Christ downe from aboue.) Either who shal descende into the depe? (that is euen to fetch vp Christ again from death.) But what saith he? * The word is nie the, euen in thy mouth, and in thine hart. This same is the worde of faith, which we preache. For yf thou knowledge with thy mouth, that Jesus is the lord, and beleue in thyne hart, that God raised him vp from death, thou shalt be safe. For to beleue with the hart, iustifieth: and to knowledge with the mouth maketh a man safe. For the scripture saieth: * whosoeuer beleueth on him, shal not be confounded. There is no difference betweene the Iewe, and the Gentil. For one is Lord of al, which is rich vnto al that cal vpō him. For * whosoeuer doth cal on the name of the Lord, shalbe safe. How then shal thei cal on him, on whom thei haue not beleued? how shal they beleue on him, of whome thei haue not heorde? how shal they heare without a preacher? And howe shall thei preache excepte thei be sente? As it is written: howe beautifull are the fete of them which bring tidinges of peace, and bring tidinges of good thinges! But thei haue not al obeyed to the gospel. For Esay saith: * lord, who hath beleued our saiynges? So then faith cometh by hearing, and hearing cometh by the worde of God. But I aske: haue they not heard? No doubt * their sounde went out into al landes, and their wordes into the endes of the world. But I demaūde, whether Israel did know or not? First Moses saieth: * I wil prouoke you to enuy, by them that are no people: by a folish nacion, I wyll anger you. Esay after that is bolde, and saieth: * I am founde of them, that sought me not: I am manifest vnto them that asked not after me. But against Israel he saieth: * al daye longe haue I stretched forthe my handes vnto a people that beleueth not, but speaketh against me.

The. xi. Chapter.

I Saie then, hath God cast away his people? God forbid. For euen I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast awaye his people which he knew before. (Wote ye not, what the scripture saith of Helias, how he maketh intercession to God against Israel, saiyng: * Lord, thei haue killed thy Prophetes, & digged downe thine altres, & I am left alone, & thei seke my lyfe. But what saith the answere of God vnto him? * I haue reserued vnto my selfe euen thousande men, which haue not bowed the knee to the ymage of Baal. Euen so also at this time is there a remnāt left, according to the electiō of grace. Yf it be of grace, then is it not now of workes. For then grace is nomore grace. But yf it be of workes, then is it now no grace. For then

Deu. xxx.c

Esai. xxviij. c

Joel. ii. g
Actes. ii. e
and xxv. c.

Esay. liii. a
John. xii. a

Psal. xix. a

Deu. xxxii.

Esai. lii. d.
& lxv. a

Esai lxv. a.

1. Reg. xix. b

3. Reg. xix. b

the wer deserving no more deserving. What then? Israel hath not obtayned that whiche he seketh: but the election hath obtayned it. The remnaūt are blinded, accordyng as it is written. * God hath geuen them the spirit of vnquietnes: eyes that they should not see, and eares that they shulde not heare, vnto this daye. And Dauid saieth: Let their table be made a snare to take them with al, and an occasion to fal, and a rewarde vnto them. Let their eyes be blynded that they see not: & bowe thou downe their backe alwaie. I say then: haue they therfore stombled, that they should vtterly fal away together? God forbid: but through their fal is saluacion happened vnto the Gentiles, for to prouoke them withal. Wherefore ye the fal of them be the riches of the worlde, and the minishyng of them, the riches of the Gentiles: how much more their perfectnes? I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I wil magnifye myne office, yf by any meane I maye prouoke them whiche are my flesshe, and might saue some of them. For yf the casting away of them, be the reconcilyage of the worlde: what shal the receiuyng of them be, but lyfe agayne from death? For yf one pece be holy, the whole heape is holy. And yf the roote be holy, the braunches shalbe holy also. Though be some of the braunches be broken of, and thou beyng a wylde olyue tree, wast graft in amonge them, & made partaker of the rote, & fatnes of the olyue tree, boast not thy selfe against the braunches. For yf thou boast thy selfe, thou bearest not the rote, but the rote, thee. Thou wilt say then: the braunches are broken of, that I might be graft in. Thou saiest well: because of vnbelefe they were broken of, and thou stodest stedfaste in faythe. Be not hie mynded, but feare: for seyng that God spared not the naturall braunches, take hede, lest it come to passe that he spare not thee also. Behold ther fore the kyndnes, and rigorousnes of God: on them which fel, rigorousnes: but toward thee, kyndnes: yf thou cōtinue in his kyndnes. Or els thou shalt be hewen of, and they again* yf they byde not stil in vnbelefe, shal be graffed in agayne. For God is of power to graffe them in agayne. For yf thou wast cut out of a natural wylde olyue tree, & was graffed contrary to nature in a true olyue tree, how much more shal the naturall braunches be graffed in their owne olyue tree agayne. I would not that this secrete should be hyd from you my brethren (lest ye shoulde be wyse in your owne conceites) that partly blyndnes is happened in Israel, vntyll the fulnes of the gentiles be come in: and so all Israel shalbe saued. As it is written. * There shal come out of Sion, he that doeth deliuer, and shal turne away vngodlynes fro Iacob. And this is my couenaunt vnto them, when I shal take away their synnes. As concernyng the Gospel, they are enemyes, for your sakes: but as touchyng the election, they are loued for their fathers sakes. For vnrely the gyftes, and callyng of God are such, that it can not repent him of them: for lyke, as ye in tyme passed haue not beleued God, yet haue now obtayned mercy through their vnbelefe: euen so now haue they not beleued the mercy whiche is happened vnto you: that they also may obtayne mercy. For God hath wrapped all nacions in vnbelefe, that he might haue mercy on al. O the depnes of the riches both of the wysedome and knowledge of God: howe vnsearcheable are his iudgementes, and his waies past fyndyng out! For * who hathe knowen the mynde of the Lorde? Or who hath bene his counceller? eyther who hathe geuen vnto him first, and he shalbe recōpensed againe? For of him, & through him, and for him are all thinges: To him be glorye for euer. Amen.

The xii. Chapter.

I Beseche you therefore brethren, by the mercifulnes of God, that ye make youre bodies a quicke sacrifice, holy, & acceptable vnto God: which is your reasonable seruing of God, and fassion not your selues lyke vnto this worlde, but be ye chaunged in youre shape, by the renewyng of your mynde, that ye maye proue what thing that good, and acceptable, and perfect wil of God is. For I saye (through the grace that vnto me geuen is) to euery man among you, that * no man thinke hie in his owne conceit more then it becommeth him to esteme of him selfe: but so iudge of him selfe, that he be gentle, and sober, accordyng as God hath dealt to every man the measure of faith. For as we are many members in one bodye, and all members haue not one office: so we being many, are one body in Christ, and euery man among our selues, one anothers members. * * Seyng that we haue diuerse gyftes accordyng to the grace that is geuen vnto vs: yf any man haue the gift of * prophecie, let him haue it, that it be agreeyng vnto the faith. * Let him that hath an office, waite on his office. Let him that teacheth take hede to his doctrine. Let him that exhorteth, geue attendaunce to his exhortacio. Yf any mā geue, let him do it with singlenes. Let him that ruleth, do it with diligence. Yf any man shew mercy, let him do it with cheerfulnes. Let loue be without dissimulation. Hate that which is euel, & cleaue vnto that which is good. Be kynde one to another with brotherly loue. * In geuyng honoure, go one before another. * Be not slouthful in the busynes which ye haue in hande. Be feruent in the spirit. Applye youre selues to the time. Reioyce in hope. Be pati-

ebr. xiii. a
Math. v. g.

Deut. xxxii. d

Rom. xiii. a
Ecclus. iv. d
Iohn. iii. d
Iohn. viii. d
Gal. iiii. d

Math. xvii. c
Rom. xii. b

Exo. xx. c
Deut. v. a.
Math. v. b.
Luke. xviii. d
Leui. xix. d
Math. xix. d
Math. xii. c
Gala. v. d.
Iacob. ii. d

Luke. xvi. f
Ecclus. xxxi. c
Rom. xxxvi. d

Rom. xiii. a
Iacob. iiii. b

Rom. xiii. a

Acte. x. f
Phili. ii. b

Esai. xlv. c
Phili. ii. b

Math. xv. b
Acte. x. b
1 Tim. iii. a
Mar. vii. d

ent in tribulacion. Continue in prayer: Distribute vnto the necessitie of the saincte: * We ready to harbour. * Bleesse them which persecute you: bleesse (I saye) & curse not. Be mery with them that are mery. Wepe also with them that wepe. Be of like affeccion one towarde another. Be not hie minded: but make your selues equal to them of the lower sort. * Be not wyse in your owne opinions. Recompence to no man euel for euel. Prouyde afore honest thinges, (not onelye before God, but also in the sight of all men.) If it be possible, (as much as is in you) lyue peaceably with all men. Dearly beloued auenge not your selues, but rather geue place vnto wrath. For it is written: * vengeaunce is myne, I will rewarde, saieth the Lorde.

Therfore, yf thyne enemie hunger, feede him, yf he thirst, geue him drincke. For in so doynge, thou shalte heape coles of fyre on his heade. Be not ouercome of euel, but ouercome euel with goodnes.

The xiii. Chapter.

Let euery soule submit him selfe vnto the aucthorite of the hier powers. * For there is no power but of God, the powers that be are ordeyned of God: Whosoeuer therfore resisteth power, resisteth the ordinaunce of God. But they that resist, shal receiue to them selues damnation. For rulers are not terrefull to them that do good, but to them that do euel. Wilt thou be without feare of the power? Do wel then: and so shalt thou be praysed of the same. For he is the minister of God for thy welth. But and ye thou do that which is euel, then feare: for he beareth not the sweard for nought: for he is the minister of God to take vengeaunce on hym that doeth euel. Wherfore, ye must nedes obey, not onely for feare of vengeaunce: but also for cause of conscience. And euen for this cause paye ye tribute. For they are Goddes ministers, seruing for the same purpose.

Geue to euery man therfore his duety: * tribute to whome tribute belongeth: custome, to whome custome is due: feare to whome feare belongeth: honour, to whome honour pertaineth. Owe nothing to any man: but this, that you loue one another. For he that loueth another hath fulfylled the lawe. For these commaundementes: * Thou shalt not commit aduoutrie: thou shalte not kyll: thou shalte not steale: thou shalt not beare false witnes: thou shalt not lust, and so forth (yf there be any other commaundement) it is all comprehended in this saiyng, namely: * Loue thy neighbour as thy selfe. Loue hurteth not his neighboure. Therfore is loue the fulfylling of the lawe.

And this also we knowe the season (how that it is tyme) that we shulde nowe awake out of slepe. For now is our saluacion nerer then when we beleued. The nyght is passed, the day is come nie. Let vs therfore cast away the deades of darknes, & let vs put on the armour of light. Let vs walke honestly, as it were in the day light: * not in eatynge & dronking, neither in chaberyng, & wantonnes, neither in strife, & enuieng, but put ye on the Lord Iesus Christ. And make not prouision for the flesh, to fulfyl the lustes of it.

The xiiii. Chapter.

Him that is weake in the faith, receiue not to disputinge, & troubling his conscience. One beleueth that he may eat all thinges: Another which is weake, eateth herbes. Let not him that eateth, despyse him that eateth not. And let not him which eateth not, iudge him that eateth. For God hath receiued hym. * What art thou that iudgest another mans seruant, whether he stande or fal, that pertaineth vnto his own master? yea, he shalbe holden vp, for God is able to make him stand. One man putteth difference betwene one day and day. Another man counteth all dayes a lyke. Let euery man be certefyed in his owne mynde. He that obserueth the daye, doth it vnto the Lord. And he that doth not obserue the day, doth it not vnto the Lord also. He that eateth, doth it to the Lord, for he geueth God thankes. And he that eateth not, eateth not to the Lord withal, & geueth God thankes. For none of vs liueth for hym self, & none dieth for him selfe. For yf we liue, we liue vnto the Lord. And yf we die, we die vnto the Lord. Whether we liue therfore, or die, we are the Lordes. For Christ therfore died, & rose againe, and reuyued, that he might be Lord of dead, & quicke. But why iudgest thou thy brother? Or eftsones, why dooest thou despise thy brother? We shalbe all brought before the iudgement seat of Christ. For it is writte: as truly as I lyue, saieth the Lord: * all knees shal bowe to me, & all tonges shal geue praise to God. So shal euery one of vs gene accomptes of him selfe to God. Let vs not therfore iudge one another any more. But iudge this rather, that no man put a stombling blocke, or an occacion to fal in his brothers way. For I know, & am sure perseyued by the Lord Iesus, that there is nothing commune of it selfe: but vnto hym that iudgeth it to be commune: to him is it commune. If thy brother be greued with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for who Christ died. Cause not your treasure to be euel spoken of. For the kingdom of God is not meate & dynke: but rightewesnes, and peace, and ioye in the holy ghoste. For he that in these thinges serueth Christ, pleaseth God, & is commended of men. Let vs therfore folowe those thinges which make for peace, and thinges wherwith one maye edyfie another. Destroy not the worke of god for a litle meates sake.

Gitum.i.d.

All thinges are pure: but it is euell for that man, which eateth with hurt of conscience.
It is good neyther to eat flesshe, neither to drinke wine, neither any thynge wherby thy brother stombleth, either falleth, or is made weake. Hast thou faith? haue it with thy self before God. Happy is he, that condemneth not himself in the thing, which he alloweth. For he that maketh conscience, is damned, yf he eat: because he eateth not of faith. For what soeuer is not of faith, the same is synne.

The xv. Chapter.

WE which are stronge* ought to beare Gala. vi. a
the infirmities of the whiche are weake, and not to stande in our owne conceites. Let euery man please his neighboure vnto his wealth, & edifyeng. For Christ pleased not himself: but as it is written:* The rebukes Psal. lxix. b
of them which rebuked the, fell on me.* For what Rom. iiii. b
soeuer thinges are written afore tyme, they are written for our learnyng, that we thorow pacience & comfort of the scriptures, might haue hope. The God of pacience, & consolacion, graunt you to be like mynded one toward another, after the ensample of Christ Jesu:* that ye all agreyng together, maye with Lev xix. b
one mouth praise god, the father of our Lord Jesus Christ. Wherefore, receaue ye one another, as Christ receaued vs, to the prayse of God. And this I say, that Jesus Christe was a minister of the circumcision, for the trueth of God, to confyrme the promises made vnto the fathers: * that the gentiles myghte Deu xx. f.
praise God for his mercy, as it is written.
* For this cause I wil praise the among the 2. Reg. xxii. d.
gentiles, and sing vnto thy name. And again he saith:* Reioyce ye gentiles with his people. And again: Praise the Lord al ye gen- Psal. cxvii. a.
tiles, and laude him, al ye nacions together.
And again: Esay saith: there shalbe * the Esai. xi. a.
roote of Jesse, & he that shall rise to raygne ouer the gentiles: in him shall the gentyles trust. The God of hope fyl you with al ioye, & peace in beleuing: that ye may be ryche in hope, thorow the power of the holy ghoste.
And my self am ful certified of you (my brethre) that ye also are ful of goodnes, & filled with al knowledge, willing to exhort one another.
Neuerthelesse (brethren) I haue somewhat more boldly written vnto you, partlye to put you in remembraunce, thorow the grace that is geuen me of God, that I should be the minister of Jesu Christ among the gentiles, & should minister the Gospell of God, that the offering of the gentiles might be acceptable, & sanctified by the holy goste. I haue ther fore wherof I may reioyce thorowe Christ Jesu in those thinges which pertayne to God. For I dare not speake of any of those thinges, which Christ hath not wrought by me, to make the gentiles obedient with word & dede, in mighty signes & wonders, by the power of the spirit of god, so that from Jerusalē, & the coastes rounde about vnto Illiricū, I haue fylled all countreyes with the Gospell of Christ. Yea haue I enforced my self to preach the gospel, not where Christ was named, least I sholde haue built on another mās foundacion: but as it is written:* To whō he was not spo- Esai. lii. b.
ken of, thei shal see: & they that hard not, shal vn- and. lxv. a
derstand. For this cause I haue bene oft let, Rom. x. b
lest I sholde not yet that I could not come vnto you but now, seyng I haue no more to do in these countries, & also haue bene desirous many yeres to come vnto you, whensoeuer I take my iourney into Spaine, I wil come to you. For I trust to se you in my iourney, & to be brought on my way thether ward by you, after that I haue somewhat enioyed your acquaintaūce. Now go I vnto Jerusalē, & mi- Actes. xi. b
nister vnto the saintes, for it hath pleased the and. xvii. d
of Macedonia, & Achaia, to make a certayne i. Cor. xvi. a
distribucion vpō the poore saintes, which are ii. Cori. viii. a
at Jerusalē. It hath pleased them verely, and and. ix. a.
their debters are they. For ye the gētiles be made partakers of their spirituall thinges, their dutie is to minister vnto them in bodely thinges. Which I haue performed this, & haue brought thē this fruite sealed, I wyll come backe again by you into Spaine. I am sure that whē I come vnto you, I shal come with aboūdaūce of the blessing of the Gospell of Christe. I beseche you brethrē for our Lord Jesu Christes sake, & for the loue of the spirit, that ye helpe me in my business with your prayers to god for me, that I may be deliuered frō thē which beleeue not in Jewry, & that this my seruice, which I haue to do at Jerusalē, may be accepted of the saintes, that I maye come vnto you with ioy, by the will of God, & may with you be refreshed. The God of peace be with you al. Amen.

The xvi. Chapter.

I Commende vnto you Phebe our sister (whi- I
che is a minister of the congregacion of Cēchrea) that ye receiue her in Christ, as it becometh saintes, & that ye assist her in what soeuer business she nedeth of your ayde. For she hath succoured many, & mine own self also. Greete Priscā, and * Aquila, my helpers in Actes. xviii. a
Christ Jesu, which haue for my life laid ii. Timo. iiii. b
down their own neckes. Vnto whō not I only geue thākes, but also al the congregacions of the gētiles. Likewise greete the cōgrega- cions that is in their house. Salute my welbeloued Epheneter, which is the first fruite of Achaia in Christ. Greete Mary which bestowed much labour on vs. Salute Andronicus, & Junia my cosins, & prisoners with me also, which are well take amōg the Apostles, & wer in Christ before me. Greete Amplias my beloued in the lord. Salute Urbē our helper in Christ, & Stachis my beloued. Salute Apelles approued in Christ. Salute them, which are of Aristobulus housholde. Salute Herodian my kynsman. Greete them that

be of the houshold of Narcissus, which are in the Lord. Salute Tryphena, & Tryphosa, which labour in the Lorde. Salute the beloued Persis, which laboured muche in the Lorde. Salute Rufus chosen in the Lord, and his mother and myne. Salute Asyncretus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren, which are with them. Salute Philologus, and Julia, Nereus, and his sister, and Olimpha, & all the saintes which are with them. * Salute one another, with an holy kysse. The congregacions of Christ salute you. * I beseche you brethren, marke them which cause diuision, and geue occasions of euel, contrarie to the doctrine which ye haue learned: and auoyde them. For they that are suche, serue not the Lorde Jesus Christ, * but their owne belies, and with swete, and flatteringe wordes, deceyue the hartes of the innocents. For your obedience is gone abroade vnto al men. I am glad ther fore no doubt, of you. But yet I wolde haue you wyse vnto that which is good, and to be innocent as concerninge euell. The God of peace shal treade Sathan vnder youre fete shortly. The grace of our Lord Jesu Christ be with you. Timotheus my worke felowe, & Lucius, and Jason, and Sosipater my kinsmen salute you. I Tercius salute you, which wrote this Epistle in the Lorde. * Gaius myne hoast, & the hoast of al the cõgregacion saluteth you. Erastus the treasurer of the citie saluteth you. And Quartus a brother saluteth you. The grace of oure Lorde Jesu Christ be with you al. Amen. +

To him that is of power to stablishe you, according to my Gospel, and preaching of Jesus Christ, in vttering of the mistery which was kept secret sence the world began, but nowe is opened by the scriptures of the prophetes, as the commaundement of the euerlastinge God, to turne vp obedience to the faith published among al nacions. To the same God, whiche alone is wyse, be honoure and prayse thorow Jesus Christ, for euer. Amẽ.

This Epistle was sent to the Romaynes from Corinthum by Phebe, the that was the minister vnto the congregacion at Cenchrea.

The fyrste Epistle of S. Paule the Apostle to the Corinthians.

The first Chapter.

Paule called an apostle of Jesus Christ, thorow the wil of God, and brother Sosthenes. Vnto the congregacion of God whiche is at Corinthum. To them that are sanctified by Christ Jesu, called saintes, with al that call on the name of oure Lorde Jesus Christ in euery place, bothe of theirs, & of oures. * Grace be vnto you, and peace from God our father, and from the Lord Jesus Christ. I thanke my God alwaies on youre behalfe, for the grace of God, which is geuen you by Jesus Christ, that in all thinges ye are made ryche by him, in al vtterance, and in al knowledge, by the which thinges the testimony of Jesus Christ was confyrmed in you, so that ye are behynde in no gyfte, waiting for the appearynge of our Lord Jesus Christ, which shal also strength you vnto the ende, that ye maye be blamelesse in the daye of the commynge of our Lord Jesus Christ. * God is faythful, by whome ye are called to the felowshyp of his sonne Jesus Christ our Lorde. I beseche you brethren by the name of our Lord Jesus Christ, that ye al speake one thing, & that there be no dissencion amonge you: but that ye maye be a whole bodyes of one mynde, and of one meaning. For it is shewed vnto me (my brethren) of you, by them whiche are of the houte of Cloe, that there is stryfe amonge you. I speake of the same, that euery one of you sayeth, I holde of Paule; I holde of * Apollo; I holde of Cephas; & I holde of Christ. Is Christ deuided? Was Paul crucified for you? either were ye baptised in the name of Paule? I thanke God, that I baptised none of you, but Crispus, & Gaius: lest any would saye, that I had baptised in myne owne name. I baptysed also the house of Stephana. Furthermore know I not whether I baptised any man of you, for no. For Christe sent me not to baptyse, but to preach the gospel, not with wysedome of wordes, lest the crosse of Christ shuld haue bene made of none effect. For the preaching of the crosse is to them that perysh, foolishnes: but vnto vs whiche are saued it is the power of God. For it is writte: * I wil destroye the wisedome of the wyse, & wil caste away the vnderstãding of the prudent. Where is the wyse? Where is the scribe? Where is the disputer of this world. Hath not God made the wysedome of this world folyshnes? For after that the world thorow wysedome knew not God, in the wisedõ of God, it pleased God thorow foolishnes of preaching, to saue them that beleue. For * the Jewes require a signe, & the Greekes seke after wysedome: but we preache Christ crucified, vnto the Jewes offence of callinge, & vnto the Greekes foolishnes: but vnto them which are called both Jewes & Greekes, we preache Christ the power of God, & the wisedõ of God. For the foolyshnes of God is wiser than men, & the weaknes of god is stroger than men. Se brethren to your calling, how that not many wyse men after the flesshe, not many mightie, not many of hye degree, are called. But God hath chosen the foolyshe thinges of the world, to confounde the wyse: and God hath chosen the weake thinges of the world, to confound the thinges which are

1.Cor. xij.c.
Collo.ii.d.
Ephe.v.b.
Phili.iii.d.
Actes.xix.c
Rom.i.a.
Gala.i.a.
Num.xxiii.c
1.Cor. x.c.
Actes.xvii.d
i.Cor.iiij.a.
and xvi.c.
Rom.i.b.
Esa.xxix.b.
Esa.xxxiii.c
Math.viii.b
Luke. xi.b.
John.vi.b.

ehe are myghty / And vyle thynges of the
world and thinges which are despiced, hath
God chosen, yee, and thinges of no reputa-
cion, for to bryngе to nought thinges of re-
putacion, that no fleshe should reioyce in his
presence. And of him are ye in Christ Jesu,
which of God is made vnto vs wysdome, and
ryghteousnes, & sanctifyeng, and redemption.
That accordyng as it is wrytten: he whiche
reioyseth, sholde reioyse in the Lorde.

The.ii. Chapter.

¶ And I brethren (when I came to you)
came not in gloryousnes of wordes, or of
wysedome, shewynge vnto you the testymonye
of God. Neither dewed I my selfe that I
knewe any thynge amonge you, saue Jesus
Christe, euen the same that was crucifyed.
And I was amonge you in weakenes, and in
feare, and in muche tremblynge. And my wor-
des and my preachynge was not with entyc-
ynge wordes of mans wysedome: but in the
sheuynge of the spirite and of power, that your
fayth sholde not stande in the wysedome of
men, but in the power of God. We speake
of wysedome amonge them that are perfecte:
not the wysedome of this worlde, neyther of
the rulers of this worlde (whyche go to
nought) but we speake of the wysedome of
God, whiche is in secrete, and lyeth hyd, wh-
iche God ordeyned before the worlde vnto
our glory, whiche wysdome* none of the ru-
lers of this worlde knewe (for had they had
knowledge, they wolde not haue crucified the
Lorde of glory. But (as it is wrytten:) * The
eye hath not sene, and the eare hath not harde,
neither haue entred into the herte of man, the
thynges which God hath prepared for them
that loue hym. But God hathe opened them
vnto vs by his spirite. For * the spirite sear-
cheth all thinges, yea the bottome of Godes
secretes. For what man knoweth the thyn-
ges of a man: saue the spirite of man, whiche
is within him? Euen so the thynges of God
knoweth no man, but the spirite of God. And
we haue not receaued the spirit of the worlde:
but the spirite which commeth of God, for to
knowe the thynges that are geuen to vs of
God: whyche thynges also we speake (not
with wordes, that mannes wysedome tea-
cheth, but with wordes which the holy ghost
doth teach) makyng spirituall comparyson
of spirituall thynges. The naturall man per-
ceaueth not thynges that belonge to the spi-
rite of God. For they are but folysshnes vnto
him. Neyther can he perceaue them, because
they are spiritually examyned. But he that is
spirituall, discusseth all thynges: yet he him
selfe is iudged of no man. * For who hathe
knowen the mynde of the Lorde, euther who
shall instruct hym? But we vnderstande the
mynde of Christe.

The.iii. Chapter.

¶ And I coulde not speake (vnto you bre-
thren) as vnto spirituall: but as vnto car-
nall, euen as vnto babes in Christ. * I gaue
you mylke to drynke, and not meate. For ye
then were not stronge, neither are yea yet.
For ye are yet carnall. As longe therefore as
there is amonge you enuyenge, and stryfe, and
sectes: are ye not carnal, and walke after the
maner of men? For whyle one saieth (I holde
of Paul, and another) I am of * Apollo, are ye
not carnal? What is Paule? What thynge is
Apollo? onely ministres are they, by whome
ye beleued, euen as the Lorde gaue euery man
grace. I haue planted, Apollo watred: but
God gaue the encreace. So then, neyther is
he that planteth any thynge, neyther he that
watreth, but God that geueth the encreace.
Ye that planteth, and he that watreth, are
one. Euery man yet shal receaue his rewarde,
accordyng to his labour. For we are Gods
labourers, ye are Gods husbandrye, * ye are
Goddes buyldynge: accordynge to the grace
of God geuē vnto me, as a wyse buylder haue
I layde the foundacion. And another buylde
theron. But let euery man take hede, howe he
buildeth vpon. For other foundacion can
no man laye, then it that is layde * whyche is
Jesus Christe. Ye any man buylde on this
foundacyon, golde, syluer, precyous stones,
tymber, haye, or stoble: euery mannes worke
shall appeare. For the day shall declare: whi-
che shalbe shewed in fyre. And the fyre shall
trye euery mannes worke what it is, ye
any mannes worke that he hathe buylde vp-
pon, bide, he shall receaue a rewarde. Ye any
mans worke burne, he shal suffre losse, but he
shalbe safe hym selfe: neuertheles yet, as ye
were thorowe fyre. * Knowe ye not that ye
are the temple of God, & howe that the spi-
rite of God dwelleth in you? Ye any man de-
sayle the temple of God, him shal God destroye.
For the temple of God, is holy, whiche temple
ye are. Let no man deceaue hym selfe. Ye any
mā seme wyse to him selfe among you, let him
become a foole in this worlde, that he may be
wyse. For the wysedome of this worlde is fo-
lysshnes with God: For it is wrytten * he cō
pasheth the wyse in their craftynes: And
agayn, * God knoweth the thoughtes of the
wyse, that they be vayne. Therefore let no mā
reioyce in men. For all thynges are youres,
whether it be Paul, either Apollo, either Ce-
phas, whether it be the worlde, either lyfe,
either death, whether they be present thyng-
es, or thynges to come: all are youres: and
ye are Christes, and Christe is Godes.

The.iiii. Chapter.

¶ Let a man thus wyse esteme vs, euen as
the mynisters of Christe, and stewardes
of the * secretes of God. Furthermore it is
requyred of the stewardes, that a man be
founde faythfull. With me is it but a verye
small

shall thynge that I should be iudged of you, either of mans iudgement. No I iudge not myne owne selfe. For I knowe nought by my selfe: yet am I not therby iustified. For it is the Lorde that iudgeth me. Therfore iudge nothinge before the tyme vntyll the Lord come, which will lighten thinges that are hyd in darcknes, & open the counsels of the hertes. And the shal every man have prayse of God.

These thynges (brethren) I have for an ensample reserred in mine owne person, and in Apollos, for your sakes, that ye myght learne by vs, that no man count of himselfe beyonde that, which is above wrytten: that one swel not against an other for any mans sake. For who preferreth the? What hast thou, that thou hast not receaued? If thou have receaued it, why reioycest thou, as though thou hadest not receaued it? Nowe ye are full: nowe ye are made riche: ye raigned as kinges without vs, & I wolde to God ye dyd raygne that we might raygne with you. For me thinketh, that God hath set forthe vs (whyche are the last Apostles) as the lowest of al, as it were men appointed to death. For we are a gasyng stock vnto the worlde, and to the angels, and to men. We are fooles for Christes sake, but ye are wyse thorowe Christ. We are weake, but ye are stronge. Ye are honorable, but we are despised. Euen vnto this tyme we hunger and thyrste, and are naked, and are buffeted with fistes, and have no certayne dwellynge place, and labour, working with our owne handes. We are reuyled, and yet we blesse. We are persecuted, and suffer it. We are euel spoken of, and we praye. We are made as it were the filthynes of the worlde, the offscowrynge of all thynges, euen vnto this daye. I wryte not these thinges, to shame you: but as my beloued sonnes I warne you. For though ye have ten thousād instructoures in Christe yet have ye not many fathers. In Christ Iesu I have begotten you thorowe the Gospel. Wherfore, I desyre you to folowe me, as I folowe Christ. For this cause have I sente vnto you Timotheus, whiche is my deare sonne, & faithful in the Lord, which shall put you in remembraūce of my wayes, that I have in Christ, euen as I teach every where in al congregacions. Some swell, as though I wolde come nomore at you. But I wyl come to you shortely, * if God wil: and will knowe, not the wordes of them whyche swell, but the power: for the kyngedome of God is not in wordes, but in power. What wyll ye? Shall I come vnto you with a rodde, or els in loue, and in the spirite of softenesse.

The v. Chapter.

It is comen sayeng, that there is fornication amonge you, and such fornicacion, as is not named amonge the gentyles, * that one should have his fathers wyfe. And ye swel, & have not rather sorowed, that he whyche hath done this dede, myght be put from amonge you. For I verely, as absente in body, but present in spirite, have determined already (as though I were present) concernyng him that hath done this deede: in the name of our Lorde Iesu Christ when ye are gathered together, and my spirite with you, with the power of the Lorde Iesus Christe, * to take him vnto Sathan for the destruccion of the flesshe, that the spirite may be saued in the daye of the Lorde Iesus. Your reioycynge is not good: knowe ye not that a lytle leuen corrupteth the whole lompe of dowe? Pourge therfore the olde leuen that ye maye be newe dowe, as ye are swete breade. For Christ our passeouer is offered vp for vs. Therfore, let vs kepe holy day, not with olde leuen, neyther with the leuen of malycyousnesse and wyckednesse: but with the swete breade of purenes and trouthe. I wrote vnto you in a pystle that ye shulde not companye with fornicatoures. And I meante not at al of the fornicatoures of this worlde either of the couetous, or extorcioners, either of the ydolatresses: then must ye nedes have gone out of the worlde. But nowe I wryte vnto you, * that ye companye not together, if any that is called a brother, be a fornicatoure or couetous, or a worshypper of ymages, either a rayler, either a dronkarde, or an extorcioner: with him that is such, se that ye eat not. For what have I to do, to iudge them that are without? Do ye not iudge them that are within? The that are without, God iudgeth. * Put a waye the euell from amonge you.

The vi. Chapter.

Dare one of you have busynes with another, go to lawe vnder the wycked, & not rather vnder the saynctes: * Do ye not knowe, that the saynctes shal iudge the worlde? Ye the worlde shalbe iudged by you: are ye not good enough to iudge smal tryfles? knowe ye not howe that we shall iudge the Angels? Howe muche more maye we iudge thynges that pertaine to the life? If ye have iudgementes of worldly matters, take the which are despised in the cōgregacio, & make the iudges. This I saye to your shame. Is there vtterly not one wise man amōg you? What not one at al, that cā iudge betwene brother & brother, but one brother goeth to lawe with another: & that vnder the vnbeleuers? Now therfore, there is vtterly a faut among you, because ye go to law one with another. Why rather suffre ye not wronge? why rather suffre ye not your selues to have harme? nay ye your selues do wronge, & robbe, & that the brethē. Do ye not knowe, howe that the vnrighteous shal not enherete the kingdome of God? Be not deceaued. For * neyther fornicatoures, neyther worshippers of ymages, neither aduowterers, neyther

neither weaklynges / neither abusers of them selues with mankynde / neither theues / neither coueteous / nether drunkardes / neither cursed speakers / neither pillers / shal inherite the kyngdome of God. And suche were some of you, but ye are washed, but ye are sanctified, but ye are iustified by the name of the Lorde Iesus, & by the spirite of our God. C All thinges may be all thinges, but * all thinges are not profitable. I maye do all thynges, but I wyll be brought vnder no mans power. Meates are ordeyned for the belly, and the belly for meates: but God shall destroye both it and them. Let not thy bodye be applyed vnto fornycacyon, but vnto the Lorde, and the Lorde vnto the body. God hath raysed vp the Lorde, and shall rayse vs vp by hys power. D * Either knowe ye not, that your bodies are the members of Christ? shal I nowe take the members of Christ, and make them the members of an harlot? God forbyd. Do ye not knowe, that he which coupleth him selfe with an harlot, is become one bodye? * For two (sayth he) shalbe one flesh. But he that is ioyned vnto the Lorde, is one spirite. | Flie fornication. Euery synne that a man doth, is without the bodye. But he that is a fornicator, synneth against hys owne bodye. Either knowe ye not, howe that your bodies are the temple of the holy ghost, which dwelleth in you, whom ye haue of God, & howe that ye are not your owne? For ye are dearly bought. Therfore glorifie God in your bodyes, & in your spirites, whiche are Goddes.

The.vii. Chapter.

AS concernynge the thynges wherof ye wrote to me: It is good for a man, not to touche a woman. Neuertheles, to auoyde whoredome, let euery man haue his wyfe: and let euery woman haue her husbande. Let the husbande geue vnto the wyfe due beneuolence. Lykewyse also the wyfe vnto the husbande. The wife hath not power of her owne bodye: but the husbande. And lykewyse the husbande hath not power of his owne bodie: but the wyfe. * Withdraw not youre selues one from another, excepte it be with consent for a tyme, for to geue youre selues to fastyng and prayer. And afterwarde come together agayn, lest Satan tempte you, for your continencie. This I saye of fauoure, and not of commaundement. For I wolde that all men were as I my selfe am: but euery man hathe his proper gifte of God, one after this manner, another after that. I say vnto them that be vnmaried, and wyddowes: it is good for them, if they abyde euen as I do. But and * if they can not abstayne, let them marye. For it is better to mary, then to burne. Vnto the maried commaunde, not I, but the Lorde: * Let not the wyfe be departed from the husbande. If she departe, let her remaine vn-

married, or be reconcyled vnto her husbande agayne. And let not the husbande put away his wyfe from hym. C To the remnaunt speake I, not the Lorde: If any brother haue a wyfe that beleueth not, & she be content to dwell with him, let him not put her away. And the woman whiche hath to her husbande an infidele, and consente to dwell with her, let her not put him away. For the vnbeleuyng husbande is sanctified by the wyfe, and the vnbeleuynge wyfe is sanctified by the husband. Or els were your children vncleane: but now are they holye. But and if the vnbeleuynge departe, let hym departe. A brother or a sister is not in subiection to suche. But God hath called vs in peace. For howe knoweste thou (o woman) whether thou shalte saue thy husbande or no? Either howe knoweste thou (o man) whether thou shalte saue thy wyfe or no? but euen as God hathe distributed to euery man. As the Lorde hath called euery man, so let him walke: & so ordeine I in all congregacions. If any man be called being circumcised, let him not adde vncircumcysion. If any man be called vncircumcised, let him not be circumcysed. Circumcysion is nothynge, and vncircumcision is nothing: but the keping of the commaundementes of God. Let euery man abyde in the same callynge, wherein he was called. * Art thou called a seruaunt? care not for it. Neuertheles if thou mayest be free, vse it rather. For he that is called in the Lorde, beynge a seruaunt, is the Lordes freeman. Lykewyse he that is called beynge free, is Christes seruaunt. Ye are dearly bought, be not ye the seruauntes of men. Brethren, let euery man wherein he is called, therein abyde with God. As concernynge virgins, I haue no commaundement of the Lorde: yet geue I councell, as one that hath obtayned mercy of the Lord, to be faithfull. I suppose therfore that it is good for the present necessitie. For it is good for a man so to be. Arte thou bounde vnto a wyfe? seke not to be loosed. Arte thou loosed from a wyfe? seke not a wyfe. But & if thou mary a wife, thou hast not sinned. Lykewyse, if a virgine marye, she hath not synned. Neuertheles, such shal haue trouble in the flesh: but I fauour you. This say I brethren, * the time is short. It remaineth, that they which haue wiues, be as though they had none, & they that wepe, be as though they wept not, & they that reioice, be as though they reioyced not: & they that bie, be as though they possessed not: & they that vse this worlde, be as though they vsed it not. For * the fashion of this world goeth away. * I wolde haue you without care. He that is vnmaried, careth for the thinges which belong to the Lord, howe he maye please the Lorde. But he that hath maryed a wyfe, careth for the thynges that are of the world, howe he may please his wyfe.

C Ecc. ix. viii. d i. Cor. iii. e.

i. Cor. iii. c

D Gene. ii. d with. xix. c Mark. x. a Ephe. v. g

C

D

C

D

C

D

wyfe. Ther is difference betwene a virgin & a wyfe. The single woman careth for the thinges that are of the Lorde, that she may be holy both in body & also in spirite: But she that is maried, careth for the thynges that pertaine to the worlde, how she may please her husbande. This speake I for your profite, not to tangle you in a snare: but that ye maye followe it, whiche is honest & comelye, & that ye may cleave vnto the Lord without separacion. If any man thynke that it is vncomely for his virgine, if she passe the tyme of maryage. And if so nede requyre, let him do what pleaseth him, he sinneth not: let thē be coupled in marriage. Neuertheles, he that purposeth in his herte, hauynge no nede: but hath power ouer his owne will: & hath so decreed in his herte, that he wil kepe his virgin, doth well. So then he that ioyneth his virgine in mariage doeth well. But he that ioyneth not his virgin in maryage, dothe better. * The wyfe is bounde to the mariage, as longe as her husband liueth. Yf her husband dye, she is at libertie to marye with whome she wyll, only in the Lord. But she is happyer, if she so abyde, after iudgement. And I thinke verely that I haue the spirite of God.

Roma. vii. a

i. Cor. viii. g.

The viii. Chapter.

Nowe as touchynge thynges * offred vnto ymages, we are sure, that we all haue knowledge. Knowledge maketh a man swell: but loue edifieth. If any man thinke that he knoweth any thyng, he knoweth nothyng yet as he ought to know. But if any man loue God, the same is knowen of him. As concernynge the eatyng of those thinges that are offred vnto ydoles, we are sure, that * the ymage is nothynge in the worlde, and that there is none other God, but one. And though there be, that are called Goddes, whether in heauen other in erthe (as there be Goddes many, and Lordes many) yet vnto vs is there but one God, whiche is the father, of whom are all thynges, & we for hym: and one Lorde Iesus Christe, by whom are all thynges, and we by hym. But euery man hath not knowledge. * Some hauyng conscience because of the ymage, vntill this houre, eate as a thyng offered vnto ymages: and so their conscience beyng weake, is defyled. But meate maketh vs not acceptable vnto God. Neyther if we eate, are we the better. Neyther if we eat not, are we the worse. But take hede, lest by any meanes thys libertye of yours be an occacyon of fallynge, to them that are weake. For if some man se the, whyche hast knowledge, lye and eate of meate offred vnto ymages, shall not the conscience of him whiche is weake, be boldened to eate those thynges, whiche are offered to ymages? And so shall owe thy knowlege, shal the weake brother perysshe, for whom Christ dyed? Now when ye synne so against the brethren,

Actes. v. b. c

i. Cor. x. c

i. Cor. viii. b

i. Cor. viii. c

i. Cor. viii. d

and wounde their weake conscience, ye synne against Christe. Wherfore * yf meate hurte my brother, I wyll neuer eate flesshe, lest I should offende my brother.

** Ro. xiii. b*

The ix. Chapter.

Am I not an Apostle? am I not free? * haue I not seene Iesus Christ our Lorde? Are ye not my worke in the Lorde? Yf I be not an Apostle vnto other, yet am I vnto you. For the seale of myne Apostleshyppe are ye in the Lorde. Mine answere to them that aske me, is this. Haue we not power to eate and to drynke? Haue we not power to leade about a woman, a syster, as well as other Apostles, & as the brethren of the Lorde, and Cephas? Other onely I and Barnabas haue not power this to do? Who goeth a warfare any tyme at his owne cost? who planteth a vyneyarde, and eateth not of the frute therof? Or who feedeth a flocke and eateth not of the milke of the flocke? Saye I these thinges after the maner of men? Sayth not the lawe the same also? For it is wrytten in the lawe of Moses. * Thou shalt not muscel the mouth of the oxe that treadeth out the corne. Doth God take thought for oxen? Sayeth he it not altogether for our sakes? For our sakes no doute this is wrytten: that he which eareth, should eare in hope, and that he which threshyth in hope, should be partaker of his hope. * Yf we sowe vnto you spirituall thynges, is it a greate thynge if we reape youre bodely thinges? If other be partakers of this power ouer you, wherfore are not we rather? Neuertheles * we haue not vsed this power: but suffer all thinges, lest we shuld hynder the Gospell of Christe. Do ye not knowe, howe that they which ministre about holy thynges, line of the sacrifice? They which waite of the temple, are partakers of the temple. Euen so also dyde the Lorde ordayne: * that they which preache the Gospel, should lyue of the Gospell. * But I haue vsed none of these thynges: Neuertheles, I wrote not these thynges that it shuld be so done vnto me. For it were better for me to dye, the that any man shuld take this my reioysynge frome me. For if I preache the Gospell, I haue nothyng to reioyce of. For necessitye is put vnto me. But wo vnto me, yf I preache not the Gospel. If I do it with a good wyll, I haue a rewarde. But yf I do it agaynste my wyll, an office is committed vnto me. What is my rewarde then? Verelye, that when I preache the Gospell, I make the Gospell of Christe free, that I myscse not myne auctorite in the Gospell. For thoughe I be free from all men, yet haue I made my selfe seruaunt vnto all men, that I myght wynne the more. * Vnto the Iewes, I became as a Iewe, to wynne the Iewes. To them that were vnder the lawe, was I made as though I had bene

** Mo. xiii. b*

** Actes. ix. a*

Deu. xxv. b

i. Tim. v. c

Roma. xv. b.

Gala. vi. f.

** Actes. xx. b*

** Math. x. b*

** Actes. xx. g*

i. Thes. ii. e.

ii. Thes. iii. b

** Actes. xvi. b*

Gala. ii. a

bene vnder the lawe? when I was not vnder the lawe, to wynne them that were vnder the lawe. To them that were without the lawe, became I as though I had bene without lawe, when I (was not without lawe, as pertayninge to God, but vnder the lawe of Christe) to wynne them that were without lawe. To the weake became I as weake, to winne the weake. In al thinges* I fashioned my selfe to all men, to saue at the leaste wayes some. And this I do for the gospels sake, that I myghte haue my parte thereof. Perceaue ye not, howe that they whyche runne in a course, runne all, but one receaueth the rewarde? So runne, that ye maye obtayne. Euerye man that prouyeth maisteries, abstayneth from all thynges. And they do it to obtayne a crowne that shall perysshe: but we, to obtayne an* euerlastynge crowne. I therfore so runne, not as at an vncertayne thinge. So fyght I, not as one that beateth the ayer: but I tame my bodye, and bringe it into subiection, lest by any meanes it come to passe, that when I haue preached to other, I my selfe woulde be a cast awaye.

The.x. Chapter.

BRethren, I wolde not that ye shoulde be ignorannt, howe that our fathers wer al vnder the cloude, and all passed thorowe the sea, and were all baptysed vnder Moses* in the cloude and* in the sea: and* dyd all eate of one spiritual meate, and* dyd al drinke of one maner of spirituall drynke. And they drancke of that spirituall rocke that folowed them, * whiche rocke was Christ. But in many of them had God no delyte: For* they were ouerthrowen in the wylderneis. These are ensamples to vs* that we should not lust after euyll thynges, as they lusted. And that ye shoulde not be worshyppers of ymages, as were some of them, accordyng as it is wrytten.* The people sate downe to eate & drynk, and rose vp to playe. Neither let vs be defyled with fornication, as some of them wer defyled with fornicacion, and fell in one daye * xxiii. thousande. Neyther let vs tempte Christ, as some of them tempted, and wer destroyed of* serpentes. Neyther murmure ye, as some of them murmured, and wer destroyed of the destroyer. All these thinges happened vnto them for ensamples, but they are wrytten to put vs in remembraunce, whome the endes of the worlde are come vpon. Wherfore, let him that thynketh, he standeth, take hede, lest he fal. There hath none other temptacion taken you, but suche as foloweth the nature of man. But* God is faythful* whiche shall not suffre you to be tempted above your strength: but shall in the myddes of the temptacion make a waye that ye maye be able to beare it. Wherfore my deare beloued, flye from worshyppyng of ymages. I speake as vnto them whyche haue discrecyon, iudge ye what I saye. Is not the cuppe of blessynge whyche we bleisse, partakynge of the blonde of Christ? Is not the bread which we breake, partakynge of the body of Christe? because that we (thoughe we be manye) yet are one bread and one body, in as moche as we all are partakers of one breade & of one cuppe. Behold Israel after the flesshe. Are not they whi the eate of the sacrifice, partakers of the temple? What saye I then?* that the ymage is any thinge? or that it whiche is offered to ymages, is any thinge? Nay: but this I saye: that the thinges which the gētils offer, they offer to deuils, and not to God. I wolde not that ye shoulde haue felowshyp with the deuels. Ye can not drynke of the cuppe of the Lord, and of the cuppe of deuels. Ye can not be the partakers of the Lordes table, and of the table of deuels. Eyther do we prouoke the Lord? Are we stronger then he? I may to all thinges, but* al thinges are not expedient. I may do all thinges, but al thinges edifie not. Let no man seke that which is his owne: but let euery man seke that which belongeth to another. What soeuer is solde in the flesshe market, that eate, & aske no question for conscience sake. For* the earth is the Lordes, & all that therin is. If any of the which beleue not, byd you to a feast, & ye be disposed to go, whatsoeuer is sette before you, eate, askyng no question for cōscience sake. But & ye any man saye vnto you: this is offered vnto ymages, eate not of it, for his sake that shewed it, & for conscience sake. The earth is the Lordes & all that therein is. Conscience I saye, not thyne, * but of the other. For why is my libertie iudged of another mans conscience? For* if I take my parte with thankes, why am I euill spoken of, for that thynge whereof I geue thankes? * Whether therfore ye eate or drynke, or what soeuer ye do, do al to the praise of God. Se that ye geue none occasion of euyll, neyther to the Jewes, nor yet to the Gentils, neyther to the congregacion of God: euen as* I please al men in all thynges, not seekynge myne owne profyte, but the profite of many, that they myght be saued.

The xi. Chapter.

BE ye the followers of me, as I am the follower of Christe. I commende you brethren, that ye remember me in all thynges, and kepe the ordinaunces, euen as I deliuered them to you. But I wolde haue you to knowe that Christe is the head of euerye man. And the man is the* womens head. And God is Christes head. Euery man prayenge or prophesyeng hauynge any thynge on hys heede, shameth hys head. Euerye woman that prayeth or prophesyeth bare headed, dishonesteth her head. For that is euen all one, as if she were shaue. If the woman be not couered,

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uered, let her also be shaven. * If it be shame for a woman to be shaven or shaven, let her couer her heade. A man ought not to couer his head, for as much as he is the ymage & glory of God. But the woman is the glory of the man. For* the man is not of the woman: but the woman of the man. Neither was the man created for the womans sake: but the woman for the mans sake. For this cause ought the woman to haue power on her heade, for the aungels sakes: Neuertheles, neither is the man without the woman, neyther the woman without the man in the Lord. For as the woman is of the mā, euē so is the mā: by the womā: but al of God. Iudge in your selues, whether it be comelye, that a woman praye vnto God bare headed. Doth not nature it selfe teache you, that it is a shame for a man, if he haue long heare, & a prayse to a woman: if she haue long heare? For her heare is geuē to couer her withall. If any man luste to stryue, we haue no such custome, neyther the congregacions of God. This I warne you of, & commende not, that ye come not together after a better maner, but after a worse. For first of all when ye come together in the congregacion, I here that there is dissencion amonge you: & I partely beleue it. For there must be sectes amonge you, that they which are perfect among you, might be knowen. When ye come together therfore in to one place, the Lordes supper can not be eaten. For euery mā beginneth afore to eate his owne supper. And one his hungrye, & another is dronken. Haue ye not houses to eate and to drinke in? Despise ye the cōgregacion of God, & shame thē that haue not? What shal I say vnto you? shal I prayse you? In this praise I you not. That which I deliuered vnto you, I receiued of the Lorde. For the Lorde Iesus the same nyght, in whiche he was betrayed, toke bread: and whan he hadde geuen thankes, he brake it, and sayd:* Take ye, and eate: this is my body, which is broken for you. This do ye in the remembraunce of me. After the same maner also he toke the cup, when supper was done, sayinge This cuppe is the newe testamēt in my bloud. This do, as oft as ye drinke it in remembraunce of me. For as often as ye shall eate this bread & drinke this cuppe:* ye shall shewe the Lordes death * tyll he come. Wherfore, whosoeuer, shal eate of this bread, or drincke of the cup of the lord vnworthely, shalbe gylty of the body and bloud of the Lorde.* But let a man examen hymselfe, & so let him eate of the bread & drinck of the cup. For he that eateth or drinketh vnworthely, eateth & drinketh him owne dāuciō, because he maketh no difference of the Lordes body. For this cause many are weake and sycke among you, and many slepe. For if we hadde iudged our selues, we should not haue bene iudged. But when we are iudged of the Lord, we are chastened, that we should not be damned with the* worlde. Wherfore my brethren when ye come together to eate, tarye one for another. If any man hunger, lette him eate at home, that ye come not together vnto condēnacyon. & Other thynges wyll I set in order when I come.

The. xi. Chapter.

CConcernyng spirituall thinges (brethren) I wolde not haue you ignorannte. * Ye knowe that ye were Gentils, and wente your wayes vnto domme ymages, euen as ye were led. Wherfore I declare vnto you, that* no man speakinge by the spirite of God, defieth Iesus. Also no man can saye, that Iesus is the Lord, but by the holy ghost.* There are diuersities of gyftes, yet but one spirite. And there are differences of administracions, and yet but one Lorde. And there are dyuers maners of operacions, & yet but one God, which worketh al in al. The gyfte of the spirite is geuen to euery man to edifie with all. For to one is geuen thorowe the spyrite, the vtterance of wysedome. To another is geuen the vtterance of knowledge by the same spirite. To another is gyuē faith by the same spirite. To another the gyftes of healinge, by the same spirite. To another power to do myracles. To another to prophesie. To another* iudgement to discerne spirites. To another diuers tonges. To another, the interpretacion of tonges. But these all worketh euen the selfe same spirite, deuidyng to euery man a seuerall gyfte, euen as he wyll. For as the body is one, and hathe manye membres, and al the membres of one body, though they be manye, yet are but one bodye, euen so is Christ. For by one spirite are we al baptised to make one bodye, whether we be Iewes or Gentiles, whether we be bonde or free, and haue* al dronche of one spirit. For the body is not one member, but many. If the fote saye: I am not the hande, I am not of the bodye: is he therfore not of the bodye. And if the eare saye, I am not the eye, I am not of the bodye: is he therfore not of the body? If al the bodye were an eye, where were then the eare? If al were hearyng: where were the smelling? But nowe hath God set the membres euery one seuerally in the bodye as it hath pleased him. If they were all one member, where were the body? Now are there many membres, yet but one bodye. And the eye can not saye vnto the hande: I haue no nede of the, And agayne, the heade can not saye to the fete: I haue no nede of you. Yea, rather a greate deale those membres of the body which seme to be more feble, are necessarye. And vpō those membres of the bodye whiche we thinke lest honestly, put we more honestly on. And our vnhandsome parties haue more beauty on. For our honest mem-

membres nede it not. But God hath so dispo
sed the body, & hath geuen the more honoure
to that part which lacked, lest there should be
any trise in the bodye: but that the membres
should indifferently care one for another. And
if one member suffer, all suffer with hym. If
one member be had in honour, al membres be
glad also. Ye are the body of Christ, & mem
bres one of another. And God hath also or
deyned in the congregacion, fyrst* Apostles,
secondarily prophetes, thyrdlye teachers,
then the that do miracles: after that, the gif
tes of healyng, helpers, gouerners, dyuersy
tie of tonges. Are al Apostles? Are al Pro
phetes? Are al teachers? Are al doers of mi
racles? Haue al the giftes of healyng? Do
al speake with tonges? Do al interpret? Co
uet after the best giftes. And yet shewe I vn
to you a more excellēt waie. The. xiii. Chap

Though I speake wyth the tonges of
men and of Angels, and haue no loue: I
am euen as sounding brasse, or as a tynklyng
cymball. And* though I coulde prophesye, & vnderstande al secretes, & al knowledge: ye if
I haue al faith, so that I coulde moue mou
taynes out of their places, and yet haue no
loue, I am nothing. And though I bestowe al
my goods to fede the poore, & though I geue
my bodye euen that I burned, and yet haue no
loue, it profiteth me nothynge. Loue suffreth
long, & is courteous. Loue enuieth not. Loue
doth not frowardly, swelleth not, dealeth not
dishonestly* seketh not her owne, is not pro
uoked to anger, thinketh not euil, reioiseth not
in iniquite, but reioiseth in the truth, suffereth
all thinges, beleueth all thinges, hopeth all
thynges, endureth all thinges. Though that
prophesienges fayle, either tonges cease, or
knowledge vanysshe awaye, yet loue failleth
neuer away: for our knowledge is vnperfect,
& oure prophesyinge is vnperfecte. But whē
that which is perfect, is come, then that whi
che is vnperfect, shal be done a way. When I
was a child, I spake as a child, I vnderstode
as a childe, I ymagined as a childe. But as
sone as I was a man, I put away chyldyshe
nes. Nowe we se in a glasse, euen in a darke
speakynge: but then shall we se face to face.
Nowe I knowe vnperfectly: but then shal I
knowe euen as I am knowen. Nowe abydeth
fayth, hope, and loue, euen these three: but the
cheefe of these is loue. The. xiiii. Chap

Labour for loue, and couet spirituall gif
tes: but most chefly that ye may prophe
sye. For he that speaketh with the tonge, spea
keth not vnto men, but vnto God. For no man
heareth hym. Howbeit in the spirite he spe
keth misteries. But he that prophesieth, spea
keth vnto men for their edifiynge, for their
exhortacion, and for their consolate. He that
speaketh with the tonge, profiteth him selfe:
*he that prophesyeth, edifyeth the congre
gacion. *I wolde that ye all spake with ton
ges: but rather that ye prophesied. For greater
is he that prophesieth, then he that spea
keth with tonges, except he expounde it: that
the congregacion may haue edifiyng. Nowe
brethren, if I come vnto you speakinge with
tonges: what shall I profyt you, excepte I
speake to you, either by reuelacyon, or by
knowledge, or by prophesyenge, or by do
ctrine? Moreouer, when thynges without
life geue sounde (whether it be a pype, or an
harpe) excepte they make a distinction in the
soundes, howe shal it be knowen what is py
ped or harped? For if the trompe geue an vn
certayne voyce, who shall prepare hym selfe
to the warre? Euen so lykewyse, when ye
speake with tōges, excepte ye speake wordes
that haue signification, howe shall it be vn
derstande what is spoken? For ye shall but
speake in the ayer. Many kyndes of voyces
are in the worlde, and none of them are with
out signification. If I knowe not what the
voyce meaneth, I shalbe vnto him that spea
keth, an alient: & he that speaketh, shalbe an
alient vnto me. Euē so ye, (for as much as ye
couet spirituall giftes) seke, that ye may excel,
vnto the edifieng of the congregacio. Where
fore, let him that speaketh with tonge, pray,
that he may interprete also. For if I praye
with tonge, my spirit prayeth, but my vnder
standynge doth no good. What is it then? I
wil pray with the spirit, & wil pray with the
vnderstandynge. I wyll synge with the spi
rite, & will synge with the vnderstandynge,
For els, whē thou blessest with the spirite,
how shall he that occupieth the rowme of the
vnlearned, say: Amē, at thy geuing of thākes,
seing he vnderstādeth not, what thou sayest?
Thou verely geuest thankes well, but the o
ther is not edified. I thanke my God that I
speake with tonges more then ye al: Yet had
I leuer in the congregacion to speake fyue
wordes wyth my vnderstandynge to the in
formation of other, rather then ten thou
sande wordes with the tonge. Brethren, be
not ye chyldren in wytte. Howbeit, as con
cernynge malycyousnes, be chyldren: but in
wytte, be perfect. In the lawe it is wrytten,
*wyth sondry tonges, and wyth sondry lyp
pes wyll I speake vnto thys people, and yet
for all that, wyll they not heare me, sayeth
the Lord. Wherfore tonges are for a signe,
not to them that beleue: but to them that be
leue not. Contrary wyse, prophesyenge serue
eth not for them that beleue not: but for the
whiche beleue. Wherfore, when all the con
gregacion is come together, and all speake
with tonges, there come in they that are vn
learned, or they whiche beleue not: wyll they
not saye, that ye are oute of youre wytte?
But & if al prophesy, & there come in one that
beleueth not, or one vnlearned,

*Mat. x. f.

• Mach. x. a
Luk. xi. a
Ephe. iiii. c

Mat. vii. c
Luke. xiii. e
†Luk. xvii. a

1. cor. x. e
Philip. ii. a

Rom. xii. b

kod of all men, & is iudged of euery man, & so are the secretes of his herte opened, & so falleth he downe on his face, and worshippeth God, & sayth: that God is in you of a truethe.

How is it then brethren? As oft as ye come together, euery one of you hath a songe, hath a doctrine, hath a reuelacion, an interpretacion. Let al thinges be done vnto edifeyng. If any man speake with tonge, let it be by two, or at the most by three, & that by course, & let another interpret it. But if there be no interpreter, lette him kepe silence in the congregacion, & let him speake to himself & to God. Let the prophetes speake two, or three, & * let the other iudge. If any reuelacion be made to another that sitteth by, lette the firste holde hys peace. For ye maye all prophesie one by one, that al may lerne, & that al may haue cõforte. And the spirites of the Prophetes are in the power of the Prophetes. For God is not cause of strife: * but of peace, as I teach in al congregacions of the saintes. * Let youre women kepe silence in the congregacions. For it is not permitted vnto thẽ to speake: but to be vnder obedience, as saith the lawe. If they will lerne any thyng, let them aske their husbandes at home. For it is a shame for women to speake in the congregacion. Sprange the word of God frõ you? either came it vnto you onely? If any man thinke him self to be a prophet, ether spiritual, let him knowe, what thinges I wryte vnto you. For they are the cõmaundementes of the Lorde. But and if any man be ignorant, let him be ignorãt. Wherfore brethren, come to prophesy, & forbid not to speake wyth tonges. Let all thynges be done honestly, and in order among you.

The.xv. Chapter.

Brethren, as pertayninge to the Gospel which I preached vnto you, which ye haue also accepted, & in the which ye cõtinue, by the which also ye are saued: I do you to wyt, after what maner I preached vnto you, if ye kepe it, except ye haue beleued in vayne. For first of all I delyuered vnto you, that which I receaued: howe that * Christ dyed for our sinnes, agreyng to the scriptures: & that he was buryed, and that he arose agayne the thyrde day, accordyng to the scriptures: and that he was sene * of Cephas, then of the twelue. After that was he sene of more then fyue hundred brethren at once: of whyche manye remaine vnto this daye, and many are fallen a slepe. After that appeared he to James, then to all the Apostles. And last of all, he was sene of me, as of one that was borne out of due tyme. For I am the least of the Apostles, which am not worthy to be called an Apostle, because * I persecuted the congregacion of God: But by the grace of God, I am that I am. And hys grace whyche is in me, was not in vayne: But I laboured more abundauntelye then they all, yet not I, but the grace of God whyche is wyth me, therfore whether it were I, or they, so we preach, and so haue ye beleued. If Christe be preached howe that he rose from the dead: howe say some among you that there is no resurrecion of the dead? Ye ethere be no rysing again of the dead, then is Christ not risen agayne. Ye Christ be not risen agayn, thẽ is our preachynge in vayne, and youre fayth is also in vayne. Ye and we are founde false witnesses of God. For we haue testified of God, howe that he raysed vp Christe: whome he raysed not vp, if it be so that the dead rise not again. For if the dead ryse not again, then is Christ not risen agayn. If it be so that Christ rose not agayne, then is youre fayth in vayne, and ye are yet in your synnes. Therfore they whyche are fallen a slepe in Christ, are perysshed. If in this lyfe onely we beleue on Christe, then are we of all men moost miserable. But nowe is Christ risen from the deade, and become * the fyrste frutes of them that slepte. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all dye: euen so by Christe, shall all be made alyue, but euerye man in hys owne order. The fyrste is Christe, then they that are Christes at his commynge. Then commeth the ende, when he hath deliuered vp the kingdome to God the father, when he hath put downe all rule and all auctoritie and power. For he must raygne * tyll he haue put all his enemies vnder his fete. The last enemye, that shalbe destroyed, is death: * For he hathe put al thinges vnder his fete. But when he saith, all thinges are put vnder him, it is manyfeste that he is excepted, whiche dyd put all thynges vnder him. When al thinges are subdued vnto him, then shall the sonne also hym selfe be subiecte vnto him, that put al thinges vnder him, that God may be al in al. Els what do they, whyche are baptysed ouer the dead, if the dead ryse not at al? Why are they then baptised ouer them? Yea, and why stande we alwaye then in ieopardye? By oure reioycynge whyche I haue in Christe Iesu oure Lord, I dye dayly. That I haue fought with beastes at Ephesus after the maner of men, what aduauntageth it me, if the dead ryse not agayne? * Let vs eate and drynke, for to morowe we shall dye. Be not ye deceaued: euell wordes corrupte good maners. Awake truelye out of slepe, and synne not: For some haue not the knowledge of God: I speake this to your shame. But some man will saye: howe arise the dead, with what body shal they come? Thou foole, * that which thou sowest, is not quickened, except it dye. And what sowest thou? Thou sowest not that bodye that shalbe: but bare corne, as of wheat, or of some other, but God geueth it a bodye at his plea-

Ioha.iiii.a.

Roma.xv.g
Tim.ii.b
Gene.iii.c
Cor.xi.a

Esa.liii.b
Mat.xxviii.b
Ihon.xx.a
Act.xxiiii.b

Peter iii.a
Ioh.a.i.xxi.a
Gala.i.b

Colo.i.c.

Psal.cx.a
Math.xxii.d
Heb.i.c
Heb.ii.d
Psal.viii.b

Esay.xxii.d
Sap.ii.d.

Ihon.xii.d

sure, to euery seede his owne body. All fleshe is not one maner of flesh: but there is one maner of flesh of men, another maner of flesh of beastes, another of fyshes, and another of byrdes. There are also celestial bodies, & there are bodies terrestrial. But the glory of the celestial is one, and the glory of the terrestriall is another. There is one maner glory of the sonne, & another glory of the moone, & another glory of the starres. For one starre differeth from another in glory. So is the resurrection of the dead. It is sowen in corruption, it ryseth againe in incorruption. It is sowen in dishonour, it ryseth agayn in honour. It is sowen in weakenes, it ryseth agayne in power. It is sowen a natural body, it ryseth agayne, a spirituall body. There is a naturall body, & there is a spirituall body: as it is also writtē: the first man *Adam was made a liuing soule, & the last Adā was made a quickenyng spirit. Howbeit that is not firste whiche is spirituall, but that whiche is naturall, & then that whiche is spirituall. The first man is of the earth, earthy: the seconde man is the Lorde frō heauen, heauenly. As is the earthy, suche are they that are earthy. And as is the heauenly, suche are they that are heauenly. And as we haue borne the ymage of the earthy, so shall we beare the ymage of the heauenly. This say I brethren, that flesh and blood can not inherit the kyngdome of God. Neither doth corrupcion inherete incorruptiō. Behold, I shew you a mysteery. We shall not all slepe: but we shall all be chaunged, and that in a moment, in the twynklyng of an eye by the last trompe. For the trompe shall blowe, and the dead shall ryse incorruptible, and we shalbe chaunged. For this corruptible muste put on incorruption, and this mortall must put on immortalitie. When this corruptible hath put on incorruption, and this mortall hath put on immortalitie: then shalbe brought to passe the saying that is writtē: *Death is swalowed vp in victory: *Death where is thy stynge? Hell where is thy victory? The stynge of death is sinne: and the strēgth of synne is the lawe: But thankes be vnto God whiche hath geuen vs *victory, thorow our Lorde Jesu Christ. Therfore my deare brethren, be ye stedfast & vnmouable, alwayes riche in the worke of the Lorde, for as muche as ye knowe, howe that your labour is not in vayne in the Lord.

¶ The xvi. Chapter.

Concernyng the *gatherynge for the saintes, as I haue ordeyned in the cōgregacions of Galacia, euen so do ye. Vpon some Sabboth day let euery one of you put aside at home, and laye vp whatsoeuer is mete, that there be no gatheringes when I come. When I am come, whomsoeuer ye shall alowe by your letters, them will I sende, to bryng your liberalitie vnto Jerusalem. And if it be mete that I go also, they shall go with me. I will come vnto you whan I go ouer to Macedonia. For I wil go thorowe out *Macedonia. With you peraduenture I will abyde a while: or els tary all wynter, that ye may bryng me on my waye, whethersoeuer I go. I will not se you now in my passage: but I trust to abide a whyle with you, if God shall suffer me. I will tary at Ephesus, vntill the fyftieth day. For a great doze and a frutefull is opened vnto me *and there are many aduersaries. If Timotheus come, se that he be without feare with you. For he worketh the worke of the Lord as I do: let no man therfore despise hym: but conueye hym forth in peace, that he may come vnto me. For I loke for hym with the brethren. As speake of brother Apollo I certifie you that I greatly desired hym, to come vnto you with the brethren, but hys mynde was not at all to come at this tyme: Howbeit he will come, when he shall haue cōuenient tyme. Watche ye, stande fast in the fayth, quyte you lyke men, be strong: Let all your busynes be done with loue. Brethren, ye knowe the house of *Stephana and of Fortunatus, and Achaicus how that they are the first frutes of Achaia, and that they haue apoynted thē selues to minister vnto the saintes: I beseche you: that ye be obedient vnto suche, and to all that helpe and labour. I am glad of the commyng of Stephana and Fortunatus and Achaicus: For that whiche was lackyng vnto me on your part, they haue supplyed. For they haue comforted my spirite & yours: Loke therfore that ye knowe them that are suche. The congregacions of Asia salute you. Aquila and Priscilla, salute you muche in the Lorde, and so doeth the cōgregacion that is in their house with whome also I am lodged. All the brethren grete you: *Greete ye one another with an holy kysse. The salutacion of me Paule with myne owne hande. If any man loue not the Lord Jesus Christe, the same be Anathema, Maranatha. The grace of the Lorde Jesus Christ be with you. My loue be with you all in Christ Jesu. Amen.

¶ The first Epistle to the Corynthians was sent from Philippos, by Stephana and Fortunatus, and Achaicus, and Timotheus.

The seconde Epistle of Sayne Paule the Apostle to the Corinthians.

¶ The first Chapter.

Paule an Apostle of Jesu Christ, by the wyll of God, and brother Timotheus. Vnto the congregacō of God, whiche is at Corynthum, with all the saintes whiche are in al Achaia. *Grace be with you, and peace from God our father, and from the Lorde Jesus Christe. *Blessed be God (the father of our Lord Jesus Christ) whiche is the father of mercy, and the

*Gene. ii. b

i. Thes. iiii. d. *Phil. iii. d.

*Esa. xxv. c. Ozee. xiii. c.

*i. Jo. v. a

Act xi. d. Rom. xv. c. ii. Cor viii. a. and. ix. a.

*Rom. xvi. c.

*Rom. i. a. i. Cor. i. a. Gala. i. a. Ephe. i. a. *i. Pet. i. a.

of all comfort, whiche comforteth vs in all our tribulacion, in so muche that we are able to comfort them whiche are in anye maner of trouble, with the same comforte, wherewith we our selues are comforted of God. For as the * afflictions of Christe are plenteous in vs, euen so is our consolacion plenteous by Christe. Whether we be troubled for your consolacion and health: Or whether we be comforted, it is for your comforte and salvacion, whiche salvacion shewed her power, in that ye suffer the same afflictions whiche we also suffre, Or whether we be comforted for your consolacion and salvacion, our hope also is stedfast for you, in as much as we know howe that as ye are partakers of the afflictions so shall ye be partakers also of the consolacion. Brethren, I would not haue you ignorant of our trouble, whiche happened vnto vs in * Asia. For we were greued out of measure, passyng strength, so greatly that we despaired euen of lyfe. Also we receaued an answere of death in oure selues, * that we should not put our trust in our selues, but in God whiche raiseth the dead to lyfe againe, and whiche delyuered vs from so greate a death, and doth deliuer. On whome we truste that yet hereafter he will deliuer, by the helpe of your prayer for vs, that by the meanes of many persones, thankes may be geuen of many * on our behalfe, for the gift geué vnto vs. For our reioysing is this, euen the testimony of our conscience, that in symplenes of hert and godly pureues, and not in fleshly wisdome but by the grace of God, we haue had our conuersacion in the worlde, and moste of all to you wardes. We wryte none other thynges vnto you, then that ye read and also knowe. Yee, and I truste ye shall fynde vs vnto the ende, euen as ye haue founde vs partly, for we are your reioysing euen * as ye are ours in the day of the Lorde Jesus. * And in this confydence was I mynded first to haue come vnto you, that I might haue had one pleasure more with you, and to passe by you into Macedonia, and to haue come againe out of Macedonia vnto you, and to be lead forth of you toward Jewry. Whan I thus wyse was mynded, did I vse lightenes? Or thinke I carnally those thynges which I thynke? that with me should be * yee, yee, and naye naye. God is faithfull: For our preaching to you, was not yee and nay. For the Sonne Jesu Christe which was preached amonge you by vs, euen by me and Siluanus & Timotheus, was not yee & nay, but by him it was yee: For all the promyses of God, in him are yee, & are in him Amē, vnto the laude of God thorowe vs. For it is God, which stablisheth vs with you in Christ and anointed vs, is God, which hath also sealed vs and * hath geuē the ernest of the spirite in our hertes. Yea I call God for a recorde vnto my soule, that for to sauoure you with al, I came not any more vnto Corinthe. * Not that we be lordes ouer your faith, but are helpers of your ioy. For by faith ye stand.

The seconde Chapiter.

But I determined this in my selfe, that I would not come againe to you in heynes: For if I make you sory, who is it that should make me glad, but the same which is made sory by me? And I wrote this same vnto you, lest if I came vnto you, I should take heynes vpon heynes of them, of whome I ought to reioyce. This confidence haue I towarde you all, that my ioye is the ioye of you all. For out of great affliction and anguyshe of herte, I wrote vnto you with many teares, not that ye should be made sory, but that ye myght perceaue the loue whiche I haue, moste specially vnto you. If any man hathe caused sorowe, he hath not made me sory, but partly, lest I should greue you all. * It is sufficient vnto the same man, that he was reproued of many. So that nowe contrary wyse, ye ought rather to forgeue hym, and comforte hym, lest that same persone should be swalowed vp with ouer muche heynes. Wherefore, I exhorte you, that loue may haue strength ouer hym. For this cause verely did I wryte that I myght knowe the prose of you whether ye would be obedient in all thynges. To whome ye forgeue any thyng: I forgeue also. For if I forgaue any thyng, to whome I forgaue it, for youre sakes forgaue I it, in the syghte of Christe, lest Satan should prevente vs. For his thoughtes are not vnknowen vnto vs. * When I was come to Troada for Christes Gospels sake and a dore was opened vnto me of the Lord, I had no reste in the spirite, because I founde not Titus my brother, but toke my leaue of them, and went awaye into Macedonia. Thankes be vnto God, whiche alwayes gyueth vs the victory in Christe, and openeth the sauer of his knowledge by vs in euery place. For we are vnto God the swete sauoure of Christe, among them that are saued, and among them whiche perysshe. * To the one parte are we the sauoure of death, vnto death. And vnto the other parte, are we the sauoure of life vnto lyfe. And who is mete vnto these thynges? For we are not as the moste parte are, whiche chop and chaūge with the worde of God, but euen out of pureues, & by the power of God, in the syght of God, so speake we in Christ.

The .iij. chapter.

We begyn to prayse oure selues againe. Made we as some other, of Epistles of recommendacion vnto you or lettres of recommendacion from you? Ye are oure Epistle wrytten in our hertes, whiche is vnderstande and red of all men, for as muche as ye declare that ye are the Epistle of Christe, ministred

ministred by vs and written, not with yuke, but with the spirite of the liuing God * not in tables of stone, but in *fleshly tables of the herte. Suche truste haue we thorowe Christ to God warde, not that we are sufficient of oure selues to thynke any thynge, as of oure selues: but if we be able vnto any thynge the same commeth of God, whiche hath made vs able to * minister the newe Testament, not of the letter, but of the spirite. For the letter kylleth, but the spirite geueth lyfe.

If the ministracion of deathe thorowe the letters fygured in stones was glorious, so that the chyldren of Israell coulde not beholde the face of Moses, for the glory of his countenaunce (whiche glory is done awaye) why shall not the ministracion of the spirite be muche more glorious? For if the ministryng of condempnacion be glorious: muche more doeth the ministracion of ryghtuousnes excede in glory. For no doubt that whiche was there glorified, is not onely glorified in respecte of this exceadyng glory. For if that whiche is destroyed was glorious, muche more that whiche remayneth, is glorious. Seynge then that we haue suche truste, we vse great boldnes and dooe not as Moses, which *put a vayle ouer his face, that the chyldren of Israell should not se for what purpose that serued whiche is put awaye. But their myndes were blynded. For vntyll this daye remayneth the same couerynge taken awaye in the lecture of the olde Testament, which vayle shal be put away in Christ. But euen vnto this daye when Moses is red, *the vayle hangeth before their hertes. Nerthelesse * when they tourne to the Lorde, the vayle shall be awaye. *The Lorde no doubt is a spirite. And where the spirite of the Lorde is, there is lybertie. But we al beholde in a mirroure the glory of the Lorde with his face open and are chaunged vnto the same similitude, from glory to glory, euen as of the spirite of the Lorde.

The. iii. Chapter.

Therfore, seyng that we haue suche an office, euen as God hath had mercy on vs, we dooe not out of kynde: but haue caste from vs the cloked of vnhonestye, and walke not in craftines, neyther handle we the worde of God deceytfully, but open the trueth and reporte oure selues to euery mannes conscience in the syghte of God. If oure Gospell be yet hyd, it is hyd among them that are lost, in whome * the God of this worlde *hath blynded the myndes of the vnbelefe, whiche beleue not, lest the lyghte of the Gospell of the glorye of Christe (whiche is the ymage of God) should shyne vnto them. For we preache not our selues, but Christ Iesus to be the Lorde, and our selues youre seruauntes, for Iesus sake. For it is God that * commaunded the lyghte to shyne out of darkenes, whiche hath *shyned in our hertes, for to geue the lyght of the knowledge of the glory of God, in the face of Iesus Christe. But we haue this treasure in * earthen vessels, that the excellency of the power might be Godes and not ours. We are troubled on euery syde yet are we not without ayde. We are in powerty, but not vtterly without comfort. We suffer persecution, but are not forsaken therein. We are caste downe, nevertheles we perysshe not. We alwayes *beare about in the bodye, the dyeng of the Lorde Iesus, that the lyfe of Iesu myght also appeare in our bodye. For we whiche lyue, are alwayes delyuered vnto death, for Iesus sake, that the lyfe also of Iesu myght appeare in oure mortall flesshe. So then death worketh in vs, but lyfe in you. But seyng that we haue the same spirite of fayth (accordyng as it is written, * I beleued and therfore haue I spoken) We also beleue, and therfore speake. For we know, that he which raysed vp the Lorde Iesus, shall rayse vp vs also by the meanes of Iesus, and shall set vs with you. For all thynges dooe I for youre sakes * that the plenteous grace by thankesgeuing of many, maye redounde to the prayse of God. Wherefore, we are not wery. But though our outwarde man perysshe, yet the inwarde man is renewed daye by day. * For our tribulacion whiche is momentany and lyghe, prepareth an exceadyng & an eternal waight of glory vnto vs, whyle we loke not on the thinges whiche are sene, but on the thynges whiche are not sene. For the thynges which are sene, are temporall, but thynges whiche are not sene, are eternall.

The. v. Chapiter.

For we knowe that yf oure * earthy mancion of this dwellyng were destroyed, we haue a buyldyng of God, an habitacion not made with handes, but eternall in heauen. * For therfore, syghe we, desyryng to bee clothed with oure mancion whiche is from heauen: so yet, if that we bee founde clothed, and not naked. For we that are in this * tabernacle, syghe and are greued, because we woulde not be vnclothed, but woulde be *clothed vpon, that mortalitie might be swalowed vp of lyfe. He that hath ordeyned vs for this thyng is God: * whiche hath geuen vnto vs the ernest of the spirite. Therfore we are alwaye of good cheare, and know that as long as we are at home in the bodye, we are absent frō God. For we walke in faith not after outwarde appearaunce: Nerthelesse we are of good comforte, and had leuer to bee absent from the bodye, and to bee present with God. Wherefore, whether we be at home, or from home, we endeuoure our selues,

I. i. to please

to pleate hym. * For we muste all appeare before the iudgement seate of Christ, that every man may receyue the workes of his body according to that he hath done, whether it bee good or bad. ¶ Seyng then that we knowe, howe the Lorde is to be feared, we fare faire with men. For we are knowen well ynough vnto God. I truste also that we are knowen in your consciences. For we prayse not our selues agayne vnto you, but geue you an occasion to reioyce of vs, that ye may haue somwhat against them which reioyce in the face, and not in the harte. For if we be to feruent, to God are we to feruent: Or if we kepe measure, for your cause kepe we measure. For the loue of Christe constraineth vs, because we thus iudge, that if one died for all, the were all dead, and * he dyed for all, that they which liue, should not henceforth liue vnto them selues, but vnto hym whiche dyed for them, and rose agayne. ¶ Wherefore, henceforth knowe we no man after the flesh. In so much though we haue knowē Christ after the flesshe, nowe yet henceforth knowe we hym so no more. Therefore if any mā be in Christ, he is a new creature. Olde thynges are passed away, beholde all thynges are become * newe. Neuertheles all thynges are of God, whiche hath * reconciled vs vnto hym selfe by Iesus Christ, and hath geuen to vs the office to preache the attonement. For * God was in Christ, and made agreement betweue the worlde and hym selfe, and imputed not their synnes vnto them, and hath cōmitted to vs the preachyng of the attonement. ¶ Nowe then are we messengers in the rowme of Christ, euen as though God dyd beseche you thorowe vs. So pray we you in Christes stede, that ye be reconcyled vnto God: for * he made hym to be synne for vs, whiche knewe no synne, that we by his meanes should be that ryghtuousnes, whiche before God is alowed.

¶ The. vi. Chapiter.

WE also as helpers exhorte you that ye receaue no grace of God in vayne. For he sayth: * I haue hearde the in a tyme accepted, and in the daye of saluacion, haue I succoured the. Behold now is that accepted time beholde nowe is that daye of saluacion. Let vs geue no occasion of euil, that in our office be founde no faute: but in all thynges let vs behaue our selues * as the ministers of God. In muche pacience, in afflictions, in necessities, in anguishes, in stripes, in prysonementes, in stryfes, in laboures, in watchinges, in fastinges, in pureness, in knowledge, in log sufferyng, in kyndnes, in the holy ghoste, in loue vnfayned, in the worde of truthe, in the power of God, by the armour of righteousnes, of the ryght hande and on the left, by honour and dishonour, by euill reporte and good reporte, as deceyuers, and yet trewe, vnknowen and yet knowen, as dyeng, and behold, we liue: as chastened, and not killed, as sorowyng, & yet alway mery, as poore, and yet make many riche, as hauyng nothyng, and yet possessing all thynges. O ye Corinthians, our mouthe is open vnto you. Our harte is made large, ye are in no strayte in vs, but are in a strayte in your owne bowelles. I prompte vnto you like reward, as vnto chyldrē. Set your selues at large, and * beare not ye the yoke with the vnbeleuers. For what felowshyp hath ryghteousnes with vnryghteousnes? Or what cōpany hath lyght with darkenes? * Or what concorde hath Christ with Beliall? Eyther what parte hath he that beleueth with an infidell? Or howe agreeth the temple of God with Images? for * ye are the temple of the lyuyng God (as sayde God) * I will dwel amōg them, and walke among them, and wil be their God: and they shalbe my people. Wherfore * come out from among them, & separate your selues from them (saieth the Lorde) and touch no vncleane thynge: so will I receyue you, and will be a father vnto you, & ye shal be my sonnes and daughters, sayeth the Lorde almyghty.

The. vii. Chap.

SEyng that we haue suche promyses (dearely beloued) let vs clēse our selues from all fylthynes of the flesh and spirite, & growe vp to full holines with the feare of God. Understande vs, we haue hurt no man: we haue corrupt no man, we haue defrauded no man. I speake not this to condempne you, for I haue shewed you before, that ye are in our heartes, to dye and lyue with you. I am very bold ouer you, I reioyce greatly in you. I am fylled with comfort, and am exceadyng ioyouse in all our tribulacion. For when we were come into Macedonia * our flesshe had no rest, but we were troubled on euery syde. Without was fyghtyng, inward was feare. Neuertheles * God that comforteth the abiecte, comforted vs by the commyng of Titus. And not by his commyng onely, but also by the consolacion whiche he receyued of you, when he tolde vs your desyre, your weepyng, your feruent mynde for me, so that I reioyced the more. For though I made you sory with a letter, I repente not, though I did repent. For I perceyue that the same Epistle made you sory, though it were but for a season. But I now reioyce, not that ye were sory, but that ye so sorowed that ye repented. For ye sorowed godly, so that in nothyng ye were hurte by vs. For godly sorowe causeth repentāce vnto saluacion, not to be repented of: contrarywyse, * worldly sorowe causeth death. For beholde, what diligence this godly sorowe that ye toke, hath wrought in you: yea, it caused you to clense your selues. It caused indignacion, it caused feare, it caused desire, it caused punyshement. For in all thynges ye haue

shewed

shewed youre selues, that ye were cleare in that matter. Wherfore, though I wrote vnto you, I dyd it not for his cause that had done the hurte, neyther for his cause that was hurte: but that your good mynde for vs might appeare among you in the syght of God.

D Therfore, we are comforted, because ye are comforted: yee, and exceadingly the more ioyed we, for the ioye that Titus hadde, because his spirite was refreshed of you all. I am therfore not nowe ashamed, though I boasted my selfe to him of you. For as all thinges whiche we speake vnto you, are true, euen so our boasting that I made vnto Titus, is found true. And his inwarde affection is more aboundaunt towarde you, when he remembreth the obedience of you all, how with feare and trebling ye receaued hym. I reioyce that I may be holde ouer you in all thinges.

¶ The. viij. Chapter.

S I certifye you brethren, of the grace of God, whiche was geuen in the congregacions of Macedonia, howe that the aboundaunce of their trouyng in, that they are tryed with muche tribulacion. And though they were exceading poore, yet haue they geuen exceading richely, and that in singlenesse. For to their powers, I beare them recorde, yee, and beyond their powers, they were willyng of their owne accorde, and prayed vs with great instaunce, that we would receaue their benefite, and suffre them to be partakers with other* in ministring to the saintes. And this they dyd, not as we loked for, but gaue their owne selues first to the Lorde, and after vnto vs by the will of God, so that we could not but desyre Titus, to accomplyshe the same benevolence among you also, euen as he hadde begonne. Nowe therfore, as ye are riche in al parties, in fayth, in word, in knowledge, in all feruentnes, and in loue, whiche ye haue to vs, euen so, se that ye be plenteous in this benevolence also. This saye I, not commaunding, but because of feruentnes. I proue also the vnfaynednes of your loue towarde other menne. For ye know the liberalitie of our Lord Jesus Christe, that though he was* ryche, yet for your sakes he became poore, that ye thorowe his poouertie, myght be made ryche. And I geue counsell hereto. For this is expedient for you, whiche begon not to do only, but also to wyl, a yeare ago. Now therfore, perfourme the dyng whiche ye began to do, that as there was in you a readynes to will, euen so ye maye perfourme the deed* of that whiche ye haue. For* if there be first a willing mynde, it is accepted according to that a man hath, and not according to that he hath not. For it is not my mynde that other be eased, and ye brought into combraunce, but that there bee equalnes nowe at this tyme, and that your aboundaunce may

Ro xi.b
1. Cor. xvi.a
ii Cor. ix.a
Roma. xv.c

Rom. x.a

1. Pet. iiii.a
Pro. iii.b
Mat. xii.b
Luke. xxi.a

therone their lacke, and that their aboundaunce may supply your lacke, that there may be equalite, agreyng to that whiche is written: * He that hadde muche, hadde not the more aboundaunce, and he that had a litle, had neuer the lesse. Thankes be vnto God, whiche put the same good mynde for you in the herte of Titus, whiche accepted the request: yee, rather he was so wel willyng, that of his owne accorde, he came vnto you. We haue sent with him the brother, whose laude is in the Gospel throughout all the congregacions, and not that only, but is also chosen of the congregacions, to be a felowe with vs in our iourney, concernyng this benevolence that is ministred by vs vnto the prayse of the same Lord, and to stere vp your prompte mynde. For this we eschewe, that any man should rebuke vs in this plenteous distribucion, * that is ministred by vs, to the glory of the Lorde, and make profession for honest thynges: not only in the syght of the Lord, but also in the sight of men. We haue sente with them a brother of ours, whome we haue oftymes proued diligent in many thinges, but nowe muche more diligent. The great confidence which I haue in you, hath caused me this to doo, partly for Titus sake, whiche is my felowe and helper, as concerning you, partly because of other whiche are oure brethren, and the messengers of the congregacios, and the glory of Christ. Wherfore, shewe ye vnto them the proffe of your loue, and of our * boastyng of you in the syght of the congregacions.

Rom. xii.

1. Thes. i.

¶ The. ix. Chapiter.

D Of the* ministring to the saintes, it is but superfluous for me to write vnto you, for I knowe the redynes of your mynde, whereof I boaste my selfe vnto them of Macedonia, that Achaia was prepared a yeare ago, and your ensample hath prouoked many. Neuertheles, yet haue I sent these brethren, lest our boastyng whiche I make of you, should be in vayne, in this behalfe, that ye (as I haue said) may prepare your selues, lest peraduenture if they of Macedonia come with me & find you vnprepared, we (I will not saye) should be ashamed in this matter of boasting. Wherfore I thought it necessary to exhort the brethren, to come before hand vnto you, and to prepare youre good blessyng prompted afore, that it myght be ready, so that it be a blessyng, & not a defrauding. For this yet I saye: he which soweth litle, shall reape litle, & he that soweth (in geuing) largely and freely, shal reape plenteously. And let euery man do according as he hath purposed in his hert, not grudgingly, or of necessite. * For God loueth a cheerful geuer. God is able to make you rich in al grace, that ye in all thynges hauing sufficient vnto the vttermost, may be ryche vnto all maner of good worke, as it is written: * He hath

A
* Actu. xi.
i. Cor. xvi
ii Cor. viii
Rom. xv.

Pro. xi.b
Gala. vi.b

Deut. xv.b
and. xxiii
Eccl. xx
Pro. xix

thyrste vnto, and hath geuen to the poore, his righteousnes remaineth for euer. He that mynistreth sede vnto the sower, mynistre bread also for your sede: and multiply your sede, and encreace the frutes of youre righteousnesse, that on all partes ye may be made ryche into all syngleness, whiche causeth thorowe vs, that thankes are geuen vnto God. For the office of this mynistracion, not onely supplieth the nede of the saintes, but also is abounduant therin, that for this laudable mynistryng, thankes myght be geuen to God of many, whiche prayse God for the obedience of youre confessyng to the Gospell of Christe, and for your syngle helpe in distributyng to them, and to al men, and in their prayers for you, which long after you for the aboundaunt grace of God in you. Thankes be vnto God, for his vnspeakeable gifte.

The x. Chapter.

I Paul my selfe, beseche you by the meknesse and softenes of Christe, which whē I am present among you, am of no reputacion, but am bolde toward you beyng absent. I beseche you, that I nede not to be bolde, whē I am present, with that same boldenesse, where with I am supposed to haue ben bolde, against some, which repute vs, as though we walked carnally. For though we walke in the flesshe, yet we doo not warre fleshely. * For the weapons of oure warrefare, are not carnall thynges, but thynges myghtye in God, to cast downe strong holdes, wherewith we ouerthrowe counsels, and euery hye thynge, that exalteth it selfe against the knowledge of God, and bryng into captiuite all ymagynacion, to the obedience of Christe, and are ready to take vengeaunce on all disobedience, when your obedience is fulfilled. Loke ye on thynges after the vtter appearaunce?

If any man trust in hym selfe, that he is Christes, let hym consyder this agayne of hym selfe, that as he is Christes, euen so are we Christes. For though I boaste my selfe somwhat more of oure authorite (whiche the Lorde hath geuen vs * to edifye, and not to destroye you,) it shall not be to my shame: lest I should seme as though I went about to make you afrayde with letters. For the Epistles, (sayth he) are sore and strong, but his bodely presence is weake, and his speache rude. Let hym that is suche, thynke on this wyse, that as we are in wordes by letters, when we are absent, suche are we in dedes, when we are present. For we can not fynde in oure hartes, to make oure selues of the nombre of them, or to compare oure selues to them, which praise them selues. Neuertheles, whyle they measure them selues, with them selues, and compare them selues, with them selues, they vnderstande nought. But we will not reioyce aboue measure, but according to the measure of the rule, which God hath diuided vnto vs, a measure to reache euen vnto you. For we stretche not out our selues beyonde measure, as though we reached not vnto you. For vnto you also haue we come with the Gospel of Christe, we boast not our selues out of measure of other mens labours. Yee, we hope it will come to passe, that when your faithe is encreased amōg you, we shalbe magnified according to our measure, more largely, that I shall preache the Gospell in those regions, whiche are beyonde you, and not to boaste of those thynges, which by another mans measure, are prepared already. But let hym that reioyceth, reioyce in the Lorde. For he that praiseth hym selfe, is not alowed, but he whom the Lorde praiseth.

The xi. Chap.

WOlde to God, ye could haue suffred me a litle in my foolyshnes: yee, ye doo also forbeare me. For I am ielous ouer you, with godly ielousye. For I haue coupled you to one man, that ye shoulde make youre selues a chaste bryde vnto Christe. But I feare lest it come to passe, that as the serpent * begyled Eue, thorowe his subtelty, euen so youre wittes should be corrupt from the syngleness that ye had towarde Christe. For if he that commeth, preache another Jesus then hym, whome we preached: or if ye receaue another spirite, then that which ye haue receaued, other another Gospel, then that ye haue receaued, ye myght ryght well haue bene content. For I suppose that I was not behynde the chefe Apostles. But though I be rude in speakyng, yet I am not so in knowledge. Howbeit among you, we haue bene well knowen, to the vttermost what we are in all thynges. Did I therin sinne, because I submitted my selfe, that ye myght be exalted: and because I preached to you the Gospell of God free? I robbed other congregacions, and toke wages of them to do you seruice. And when I was present with you, and had nede * I was chargeable to no man: for that which was lackyng vnto me, the brethren, which came from Macedonia, supplyed, and in all thynges, I kepe my selfe so, that I should not be chargeable to any man, and so will I kepe my selfe. If the truthe of Christe be in me, this reioycing shal not be taken from me in the regiōs of Achaia. Wherfore? Because I loue you not? God knoweth. Neuertheles, what I do, that will I do, to cut away occasion from them which desire occasion, that they might be found lyke vnto vs, in that wherin they reioyce. For suche false Apostles are deceitful workers, and fashion themselues like vnto the Apostles of Christe. And no maruayle: for Satan hym selfe is changed into the fashion of an angel of lyght. Therfore it is no great thyng, though his mynisters fashion them selues, as though they were the mynisters of ryghteousnes, whose

vnde (wilbe accordyng to theyr dedes). I saye agayne, leaste any man thynke that I am foolishe, or elce euen nowe take ye me as a foole, that I also may boaste my selfe a litle. That I speake, I speake it not after the Lorde, but as it were folishly, in this matter of boastyng. Seyng that many reioyce after the flesh, I wil reioyce also. For ye suffre fooles gladly, seyng ye your selues are wyse. For ye suffre, if a man bryng you into bondage, if a man deuoure, if a man take, if a man exalt hym selfe, if a man smyte you on the face. I speake as concernyng rebuke, as though we had ben weake in this behalfe. Howebeit, wherin soeuer any manne dare be bolde, I speake foolyshly, I dare bee bolde also. * They are Hebrues, euen so am I. They are Israelites, euen so am I. They are the sede of Abraham, euē so am I. They are the ministers of Christ (I speake as a foole,) I am more. In labours more abundaunt: In stripes aboue measure. In prysons more plenteously: In deathe ofte. * Of the Iewes fyue tymes receaued I, euery tyme. xl. stripes saue one. Thrise was I beaten with rodes, * I was once stoned, * I suffred thrise shypwracke. Nyght and daye haue I bene in the depe sea. In iorneying often, in perels of waters, in perels of robbers, in ieopardies of mine owne nation, in ieopardies among the Heathen, * in perels in the cities, in perels in wyldernes, in perels in the sea, in perels among false brethren, in labour and trauaile, in watchynges often, in hongre and thirst, in fastinges often, in colde and nakednes, beside the thynges which outwardly happē vnto me. I am combred dayly, & do care for all congregacions. * Who is weake, and I am not weake? Who is offended, & I burne not? If I must nedes boast, I will boast of the thynges that concerne myne infirmities.

The xii. Chapiter.

IT is God and father of oure Lorde Iesus Christe, whiche is blessed for euer more, knoweth that I lye not. * In the cytie of Damascus, the governer of the people vnder king Aretas layde watche in the cytie of the Damascens, and would haue caught me, and * at a wyndowe was I let downe in a basket thorow the wall, & so escaped I his handes. Doutles, it is not expedient for me to boast. I will come to visions and reuelacions of the Lorde. I knowe a man in Christ, aboue fourteene yeres ago (whether he were in the bodye, I can not tell, or whether he were out of the bodye, I can not tell, God knoweth) how that he was taken vp into the third heauen. And I knowe the same man (whether he the bodye or out of the bodye, I can not tell, God knoweth) howe that he was taken vp into paradyse, & hearde secrete wordes, which no man can vtter. Of this man will I boaste, but of my selfe will I not boaste, except it be of myne infirmities. For though I would boaste, I shall not be a foole: for I would saye the truthe. Neuertheles, I spare you, lest any man should thinke of me, aboue that whiche he seeth me to be, or that he heareth of me. And * lest I should be exalted out of measure thorow the excellency of the reuelacions, there was geuen vnto me a prycke in the flesshe, euen the messengers of Sathan to buffet me, because I should not be exalted out of measure. For this thyng besought I the Lorde thryse, that it might departe from me. And he sayd vnto me, my grace is sufficient for thee. For my strength is made perfect thorowe weakenes. Very gladly therfore will I reioyce of my weakenes, that the strength of Christe may dwell in me. Therfore, haue I delectacion in infirmyties, in rebukes, in necessities, in persecucions, in anguishes for Christes sake. For when I am weake, then am I strong. I am become a foole in a boastyng my selfe. Ye haue compelled me, for I ought to haue bene commended of you. * For in nothyng was I inferior vnto the chefe Apostles, though I be nothyng, yet the tokens of an Apostle, were wrought among you with all pacience, & sygnes and wōders, and mighty dedes. For what is it, wherein ye were inferiors vnto other cōgregacions, except it be herein, that I was not chargeable vnto you. Forgeue me this wronge, beholde nowe the thyrde tyme, I am ready to come vnto you, and yet will I not be chargeable vnto you. For * I seke not yours, but you. For the children ought not to laye vp for the fathers & mothers, but the fathers & mothers for the children. I wil very gladly be bestowed, & wilbe bestowed for your soules, though the more I loue you, the lesse I am loued agayne. But be it, that I was not chargeable vnto you: neuertheles, when I was crafty, I take you with gyle. Did I pill you by any of them whom I sent vnto you? I desired Titus, & with him I sent a brother. Did Titus defraude you of any thyng, walked we not in one spirite? walked we not in like steppes? Again, thinke you that we excuse oure selues vnto you? We speake in Christ in the sight of God but we do all thinges (dearly beloued) for your edefying. For I feare, lest it come to passe, that if I come, I shall not fynde you such as I would, & that I shalbe found vnto you, such as ye would not: I feare lest there be among you * debates, enuyengs, wrath, straifes, backbitinges, whysperinges, swellinges, & seditions, & that when I come again, God bring me lowe among you, & I be constrained to bewayle many of them which haue synned already, and haue not repented of the * vnclenes, and fornicacio, and wantonnes, which they haue committed.

The xiii. Chapiter.

THis is the thirde tyme I come vnto you. In the mouth of two or three witnesses shall

euery where be stablished. I tolde you before, and tell you before, and as I said when I was present with you the seconde tyme, so write I now beyng absente, to them which in tyme past haue synned, & to all other, that if I come agayne, I will not spare, seyng that ye seke experience of Christe, * whiche speaketh in me, whiche among you is not weake, but is myghty in you. For though he was crucified in weakenes, yet liueth he thorow the power of God. And we (no doubte) are weake in him, but we shall liue with him, by the myght of God among you. Examen your selues, whether ye are in the faythe or not. Proue youre owne selues. Knowe ye not your own selues, howe that Iesus Christ is in you? except ye be castawayes. I truste ye shall knowe that we are not castawayes. I desyre before God, that ye do none euill, not that we shulde seme commendable, but that ye should do that which is honest: and let vs be counted as castawayes. We can do nothing against the truthe, but for the truthe. We are glad when we are weake, & ye strong. This also we wysshe for, euen your perfectnes. Therfore write I these thynges, beyng absent, lest whē I am present, I should vse sharpenesse, according to the power, which* the Lorde hath geuen me to edifie, and not to destroy. Finally brethren, fare ye wel, be perfect, be of good cōforte, be of one minde, lyue in peace, and the God of loue and peace, shalbe with you. * Greete one another in an holy kysse. All the sayntes salute you. The grace of our Lorde Iesus Christe, and the loue of God, and the felowshyppe of the holy ghoste be with you all. Amen.

¶ The ende of the seconde Epistle to the Corinthians.

¶ Sent from Philippos, a cytie in Macedonia, by Titus and Lucas.

The Epistle of saynt Paule

the Apostle to the Galathians.

¶ The first Chapiter.

Paule an Apostle, not of men, neyther by man: but by Iesus Christe, and by God the father, whiche raysed hym vp from death, and all the brethren whiche are with me. Vnto the congregacions of Galacia. * Grace be with you, & peace from God the father, and frō our Lorde Iesus Christe, whiche gaue hym selfe for our synnes, to deliuer vs from this presente euill worlde, according to the will of God our father, to whome be prayse for euer and euer. Amen. I marueile, that ye are so soone turned (from Christe, whiche called you by grace) vnto another Gospel, which is nothing els, but that there be some which trouble you and* intende to peruert the gospel of Christ. Neuertheles, though we our selues, or an Angell from heauen, preache any other Gospel vnto you, then that which we haue preached vnto you, let him be accursed. As we said before, so say I now agayne, if any man preache any other Gospell vnto you, then that ye haue receaued, let him be accursed. Do I now perswade men, or God? Other doe I seke to please men? * For if I had hetherto studied to please me, I were not the seruaut of Christe. ¶ I certefie you brethren, that the Gospell which was preached of me, was not after the maner of men. For I neither receaued it, nor learned it of man, but by the reuelacion of Iesus Christe. For ye haue heard of my conuersacion in tyme paste, in the Iewes waye, howe that beyond measure, * I persecuted the congregacion of God, and spoyled it, & profayted in the Iewes waye, aboue many of my companions, in myne owne nacion, * beyng a very feruente maintainer of the traditions of the elders. But when it pleased God, whiche seperated me from my mothers wombe, * and called me hereunto by his grace, for to declare his sonne by me, that I should preache hym among the Heathen: immediatly I communed not of the matter, with* flesshe & bloud, neyther retorned to Ierusalem to them which were Apostles before me: but went my wayes into Arabia, and came agayn vnto Damascus. Then after thre yeare, I returned to Ierusalem to se Peter, and abode with hym fiftene dayes. Other of the Apostles saw I none, saue Iames the Lordes brother. The thinges therfore which I write vnto you, beholde, before God I lye not. * After that I came into the coastes of Sirie and Cilicia, & was vnknowen as touchyng my persone vnto the congregacions of Iewrye, whiche were in Christe. But this they heard onely, that he which persecuted vs in tyme past, now preacheth the faithe, which he before destroyed. And they glorified God in me.

¶ The. 2. Chapiter.

Then. xiij. yeres thereafter, I went vp again to Ierusalē* with Barnabas, & toke Titus with me, I went vp also by reuelacion, & cōmened with them of the Gospell, whiche I preache amōg the Gētiles: but perfitly with them which were cōted chefe, least I should runne or had runne in vayne. Neyther Titus, which was with me, though he were a Greke yet was not compelled to be circumcised, and that because of incomers, being false brethren which came in priuely to spye out our libertie whiche we haue in Christ Iesu, that they might bryng vs into bondage. To whom we gaue no rowme, no not for the time (by way of subiection) because that the truthe of the Gospell myght continue with you. But of them whiche semed to be sōwhat, what they were in time passed, it maketh no matter to me. * God loketh on the outwarde apperaunce of no man. Neuertheles they which semed great, added

John. xxi. d

¶

Act. iij. b

Act. xj. c

Mat. xvi. c

Do.

Act. xx. ij. d

Act. xv. a

¶

1. Para. xij. c

Rom. ij. d

Gal.ii.c
Gelo.ii.b
Gen.xxxv.b

added nothyng to me. But contrariwise, when they sawe that the Gospell ouer the vncircumcision was committed vnto me, as the gospell ouer the circumcision was committed vnto Peter: (* for he that was mighty in Peter, in the apostleship, ouer the circumcision, the same was mighty in me among the Gentils.) When they perceyued the grace that was geuen vnto me, then James, Cephas, and John, whiche semed to be pyllers, gaue to me and Barnabas, the right handes of that felowship that we shulde be Apostles among the Gentiles, and they in the circumcision, onely that we shulde remember the poore, * wherin also I was diligent to do the same. But when Peter was come to Antioche, I withstode him openly, because he was worthy to be blamed. For yer that certayne came from James, he did eat with the Gentils. But when they were come, he withdrewe, and separated him selfe from them, fearyng them whiche were of the circumcision. And the other Iewes dissembled as well as he: in so muche that Barnabas also was brought into their simulation. But whē I sawe that they went not the right waie, after the trueth of the Gospel, I said vnto Peter before them all: If thou beyng a Iew, liuest after the maner of the Gentiles, and not as do the Iewes: why causest thou the Gentiles to liue as do the Iewes? For we which are * Iewes by nature, and not sinners of the Gentiles, know that a man * is not iustified by the dedes of the lawe, but by the fayth of Iesus Christ. And we haue beleued on Iesus Christ, that we might be iustified by the faith of Christe, and not by the dedes of the lawe: because by the dedes of the lawe, no fleshe shal be iustified. If whyle we seke to be made righteous by Christ, we our selues are fownd sinners: is then Christ the minister of sinne? God forbid. For if I build againe the thinges which I destroyed, the make I my selfe a trespacer. For I (throughe the lawe) haue bene dead to the lawe, that I might liue vnto Christe. I am crucified with Christ. Neuertheles I liue: yet now not I, but Christ liueth in me. The life which I now liue in the flesh, I liue by the faith of the sone of God, * which loued me, and gaue him selfe for me. I despise not the grace of God. For if * righteousnes come of the lawe, then Christe is deade in vayne.

Phi.iij.a
Rom.iij.

Ephe.v.a

Rom.iij.c

The.iij. Chapter.

O ye folyshe Galathyans: who hathe bewitched you, that ye shulde not beleue the trueth? To whom Iesus Christe was described before the eyes, and among you crucified? This onelye woulde I learne of you, whether ye receyued the spirite by the dedes of the lawe, or by the preachyng of the faith? Are ye such fooles, that after ye haue begon in the spirite, ye now end in the flesh? So many thinges ye haue suffered in vayne? if it be also in vayne. He therefore, he that ministreth to you the spirite, and worketh miracles among you, doth he it through the dedes of the lawe, or by preachyng of the fayth? * Euen as Abraham beleued God, and it was accounted to him for righteousnesse. Ye know therfore, that they whiche are of fayth, the same are the children of Abraham. For the scripture seyng afore hand that God would iustifie the Heathen through fayth, shewed before hand glad tidynges vnto Abraham, saiyng: * In the shal all nacions be blessed. So then they whiche be of fayth, are blessed with faythful Abraham. For as many as are of the dedes of the lawe, are subiect to the curse. For it is written: * cursed be every one that continueth not in all thinges which are written in the boke of the lawe, to fulfyll them. That no man is iustified by the lawe in the sight of God, it is euident: * For the iuste shall liue by fayth. The lawe is not of fayth: * but the man that fulfilleth the thinges contayned in the lawe, shall liue in them. Christe hath deliuered vs from the curse of the law, in as much as he was made accursed for vs. For it is written: * cursed is every one that hangeth on tree, that the blessing of Abraham might come on the Gentiles, through Iesus Christ, that we might receaue the promise of the spirit through fayth. Wherfore, I speake after the maner of men. Though it be but a mās testament, yet if it be alowed, no man despiseth it, or addeth any thyng therto. * To Abraham and his sede were the promises made. He saieth not in thy sedes, as many: but in thi sede, as of one, which is Christ. This I say, that the lawe which began afterward, beyōd * four hundred & thirty yeres, doth not disanull the testamēt, that was cōfirmed afore of God vnto Christward, to make the promise of none effecte. * For if the enheritaunce come of the lawe, it cometh not now of promise. But God gaue it vnto Abraham by promise. Wherfore then serueth the law? * It was added because of transgression (till the sede came, to whom the promise was made) & it was ordeined * by angels, in the hande of a mediatour. A mediatour is not a mediatour of one, but God is one. * Is the law then against the promise of god God forbid. For if there had ben a law geuē, which could haue geuē life: thē no doubt righteousnes shoulde come by the lawe. But the scripture concluded all thinges vnder sinne, that the promise by the faith of Iesus Christ should be geuen vnto them that beleue. But before that fayth came, we were kept vnder the law, and were shut vp vnto the fayth, which should afterwarde be declared. Wherfore the lawe was our schole maister vnto Christ, that we shulde be iustified by fayth. But after that fayth is come, we are no lenger vn-

Gen.xv.
Rom.iv.
Iames.ii.

D.

Ge.xii.a.

Deu.xxv

Abac.ii
Roma.i
Hebr.x
Le.xviii
Ezech.xx
Rom.x.a
Deu.xxi

C

Gene.xv.c
Exo.xx.
Iud.v.b
Ac.v.vii.
Rom.iiij

Ro.v.c.vi

Ac.vii.g

Rom.vii.c
i.Tim.i.b

D

UMI

beathe the holy ghost. For ye are all children of God, because ye believe in Christ Jesu. For * as many of you as are baptised, have put on Christ. There is no Jewe, neither Gentile: there is neither bond nor free: there is neither man nor woman. For ye are all * one in Christ Jesu. If ye be Christes, then are ye Abrahams seede, and heyres according to the promise.

The.iiii. Chap.

NOw I say, that the heyre (as long as he is a child) differeth not fro a seruaunt, though he be Lord of all, but is vnder tutors, and gouernors, vntill the time that the father hath appointed. Euen so we also, whē we were children, were in bondage, vnder the ordinaunces of the worlde. But when the time was ful come, God * sent his sonne, made of a woman, & made bonde vnto the lawe, to redeme them, which were bonde vnto the lawe: that we (through the election) might receiue the enheritaūce, that belongeth to the naturall sonnes. Because ye are sonnes, * God hath sent the Spirite of his sonne into our hearte, crying: Abba, father. Wherfore now, thou art not a seruaunt: but a sonne. If thou be a sonne, thou art also an heyre of God, through Christe. Howbeit notwithstanding, whē ye knew not God, ye did seruice vnto them, which by nature are no Gods. But now after that ye haue knowen God (yea, rather are knowē of God) how is it, that ye turn againe vnto the weake and * beggerlye ordinaunces, whereunto agayne, ye desire a freshe, to be in bondage? Ye obserue dayes, and monethes, and times, and yeres. I am in feare of you, least I haue bestowed on you, labour in vayne. Brethren, I beseech you, be ye as I am: for I am as ye are. Ye haue not hurt me at al. Ye know how through infirmitye of the flesh I preached the Gospel vnto you at the first. And my temptation which was in the flesh, ye despised not, neither abhorred: but receiued me as an angel of God: euen as Christe Jesus. What is then your felicitie? for I beare you recorde, that if it had ben possible, ye would haue plucked out your owne eyes, & haue geuen them to me. Am I therefore become your enemy, because I tell you the trueth?

They are ielous ouer you amisse. Yea, they entende to exclude you, that ye should be feruent to themwarde. It is good alwayes to be feruent in a good thing, & not onely whē I am present with you. My little children, of whō I trauaile in birthe agayne, vntill Christe, be fashioned in you. I would I were with you now, & could change my voyce: for I stand in a doubt of you. Tell me, ye that desire to be vnder the lawe, do ye not hear of the lawe? For it is written, that Abraham had two sonnes * the one by a bonde mayde, & the other by a free woman. Yea, and he which was borne of the bonde woman: was borne after the flesshe: but he which was of the free woman, was borne by promise. Which thinges are spoken by an allegory. For these are two testamentes, the one from the mounte Syna, which gendreth vnto bondage, which is Agar. For mount Syna, is Agar in Arabia, and bordereth vpō the citie which is now called Hierusalem, and is in bondage with her children. But * Hierusalem which is above, is free: which is the mother of vs all. For it is written * Reioice thou barren, that beareste no children: breake forth and crye thou that trauaylest not. For the desolate hath many moe children, then she which hath an husbande. Wherfore, brethren, we are after Isaac, the children of promise. But as then he that was borne after the flesh, persecuted him that was borne after the spirite, euen so is it nowe. Neuertheles, what saith the scripture: * put away the bondwoman & her sonne. For the sonne of the bondwoman, shall not be heyre with the sonne of the free woman. So then brethren, we are not children of the bond woman: but of the free.

The.v. Chapter.

STAND fast therefore in the libertye, wherewith Christ hath made vs free, and wrappe not your selues againe in * the yoke of bondage. Beholde, I Paule say vnto you, that * if ye be circumcised, Christ shal profite you nothing at all. I testifye again to euery manne which is circumcised, that he is bounde to kepe the whole lawe. Christ is become but in vaine vnto you. Ye many of you as are iustified by the lawe, are fallen cleane from grace. We loke for and hope in the spirite, to be iustified through fayth. * For in Jesu Christe, neither is circumcision any thing worth, neither yet vncircumcisiō but fayth * which worketh by loue. Ye did runne well: who (may) let vnto you, that ye should not beleue the truth (content vnto no man.) Euen the counsel which ye came not of him that calleth you. * A litle leuen doth leuen the whole lumpe of dow. * I haue trust toward you in the Lord, that ye shal be none otherwise minded. But he that troubleth you, shal beare his iudgement, whatsoeuer he be. Brethren, if I yet preache circumcision, why do I then yet suffer persecution? Then is the slaunder of the crosse ceased. I would to God they were seperated from you, which trouble you. Brethren, ye were called vnto libertye: onely * let not your liberty be an occasion vnto the flesh: but by loue (of the spirite) serue one another. For al the law is fulfilled in one word, which is this: * Thou shalt loue thy neighbour as thy selfe. If ye bite & deuour one another: take hede, lest ye be lykewise consumed one of another. * I say: walk in the spirit, & fulfil not the lust of the flesshe. For the flesh lusteth contrary to the spirite, & * the spirit contrary to the flesshe. These are contrarye one to another, so that ye can not do what so euer ye would, but and if ye be ledde of the spirite, then are ye vnder the lawe. The

D
Apoc. xxi.a
Esa. liiii.a
not
Gene. xxi.b.
E
Esa.ix.a
Gal.v.a
i. Cor. xiii.a
F
i. Cor.v.a.
G
Rom. xiiii.a
i. Cor. viiii.a.
Matth. xxii.b
Mar. xii.c
Leui. xix.b
Rom. xiii.c
Iam. ii.b
Matth. xxvi.b

works

dedes of the flesshe are manifeste, whiche are these: aduoutry, fornication, vnclennes, wantonnes, worshippyng of ymages, witchecrafte, hatred, variaunce, zele, wrath, stryfe, sedicion, sectes, enuiyng, murther, dronkennes, gluttony & such like: of the which I tell you before, as I haue told you in times past, that they which the comit suche thinges, shal not be enheritours of the kyngdome of God. Contrariye, the fruite of the Spirite, is loue, ioye, peace, long sufferyng, gentlenes, goodnes, faithfulnes, mekenes, temperaunce. * Against suche there is no law. They truly that are Christes haue crucified the flesh, with the affections & lustes. * If we liue in the spirit, let vs walk in the spirit. Let vs not be desirous of vain glory, prouokyng one another, enuiyng one an other.

The .vi. Chapter.

BRethren, if a manne also be taken in any fault, ye which are spirituall, helpe to amend him in the spirit of mekenes: cõsidering thy self, lest thou also be tempted. * Beare ye one anothers burden, & so fulfil the law of Christ. For if any manne seme to him selfe that he is sumwhat, whe in dede he is nothing, the same deceiueth his owne mind. Let euery man proue his owne worke, and then shall he haue reioycyng onely in his owne selfe, and not in another. For * euery manne shall beare his owne burthē. Let him that is taught in the word, minister vnto him that teacheth him in al good thinges. Be not deceiued: God is not mocked. For * whatsoeuer a man soweth, that shall he also reape. For he that soweth in his flesshe, shal of the flesshe reape corruptiō. But he that soweth in the spirite, shal of the spirite reape life euerlastyng. Let vs not be weary of wel doyng. For when the time is come, we shall reape without weatines. While we haue therfore time, let vs do good to al men, & specially vnto them, which are of the houshold of faith. See how large a letter I haue written vnto you with mine owne hand. As many as desire with outward apearaunce to please carnally, them same constraine you to be circumcised only, lest they should suffer persecutiō for the crosse of Christ. For they thē selues which are circumcised kepe not the lawe, but desire to haue you circumcised that they might reioice in your flesh. God forbid that I should reioyce, but in the crosse of our lord Iesu Christ, whereby the worlde is crucified vnto me, & I to the worlde. For * in Christ Iesu neither circumcision auayleth any thing at all, nor vncircumcision, but a new creature. And as many as walke accordyng to this rule, peace be on them, and mercy, & vpon Israel, that partey of the god. Fro hencefoorth, let no man put me to busines. * For I beare in my bodye the markes of the Lord Iesu. Brethren, the grace of our Lorde Iesu Christ be with your spirite. Amen.

The Epistle vnto the Galathians was sent from Rome.

The Epistle of S. Paule the Apostle to the Ephesians.

The first Chapter.

PAule an Apostle of Iesus Christe, by the wil of God. To the saints which are at Ephesus, and to them whiche beleue on Iesus Christe. * Grace be with you, and peace from God our father, and from the lord Iesus Christ. * Blessed be God the father of our Lorde Iesus Christ, which hath blessed vs with al maner of spirituall blessyng in heauenly thinges by Christ, accordyng as he had chosen vs in him before the foundations of the worlde were layed, that we shoulde be holye, & without blame before him, through loue. Which ordeyned vs before, through Iesus Christe, to be heyres vnto him self, accordyng to the good pleasure of his will, to the prayse of the glory of his grace, wherwith he hath made vs accepted throughe the beloued. * By whom we haue redemtion through his bloude, euen the forgeuenes of sinnes, accordyng to the riches of his grace, wherof he hath ministred vnto vs abundauntly, in all wisdome and prudence. And hath opened vnto vs the mistery of his will, accordyng to his good pleasure, whiche he had purposed in him selfe, to haue declared * whē the tyme was ful come, that he might set vp al things perfitly by Christ, both the things which are in heauen, and the things which are in earth, euen by him, by whom we are made heyres, and were therto predestinate accordyng to the purpose of hym, by whose power al thynges are wrought, accordyng to the purpose of his owne will: that we (whiche beleued in Christe) shoulde be vnto the prayse of his glory. In whō also ye beleue, for asmuche as we haue hearde the word of trueth, euen the Gospel of your saluation: wherin, when ye had beleued, * ye were sealed with the holy spirite of promise, which is the earnest of our enheritaunce, for the recouerynge of the purchased possession, vnto the prayse of his glory. Wherfore I also (after that I heard of the faith which ye haue in the Lorde Iesu, & loue vnto al the saynts) * cease not to geue thankes for you, makyng mencion of you in my prayers: that the GOD of our Lord Iesus Christe, the father of glory, may geue vnto you the spirite of wisdome and reuelation, by the knowledge of hym selfe, and lyghten the eyes of your mindes, that ye may know what the * hope is, wherevnto he hathe called you, and how ryche the glorious is of his enheritaunce vpon the saynts, what is the exceding greatnes of his power to vs ward, which beleue, accordynge to the workynge

of that his mighty power, whiche he wrought in Christe, when he raysed hym from the dead, * and set hym on his ryght hande in heauenly thinges, aboue [a] all rule and power, and might, and dominion, & aboue euery name that is named, not in this worlde onely, but also in the worlde to come: and * hath put all thinges vnder his feete, and hath made hym aboue all thinges, [b] the head of the congregation, why chefe vnto his bodye, and the fulnes of hym, that fylleth all in all.

The. ij. Chapter.

And you hath he quickened, where as ye were dead in trespaces and sinnes, in the which in tymes passed ye walked, according to the course of this worlde, euen after the gouernour that ruleth in the ayre, the spirite that now worketh in the childrē of vnbeleefe, * among whom we all had our conuersation also in tymes passe, in the lustes of our flesh, & fulfilled the will of the flesshe, and of the mynde: & were by nature the children of wrath, euen as well as other. But God which is rich in mercy (for his great loue wherwith he loued vs, euen when we were deade by synne) quickened vs together in Christe (* by grace are ye saued) and raysed vs vp together with hym, and made vs sit together with him among them of heauē in Christ Iesu. That in time to come he might shew the exceadynge riches of his grace, in kyndnes to vs ward, through Christ Iesu. For by grace are ye made safe through fayeth, and that not of your selues. It is the gift of God, and cometh not of workes, least any man should boast him selfe. For we are his workemanshyp, created in Christe Iesu vnto * good workes, which God ordeined that we should walke in them. Wherfore, remember that ye beyng in time passed, gentiles, in the flesshe, were called vncircumcisiō [c] of that whyche is called * circumcision in the flesshe, which circumcision is made by handes: remember (I say) that at that tyme ye were without Christe, beyng aliaūtes from the commen wealth of Israel, and straungers from the testament of the promise, hauing no hope, & beyng without God in this worlde. But nowe by the meanes of Christ Iesu, ye which some time were farre of, are made nye, by the bloude of Christe. For he is peace, which hath made of bothe one, and hath broken downe the wall that was a stoppe betwene vs, and hath also put away through his flesshe, the cause of hatred, euen the lawe of commaundementes, conteyned in the lawe written, for to make of twayne one new man in him selfe, to make peace, and to reconcile both vnto God, in one body through the crosse, & slew hatred thereby, and came and preached peace to you, which were a farre of, & to them that were nye. For through him we both haue an entraunce in one spirite vnto the father. Now therefore ye are not straungers, and forayners: but citizens with the sayntes, of the houshold of god, and are built vpon the [d] foundation of the Apostles and Prophetes, * Iesus Christ hym selfe beyng the heade cornar stone, in whom, what buildynge soeuer is coupled together, it groweth vnto an holy temple in the Lorde, in whom, ye also are builded together, to be an habitation of God, through the holy ghost.

i. Cor. xij. b
Esai. xxvij. d
Rom. viij. b
Rom. ix. c.
Psa. cxviij. c.
Math. xxi. d
Act. iiij. c.
i. Pet. ij. c
a
b
Rom. xij. a
Gala. i. b
*
*
c
i. Cor. xv. a
d
*

The. iij. Chapter.

For this cause, I Paule am a prisoner of Iesu Christ for you heathen: If ye haue heard of the ministracio of the grace of God * which is geuen me to youward, For * by reuelation shewed he the mistery vnto me, as I wrote afore in fewe wordes, whereby when ye read, ye may vnderstande my knowledge in the mistery of Christe, whyche mistery in tymes passed, was not opened vnto the sonnes of mē as it is nowe declared vnto his holye Apostles and Prophetes by the spirite: that the gentils should be enheritours also, and of the same bodye, and partakers of his promise in Christ, by the meanes of the Gospel, wherof I am made a minister, according to the gifte of the grace of god, which is geuen vnto me, after the working of his power. Vnto me the * least of all sayntes, is this grace geuen, that I should preach among the Gentils, the vnsearcheable riches of Christe, & to make all men se, what the felowshyp of the mistery is, whych from the beginnyng of the worlde, hath ben hid in god, which made all thinges through Iesus Christ, to the entent, that now vnto the rulers & powers in heauenly thinges myght be knowen by the congregation, the manifold wisdome of god, according to the eternal purpose, whych he wrought in Christ Iesu our Lord, by who we haue boldnes, and entraūce with the confidence which is by the fayth of hym. Wherfore I desire that ye fayntē not because of my tribulations * that I suffer for your sakes, whych is your prayse. For this cause I bow my knees vnto the father of our Lorde Iesus Christ, whyche is father ouer al that is called father in heauen & in earth, that he would graunte you according to the riches of his glory, that ye mai be strengthed with myght by his spirite, in the inner man, that Christ may dwel in your hertes by fayth, that ye beyng rooted & grounded in loue, myght be able to cōprehende with al sayntes, what is the breadth and length, depth, and heyght, and to know the excellent loue of the knowledge of Christe, that ye myght be fulfilled with al fulnes, whyche cometh of God. Vnto hym that is able to do exceadyng abundantly aboue al that we aske or thinke, according to the power that worketh in vs, be praise in the congregation by Christe Iesus, throughout all ages, worlde without ende. Amen.

i. Cor. ij. b
Esai. xxvij. d
Rom. ix. c.
Psa. cxviij. c.
Math. xxi. d
Act. iiij. c.
i. Pet. ij. c
a
b
Rom. xij. a
Gala. i. b
*
*
b
i. Cor. xv. a
c
*
Col. i. d
c
*
d

The. iij. Chapter.

I therefore (which be a prysoner of the Lorde) exhorte you* that ye walke worthy of the vocation, wherewith ye are called, with all lowlinesse and meknesse, with humblenes of minde, forbearing one another throwe loue, and be diligent to kepe the vnitie of the spirite throwe the bonde of peace, being one body, and one spirite, euen as ye are called in one hope of your calling. One lorde, one fayth, one baptyme, one God and father of all, which is above all, and throwe all, & in you all. * Vnto euery one of vs is geuen grace, according to the measure of the gift of Christ. Wherefore he sayth, *when he went vp an hie, he led captiuitie captiue, and gaue giftes vnto men. That he ascended, what meaneth it: but that he also descended firste into the lowest partes of the earth? * He that descended, is euen the same also that ascended vp, above all heauens, to fulfill all thynges. And he gaue some Apostles, some Prophetes, some Euangelistes, some Shepherdes and teachers, to the edifying of the saynctes, to the worke and ministracion, euen to the edifying of the body of Christe, tyll we all come to the vnitie of faith, and knowlege of the sonne of God, vnto a perfecte man, vnto the measure of the full perfect age of Christ. That we henceforth should be no more chyldren* wauerynge, and caried about with euery wynde of doctrine, by the wylynes of menne, throwe craftines, whereby they lye a wayte for vs to deceyue vs. But lette vs folowe the truthe in loue, and in all thynges growe in hym, * which is the head, euen Christ in whō if all the body be coupled and knyt together throwe euery ioynte wherewith * one ministred to another (according to the operacio, as euery parte hath his measure) he encreaseth the body, vnto the edifyinge of it selfe throwe loue. * This I saye therefore, and testifie throwe the Lorde, that ye henceforth walke not, as* other Gentils, walke in vanite of their mynde, whyle they are blynded in their vnderstanding, being farre from a godly lyfe, by the meanes of ignorancie, that is in them, and because of the blyndnes of their hartes, whiche beyng past repentannce, haue geuen them selues ouer vnto wantonnes, to worke all maner of vnclenes, euen with greedines. But ye haue not so learned Christe. If so be that ye haue hearde of hym, & haue bene taught in hym, as the trueth is in Iesus (as concerninge the conuersacion in tyme past) to laye from you the olde man, which is corrupt accordyng to the deceauable lustes. * To be renued also in the spirite of your mynde, and * to put on that newe man, whiche after God is shapen in righteousnesse, and true holines. Wherefore, * put away lying, and speake euery man truthe vnto his neyghboure, for as muche as we are membres one of an other.

* Be angry, and synne not: let not the Sonne go down vpō your wrath, neither geue place vnto the backbiter. * Let him that stole, steale no more, * but let hym rather labour with his handes the thyng which is good, that he may geue vnto him that nedeth. * Let no filthy communication procede out of your mouthe, but that which is good to edifie with al, as oft as nede is, that it may minister grace vnto the hearers. And geue not ye the holy spirite of God* by whome ye are sealed vnto the day of redemption. Let all bitter nes & cruelnes, and wrath, and roryng, and cursed speakyng, be put away from you, with all maliciousnes. Be ye courteous one to another, mercyfull, forgeuing one another, euen as God for Christes sake hath forgeuen you.

¶ The. v. Chapter.

Be ye* therefore followers of god, as deare chyldren, and walke ye in loue, euen as * Christ loued vs, and gaue him selfe for vs an offeryng and sacrifice of a swete sauour to God. * As for fornication and all vnclennes, or couetousnes, let it not be once named amōg you, as it becommeth saynctes: or fylthynes, or foolyshe talkyng, or iestyng, whiche are not comly, but rather geuing of thankes. For this ye knowe, that * no whoremonger, either vnclene persone, or couetous person, (which is a worshipper of ymages) hath any enheritaunce in the kyngdome of Christe and of God. * Let no man deceyue you with vayne wordes. For because of suche thinges commeth the wrath of God vpon the chyldren of disobedience. Be not ye therefore companions of them. Ye were sometyme darkenes, but now are ye lyght in the Lorde.* Walke as chyldren of light. For the frute of the spirite consisteth in all goodnes, and righteousnes and truthe,) * Searchyng what is acceptable vnto the Lorde. And haue no felowshyp with the vnfrutefull workes of darkenes, but rather rebuke them. For it is shame euen to name those thinges which are done of them in secrete: but all thinges, when they are brought forth by the lyght, are manifest. For whatsoeuer is manifest, that same is light. Wherfore, he sayth awake thou that slepest, & stande vp frō death and Christ shall geue the lyght. * Take hede therefore howe ye walke circumspectly: not as vnwyse, but as wyse menne redemyng the tyme, because the dayes are euyll. Wherfore, be ye not vnwyse, but vnderstande what the will of the Lorde is, and bee not dronke with wyne, wherein is excesse, but bee fylled with the spirite, speakyng vnto your selues * in psalmes and hymnes, and spirituall songes, synging and makyng melodye to the Lorde in your hertes, geuyng thankes alwayes for all thynges, vnto God the father, in the name of our Lorde Iesus Christe, submittyng youre selues one to another in the feare of God.

a Cor. vii. b

b

Rom. xii. b
1. Cor. xii. a
Psal. lxviii. b

* Iohn. iii. b
not
c

1. Cor. xii. d
Math. x. a
Luk. ix. a

* Col. ii. b

d

Ephe. i. d
and. b. e
Collo. i. c
* Rom. ix. b
1. Cor. xii. b

* Rom. i. d
1. Pet. iiii. a

e

* Rom. vi. a
Collo. iii. a
* Leuit. xix. c

* Psalm
* Leuit.
§. The

Rom. vi.
1. Cor. i.

§
* 1. Pet. i.
Iohn. xii.
* Gala. ii.
Exod. xx.

Gala. v.
1. Cor. vi.

d
Mat. xxiv.
Colo. ii.
Mar. xiii.
Luk. xxi.
* Iohn. xii.
1. Thes. v.

e

f

Psalm. xcv.
Colo. iii.

Ye women, submit yourselues vnto your owne husbandes, as vnto the Lorde. For the husbande is the wiues heade, euen as Christ is the heade of the congregation, & the same is he that ministreth saluation vnto the body. Therefore, as the congregation is in subiection to Christe, likewise let the wiues also be in subiection to their husbandes in all thinges. Ye husbandes, loue your wiues euen as Christ also loued the congregation, and gaue him selfe for it, to sanctifie it, & cleansed it in the fountayne of water throughe the woorde, to make it vnto him selfe a glorious congregation, without spotte or wrinkle, or anye suche thyng: but that it shulde be holye, and without blame. So ought men to loue their wiues as their owne bodies. He that loueth his wife, loueth him selfe. For no maane euer yet hated his owne flesche: but nourisheth & cherisheth it, euen as the Lorde dothe the congregation. For we are membres of his body, of his flesshe, and of his bones. *For this cause, shall a man leaue father and mother, and shalbe ioyned vnto his wife, and of two shalbe made one flesshe. This is a greate secrete, but I speake of Christe, and of the congregation. Neuertheles, do ye so, that euerye one loue his wife euen as him selfe, & let the wife reuerence her husband.

The. vi. Chapter.

Children, obey your fathers and mothers in the Lorde: for that is right. *Honour thy father and mother, (the same is the firste commaundement in the promise) that thou maist prospere, and liue long on earth. Ye fathers, moue not your children to wrathe: but *bryng them vp throughe the doctrine and information of the Lorde. Ye seruauntes, obey them that are your bodely maisters, with feare and tremblynge, euen with the singlenes of your herte, as vnto Christe: not doyng seruice vnto the eye, as they that go aboute to pleace men, but as the seruauntes of Christe, doyng the will of God from the hearte with good will, seruyng the Lorde, and not men. Knowyng this, that whatsoeuer good thinge anye man dothe, the same shall he receaue agayne of God, whether he be bonde or free. And ye maisters, do euen the same thinges vnto them, puttyng away threatenynges. Knowyng, that your maister also is in heauen, *neither is there any respect of person with him.

Finally my brethren, be strong throughe the Lorde, and throughe the power of his might. Put on all the armoure of God, that ye maye stande agaynst the assaultes of the deuill. For we wrestle not agaynste bloude and flesche: but agaynst rule, agaynst power, agaynst worldly rulers, euen gouernours of the darkenesse of this worlde, & vnto spirituall craftinesse in heauenlye thinges. Wherefore, take vnto you the whole armoure of God, that ye may be able to resist in the euil day, and (and perfourme all thynges) stande therfore, & your loynes girte with the veryte, hauynge on the brestplate of righteousnes, and hauyng shoes vpon your fete, that ye may be prepared for the gospel of peace: aboue all, take to you the shilde of fayth, wherwith ye may quenche all the fyry dartes of the wicked. And take the helmet of saluation, and the swearde of the spirite, which is the woorde of God. * And praye alwayes with all maner of prayer and supplication in the spirite, & watche thereunto with all instaunce and supplication for all saintes, and for me, that vtterance may be geuen vnto me, that I may open my mouth freely to vtter the secretes of my Gospel (wherof I am a messenger in bondes) that therin I maye speake freely, as I ought to speake. But that ye maye also knowe what condition I am in, and what I do. Tichicus the deare brother, and faythfull minister in the Lord, shal shewe you all thinges, whom I haue sente vnto you for the same purpose, that ye myghte knowe what case we stande in, and that he might cõfort your hertes. Peace be vnto the brethren and loue with fayth, from God the father, and from the lord Iesus Christ. Grace be with all them whiche loue our Lord Jesus Christ sincerely. Amen.

Sent from Rome vnto the Ephesians by Tichicus.

The Epistle of S. Paule
the Apostle to the Philippians.

The first Chapter.

Paule and Timothe: the seruauntes of Jesu Christe. To all the saynctes in Christe Jesu, whiche are at Philippos, with the Bishops and Deacons. Grace be vnto you, and peace from GOD our father, and from the Lord Jesus Christ. *I thanke my God with al remembraunce of you *alwayes in all my prayers for you, and praye with gladnes: because ye are come into the felowshippe of the Gospel, from the first day vntill nowe, * and am surelye certified of this, that he which hath begon a good worke in you, shall perfourme it vntil the day of Jesus Christe: as it becometh me so to iudge I of you all, because I haue you in my herte: forasmuche as ye all are companions of grace with me, euen in my bondes, and in the defendyng and stablishyng of the Gospel. For God is my recorde, how greatly I long after you all, from the very hart rote in Jesus christe. * And this I praye, that your loue maye encreace yet more and more in knowledge, and in all vnderstandyng, that ye maye accepte the thinges that are moste excellente, that ye maye

Luke. xxi. c. i. Thes. i. a.

Luke. xviii. a. i. Thes. v. d.

* Collo. iiij. a

* Rom. i. b Collo. i. a

* Ephe. i. d

may be pure, and ſuche as offende no man vntyll the daye of Chriſt: beyng fylled with the fruite of righteouſnes, whiche cometh by Jeſus Chriſte, vnto the glorye and prayſe of God. ¶ I woulde ye ſhoulde vnderſtande (brethren) that the thinges which happened vnto me, chaunced vnto the greate furtherance of the Goſpel. So that my bandes in Chriſt are manifeſte throughout all the iudgemente hall, and in all other places: In ſo much that many of the brethren in the Lorde, beyng encouraged through my bandes, dare more boldlye ſpeake the worde without feare. ¶ Some preache Chriſte of enuye and ſtrife, and ſome of good will. The one part preach Chriſt of ſtrife, and not ſincerelye, ſuppoſyng to adde more aduerſitye to my bandes. Agayne, the other part preache of loue, because thei know that I am ſet to defende the Goſpel. What then? So that Chriſte be preached any maner of waye, whether it be by occaſion, or of true meanyng, I am glad therof, yea, and will be glad. For I know, that this ſhal chaunce to my ſaluation, * throughe your prayer & miniſtryng of the ſpirite of Jeſu Chriſt, accordyng to my expectation, and hope, that in nothynge I ſhall be aſhamed: but that with all boldenelle, as alwayes, euen ſo nowe alſo) Chriſte ſhalbe magnified in my bodye: whether it be through life, or through death. For Chriſte is to me life, and deathe is to me aduantage. Yet thynke me to liue in the fleſh, that thing is to me fruitefull, for the worke, and what I ſhall chooſe I wot not. For I am conſtrayned of thoſe two thinges. * I deſire to be looſed, and to be with Chriſt, whiche is muche and farre better. Neuertheleſſe to abide in the fleſhe is more nedefull for you. And this am I ſure of, that I ſhall abide and continue wyth you al, for your furtherance and ioye of your faith, that your reioyſyng may be the more abundaunt throughe Jeſus Chriſte in me, by my commyng to you agayne. Onelye let your converſation be * as it becometh the Goſpel of Chriſt: that whether I come and ſe you, or elles be abſent, I maye yet heare of your conditions, that ye continue in one ſpirite, and in one ſoule, labouryng as we do, to maintayne the fayth of the Goſpel, and in nothyng feayryng your aduerſaries, which is to them a cauſe of perdicio, but to you of ſaluacion, and that of God. For vnto you it is geuen for Chriſtes ſake, that not onely ye ſhoulde beleue on him: but alſo that ye ſhoulde ſuffer for his ſake, hauyng euen ſuche a fight, as ye ſaw in me, and nowe here of me. ¶ The. 2. chapter.

IF there be therefore any conſolation in Chriſte, if there be any comforte of loue, if there be any felowſhip of the ſpirite, if there be any compaſſion and mercye, fulfill ye my ioye, that ye be lyke minded, hauyng one loue, beyng of one accorde, and of one mynde, that nothinge be done throughe ſtrife, or of vayne glorye, but in meekenes of minde, let euery man eſteme another better then him ſelfe. Loke not ye euery manne on his owne thinges, but euery manne on the thynges that are other mens. ¶ Let the ſame minde be in you, whyche was in Chriſt Jeſu: whiche when he was in the ſhape of God, thought it not robberye to be equal with God. Neuertheles, he made him ſelfe of no reputacion, takyng on him the ſhape of a ſeruaunt, and † became like vnto men, and was founde in his apparell as a man. He humbled him ſelfe, and became obedient vnto death, euen the death of the croſſe. Wherefore God alſo hath exalted him on hye, and geuen him a name, whiche is aboue all names: that * in the name of Jeſus † euerye knee ſhoulde bowe, bothe of thinges in heauen, and thinges in earth, and thinges vnder the earth, & that all tonges ſhould confeſſe that Jeſus Chriſt is the † Lorde, vnto the prayſe of God the father. ¶ Wherfore (my deareſt beloued) as ye haue alwayes obeyed, not when I was preſent onely, but nowe muche more in myne abſence, euen ſo, worke out your owne ſaluation with feare and trembling. For it is God whiche worcketh in you, bothe the will, and alſo the dede, euen of good will.

¶ Do all thinges without murmuring, and diſputyng, that ye maye be ſuche as no man can complayne on: and buteyond ſoones of God, without rebuke, in the middes of a croked and peruerſe nacion, amõg whom, ſe that ye ſhine as lightes in the worlde, holdyng faſte the worde of lyfe, that I maye † reioyce in the day of Chriſt, how that I haue not runne in vaine neyther haue laboured in vayne. Yea, and thoughe I be offered vp vpon the ſeruyce and ſacrifice of your fayeth: I reioyce, and reioyce with you all. For the ſame cauſe alſo do ye reioyce, and reioyce with me. ¶ I truſte in the Lorde Jeſus, for to ſende Timotheus ſhortly vnto you, † that I alſo maye be of good comforte, when I knowe what caſe ye ſtande in. For I haue no man that is ſo lyke minded to me, whiche wyth ſo pure affection, wil care for your matters. For all other ſeke their owne, and not the thinges whyche are Jeſus Chriſtes. Ye knowe the proofe of him, howe that as a ſon with the father, ſo hath he with me beſtowed his ſeruyce in the Goſpel. Him therfore I hope to ſend aſſone as I know how it wil go with me. I truſt in the Lorde, that I alſo my ſelfe ſhal come ſhortly. But I ſuppoſed it neceſſary to ſend brother Epaphroditus vnto you, my companion in labour, & felowe ſouldier, your apoſtle, which alſo miniſtreth to my neade. For he longed after you all, & was full of heuines, becauſe that ye had heard howe that he had ben ſick. And no doute he was ſick, in ſo much that he was nie to death. But God had mercy on him: & not on him only, but on me

also, leaste I shulde haue sorowe vpon sorowe. I sent him therfore more diligently: that whē ye se him, ye maye reioyce againe, and that I mai be the lesse sorowfull. Receyue him therfore in the Lord with al gladnesse, and* make much of such, because that for the worke of Christ he went so farre, that he was nye vnto death, and regarded not his life: to fulfill that which was lacking on your part toward me.

The iij. Chapter.

Moreouer, (brethren) reioyce ye in the Lorde. It greeueth me not to write one thing often to you. For to you it is a sure thing. Beware of dogges, beware of euil workers. Beware of diuision.* For we are circumcision, which serue God* in the spirite, & reioyce in Christ Iesu, & haue no confidence in the flesh: though I might also reioyce in the flesh. If anie other man thinketh that he hath wherof he might trust in the flesh: I haue more reason. Circumcised the eyght daye, of the kinred of Israel, of the tribe of Benjamin* an Ebrue borne of the Ebrues* as concerning the lawe, a Pharisee: as concerning zeale, I persecuted the congregation, as touching the righteousnes which is in the lawe, I was vnrebukable. *But the thinges that were vauntage vnto me, those I counted losse for Christes sake. Ye, I thinke al thinges but losse for the excellency of christ Iesu my lord. For who I haue counted al thinges losse, and do iudge them but vile, that I may win Christe, and be founde in him, not hauinge mine owne righteousnes of the lawe: but that which is throughe the faith of Christ: euen the righteousnes which cometh of god through faith: that I maye knowe him, and the vertue of his resurrection, and felowship of his passions, while I am conformable vnto his (death) if by any meanes I might attaine vnto the resurrection of the dead. Not that I haue attained vnto it already, or that I am already perfect: but I folow, if that I may comprehend that, wherin I am comprehended of Christe Iesu. Brethren, I count not my selfe that I haue gotten it as yet, but this one thing I saye: I forget those thinges which are behinde, and endeuour my selfe vnto those thinges which are before, & according to the marke apointed (I presse) to the rewarde of the hye callinge of God throughe Christ Iesu. Let vs therefore as many as be perfect, be thus wise minded, and if we be otherwise minded, God shal open the same vnto you. Neuertheles, vnto that which we haue attained vnto, let vs proceede by one rule, that we maye be of one mynde. Brethren, be followers together of me, and loke on them which walke euen so, as ye haue vs for an example. For many walke (of whom I haue told you often, and now tell you weping) that they are the enemies of the crosse of Christe,* whose end is damnacion, whose God is their belly, & glory to their shame, which are worldly minded. But our conuersation is in heuen, frō whence we loke for the sauiour, euen the Lord Jesus Christe, whiche shal* chaunge our vile body, that he may make it like to his glorious body according to the working wherby he is able also to subdue al thinges vnto him selfe.

Rom. xvi.c

wo4

i. cor. xv.g

The iiij. Chapter.

Therefore my brethren dearely beloued and longed for, my ioye and crowne, so continue in the Lorde, ye beloued. I praye Euodias, and beseche Syntiches, that they be of one accorde in the Lorde: Yea, and I beseche the faithfull yoke felowe, helpe the women which laboured with me in the Gospel, and with Clement also, and with other my labourers felowes* whose names are in the boke of life.

*Reioyce in the Lorde alwaye, and againe I saye, reioyce. Let your softnes be knowen vnto all men. The Lorde is euen at hande. Be careful for nothing: but in all praier and supplication let your petitions be manifest vnto God with geuing of thankes. And the peace of God (whiche passeth all vnderstandynge) kepe your hertes and mindes through Christ Iesu. Furthermore, brethren, whatsoeuer thinges are true, whatsoeuer thinges are honest, whatsoeuer thinges are iust, whatsoeuer thinges are pure, whatsoeuer thinges are cōuenient, whatsoeuer thinges are of honest report: if there be anye vertue, if there be anye praise, (of learninge) those same haue ye in your minde: whiche ye haue both learned and receiued, hearde also, and seene in me: those thinges do: and the god of peace shalbe with you. I reioice in the Lorde greatly, that now at the last your care is renued againe for me, in that wherin ye were also careful, but ye lacked opportunitie. I speake not because of necessitie. For I haue learned in whatsoeuer state I am, *therwith to be content. I knowe how to be lowe, and I know howe to excede. Euery where, and in al things I am instructed, bothe to be full, and to be hongrye, bothe to haue plenty, and to suffer nede. I can do all thinges through Christe, whiche strengthe neth me. Notwithstanding ye haue wel done that ye bare part with me in my tribulation. Ye of Philippos knowe also, that in the beginning of the Gospel, when I departed frō Macedonia, no congregation bare part with me, as concerning geuing and receiuing, but ye onely. For when I was in Thessalonica, ye sent once, and after warde againe vnto my necessitie: not that I desire giftes, but I desire abounding fruite on your part. Neuertheles, I receiued all, and haue plenty. I was ful filled after that I receiued of Epaphroditus the thinges which were sente frō you,

Phil. iij.a

Luke. x.c
Apo. xvi.b
i. Thes. v.b.
B.

i. Tim. vi.b

sweete

Roma. xii. a
Eph. viii. c

bouꝛe of a ſweete ſmell, a* ſacꝛifice accepted and pleaſante to God. My God ſhall ſupplye all youꝛ nede thꝛoweꝛ his glꝛioꝰ ꝛiches by Jeſu Chꝛiſt. Unto God and oure father be pꝛaꝛyſe foꝛ euermoꝛe. Amen. Salute al the ſainctes in Chꝛiſte Jeſu. The bꝛethꝛen whiche are with me, greete you. All the ſainctes ſalute you, moꝛe of all they, whiche are of the Emperoures houſehoulde The gꝛace of oure Loꝛde Jeſu Chꝛiſte be with you all. Amen.

¶ This Epiſtle was wꝛytten fꝛome Rome by Epaphꝛoditus.

¶ The Epiſtle of ſaint Paul the Apoſtle to the Colloſſians.

The fyꝛſt Chapter.

A PAule an apoſtle of Jeſu Chꝛiſte, by the will of God, and bꝛother Timotheus, To the ſainctes whiche are at Coloſſa, and bꝛethꝛen that beleue in Chꝛiſte. * Gꝛace be vnto you, and peace fꝛome God oure father, & fꝛome the Loꝛde Jeſu Chꝛiſte. * We geue thankes to God the father of oure Loꝛd Jeſus Chꝛiſt, * alwayes foꝛ you in oure pꝛayers. Foꝛ we haue heꝛde of youꝛ faith in Chꝛiſt Jeſu, and of the loue whiche ye beaꝛe to al ſainctes, foꝛ the hopes ſake whiche is layd vp in ſtoꝛe foꝛ you in heauen: of which hope, ye heꝛde befoꝛe by the tꝛue woꝛde of the Goſpell, whiche is come vnto you: euē as it is into al the woꝛld, and it is fꝛuteful, and gꝛoweth, as it is alſo amonge you, fꝛom the daye in the whiche ye heꝛd of it, and had experience in the gꝛace of God thꝛoweꝛ the tꝛueth, as ye learned of * Epaphꝛa, oure deaꝛe felowe ſeꝛuaunte, whiche is foꝛ you a faithful miniſter of Chꝛiſt, B whiche alſo declaꝛed vnto youꝛ loue, whiche ye haue in the ſpiꝛite. * ¶ Foꝛ this cauſe we alſo euer ſence the daye we heꝛde of it, haue not ceaſed to pꝛaye foꝛ you, and to deſiꝛe, that ye myght be fulfylled with the knowledge of his wyll, in all wyſedome and ſpiꝛituall vnderſtandyng, that ye myght walke woꝛthy of the Loꝛd, that in all thynges ye maye pleaſe * beynge fꝛutefull in all good woꝛkes, and encꝛeaſyng in the knowledge of God: ſtꝛyghthed with all myght, thꝛoweꝛ his glꝛioꝰ power, vnto all pacience and longe ſuffeꝛyng with ioyfulnes, * geuyng thankes vnto the father, whiche made vs mete to be paꝛtakeꝛs of the inheꝛitaunce of ſainctes in lyght. * Whiche hathe deliuered vs fꝛom the power of dacknes, and hathe tꝛanſlated vs into the kingdome of his deaꝛe ſonne, * by whom we haue redempcyon thꝛoweꝛ his bloude, euen the foꝛgeuenes of ſynnes, * whyche is the ymage of the inuiſible God, eyꝛſte begotten of cꝛeatuꝛes. * Foꝛ by him were all thynges cꝛeated, that aꝛe in heauen, and that aꝛe in eaꝛthe, viſible and inuiſible, whether they be maieſtie oꝛ Loꝛdeſhyppe, eyther rule oꝛ power. All thynges were cꝛeated by hym and foꝛ hym, and he is befoꝛe al thinges, and by hym all thynges haue their beynge. And * hee is the head of the body, euen of the congꝛegacion: he is the begynnyng and * eyꝛſte begotten of the dead, that in all thynges he myght haue the pꝛeeminence. Foꝛ it pleaſed the father, that in hym ſhould all fulneſ dwel, and by hym to * reconcyle all thynges vnto himſelfe, and to fyt at peaꝛe by him thꝛoweꝛ the bloud of his cꝛoſſe, both thinges in heauen and thynges in eaꝛth. And you * whiche were ſomtyme ſtaꝛe of, and enemyes, becauſe youꝛ myndes were ſet in euell woꝛkes, hathe he nowe yet reconcyled in the bodye of his fleſhe thꝛoweꝛ death, to make you holye, and vnblameable, and without faute in his owne ſyght, if ye continue gꝛounded and ſtabliſhed in the faith, and be not moued awaye fꝛom the hope of the Goſpell, wheꝛof ye haue heaꝛde, howe that it is pꝛeached amonge all cꝛeatuꝛes which aꝛe vnder heauen, wheꝛof I Paul D am made a miniſter. Nowe ioye I * in my ſuffeꝛynges foꝛ you, and fulfyll that which is behynde of the paſſions of Chꝛiſt in my fleſh, foꝛ his bodies ſake, whiche is the congꝛegacion, wheꝛof I am made a miniſter, accoꝛdynge to the oꝛdinaunce of God, which oꝛdinaunce was geuen me vnto you waꝛde, to fulfyll the woꝛde of God, that * miſtery which hath ben hyd ſence the woꝛlde began, and ſence the begynnynge of generacions: * but nowe is opened to his ſainctes, to whom God wolde make knowen what the glꝛioꝰ ꝛiches of this miſterie is amonge the Gentiles, whiche ꝛiches is Chꝛiſte in you, the hope of glꝛoye, whom we pꝛeache, waꝛnynge al men, and teachyng al men in al wyſedome, to make all men pefect in Chꝛiſt Jeſu. Wheꝛin I alſo laboure and ſtꝛyue euen as ſtꝛeteth me his ſtꝛength woꝛketh in me myghtyly.

The .ii. Chapter.

FOꝛ I wolde that ye knewe howe gꝛeate A ſcare that I haue foꝛ you, & foꝛ them that aꝛe at Laodicea, and foꝛ as many as haue not ſene my pꝛſone in the fleſhe, that theyꝛ hꝛtes myght be comfoꝛted when they aꝛe knyt together in loue, and in all ꝛiches of full vnderſtandynge, foꝛ to knowe the miſterye of God the father, and of Chꝛiſte, in whome aꝛe hyd all the tꝛeaſures of wyſedome and knowledge. * This I ſaye, leſt any man ſhould begyle you with entyſyng woꝛdes. Foꝛ though I be abſente in the fleſhe, yet am I with you in the ſpiꝛite, ioyenge and beholdynge youꝛ ooꝛdeꝛ, and youꝛ ſtedfaſt faith in Chꝛiſte. As ye haue theꝛfoꝛe ꝛeceaued Chꝛiſte Jeſu the Loꝛde, euen ſo walke ye in hym, B that ye be rooted and buylte in him, and ſtabliſhed thꝛoweꝛ faythe, as ye haue learned, and theꝛe in be pleenteous with geuynge thankes. * Be ware, leſt any man ſpoyle you thꝛoweꝛ philoſ-

Gala. i. a.
Eph. i. a
Philip. i. a
i. Thes. i. a.
Roma. i. b
Philip. i. a
Eph. i. d

Colo. iiii. b

Eph. i. d

Eph. i. b

i. Cor. xiii. a
Heb. i. a

Eph. v. b

Roma. iii.
ii. Cor. v. b

Roma. v.
Eph. v. b
Colo. ii. c

Eph. iii. b

Eph. v. b

Eph. i. b

Gal. i.

losophie & vncreatedll vanitie, after the tradicion of men, and after the ordinaunces of the worlde, and not after Christe. For in hym dwelleth all the fulnes of the godhead bodely, and ye are complet in hym: whyche is the heade of all rule and power, by whom also ye are * circumcyded with circumcision whiche is done without handes, for as much as ye haue put of the synfull bodie of the flesshe thorowe the circumcision that is in Christe, in that* ye are buried with him thorowe baptisme, in whom ye are also risen agayne thorowe fayth, that is wrought by the operacion of God, whiche rayled him from death. * And ye when ye were dead thorowe synne and thorow the vncircumcision of your flesh, hath he quickened with him, and hath forgeuen vs all our trespasses, & hath put oute the hande writynge that was agaynste vs, contayned in the lawe written, and that hathe he taken out of the waye, and hathe fastened it to his crosse, and hathe* spoyled rule and power, and hath made a shewe of the openly, and hathe triumphed ouer them in his owne persone. Let no man therefore trouble your conference aboute meate and drynke, or for a pece of an holy daye: or of the newe moone, or of the Sabboth dayes, * whiche are shadowes of thynges to come: but the bodye is in Christe. Lette no man make you shote at a wronge marke by the humblenes and holynes of aungels, in the thinges whiche he hath not sene, beynge causeles puffe vp with his flesshlye mynde, and holdeth not the heade, wherof al the bodye by iointes and couples, receaueth norysshement, and is knit together, and encreaseth with the increasynge that commeth of God. Wherefore if ye be dead with Christ from the* ordinaunces of the worlde, why as though ye yet lyued in the worlde, are ye led with tradicions? Touche not, taste not, handell not: whiche all perishe thorowe the verye abuse: after the commaundementes and doctrines of men. Whyche thynges outwardly haue the similitude of the wysedome by superfluicion and humblenes of mynde, and by hurtynge of the bodye, and in that they do the flesshe no worshippe vnto the arde therof.

Ephe.ii.b
Ephe.b.b
Coloss.ii.b
Ephe.ii.c
Collo.ii.b
Roma.vi.a
Gala.iii.b
Coloss.b.a
Ephe.ii.a
Collo.i.c
Ephe.iii.c
Coloss.xi.e
Ephe.xii.c
Heb.viii.a
Heb.x.a
Gala.iiii.b

The.iii. Chapter.

If ye be then risen agayne with Christe, seke those thynges whyche are aboue, where Christ sitteth* on the ryght hande of God. Set your affeccyon on heauenly thynges, and not on earthy thynges. For ye are deade, and youre lyfe is hyd with Christe in God. When soeuer Christe (whiche is oure lyfe) shall shewe hymselfe, then shall ye also appeare with him in glorye. Mortifye therfore youre earthye membres: fornicacion, vnclennes, vnnaturall lustes, euell concupiscence: and couetousnes, whiche is worshippynge of ymages, for which thinges sake, the wrath of God vseth to come on the vnobedient chyldren* amonge whome ye walked sometyme, when ye lyued in them. But nowe put ye also away fro me you all suche thynges: wrath, fearcenes, maliciousnes, cursed speakynge, filthy communicacion oute of youre mouthe. Lye not one to another, seynge that ye haue put of the olde man with hys workes, and haue* put on the newe man, whiche is renued into the knowledge and ymage of hym that made him, * where is neyther Gentill nor Jewe, circumcision nor vncircumcision, Barbarous or Scythian, bonde or free, but Christ is all in all thynges. Therfore as electe of God: holy and beloued, put on tender mercye, kyndnes, humblenes of mynde, mekenes, long sufferynge, forbearynge one another, and forgeuynge one another, if any haue a quarel agaynste another: as Christe forgaue you: euen so do ye. Above all these thynges put on* loue, which is the bonde of perfectenes. And the peace of God rule in your hertes, to the whiche peace ye are called in one bodye. And se that ye be thankfull. Lette the worde of Christe dwell in you plenteously with all wysedome. Teach and exhorte your owne selues* in Psalmes and hymnes, and spirituall songes, syngynge with grace in your hertes to the Lorde. And* whatsoeuer ye do (in worde or dede) do all in the name of the Lorde Jesu, geuynge thankes to God the father by him. * Ye wyues, submytte youre selues vnto your owne husbandes, as it is comely in the Lorde: Ye husbandes, loue youre wyues, and be not bytter vnto them. * Ye children, obey youre fathers and mothers in all thynges, for that is well pleasynge vnto the Lorde. Ye fathers, prouoke not youre children to anger, lest they be of a desperate mynde. * Ye seruauntes be obedient vnto them that are youre bodely maisters in all thynges: not with eye seruice, as men pleasers, but in singlenes of hert, feareyng God. And what soeuer ye do, do it hertely, as though ye dyd it to the Lorde, and not vnto men, knowyng, that of the Lorde ye shall receaue the rewarde of inheritaunce, for ye serue the Lord Christe. But he that doth synne: shal receaue for his synne. * There is* there any respect of persones with God.

Ephe.ii.a
Ephe.b
Roma.vi.
Ephe.iiii.
Gala.iii.b
Coloss.
Coloss.iii.c
Math.xxii.b
Psa.xxviii.a
Ephe.v.d
i.Cor.x.g
Ephe.v.d
i.Pet.iii.a
Ephe.vi.a
Ephe.vi.a
Titus.ii.c
i.Pet.ii.a
ii.Par.xix.c
Actes.x.c
Sece.xxxv.b
Roma.iiii.b
Colos.iii.c

The.iiii. Chapter.

Maisters do vnto youre seruauntes that which is iuste and equall, knowynge that ye also haue a master in heauen. * Continue in prayer, and watche in the same with thankes geuynge, prayeynge also for vs* that God may open vnto vs the dore of vtterance, that we maye speake the misterye of Christ, (wherefore I am also in bondes) that I maye vtter it, as it becometh me to speake. * Walke wyselye towarde them that are without, and lose no opportunite. Lette youre speach be alwayes

Ephe.vi.a
*Ephe.vi.c
*Ephe.vi.c
i.Thes.v.c
*Ephe.v.d

wayes well fauored and, powdred with ſalt, that ye maye knowe, howe ye ought to aunſwere every man. Of all my buſynes shal ye be certified by Tichicus, the beloued brother and faythfull miniſter and felowe ſeruaunte in the Lorde, whome I haue ſente vnto you for the ſame purpoſe, that he myghte knowe what ye do, and that he myghte comforte your hertes with one Oneſimus, a faythfull and beloued brother: whiche is one of you. They ſhall shewe you of all thynges, whiche are adoynge here. * Ariſtarchus my priſon felowe ſaluteth you, and * Marcus, Barnabas ſyſters ſonne, touchynge whome, ye receaued commaundementes. If he come vnto you, receaue him: and Jeſus whiche is called Juſtus, whiche are of the circumciſion. Theſe onely are my worke felowes vnto the kyngdome of God, whiche haue ben vnto my conſolacion. * Epaphras the ſeruaūt of Chriſt, (whiche is one of you) ſaluteth you, and alwayes laboureth feruently for you in prayers, that ye maye ſtande perfecte and full, in all the will of God. For I beare him recorde, that he hathe a feruente mynde for you and them that are of Laodicia, and them that are of Hierapolis. Deare Lucas the Phiſicion greeteth you, and * Demas. Salute the brethren whyche are of Laodicia, and ſalute Nymphas, and the congregacion, whiche is in his houſe. And when the Epiſtle is reade of you, make that it be read alſo in the congregacion of the Laodicians: and that ye lykewyſe reade the Epiſtle of Laodicia. And ſaye to Archippus, take hede to the office that thou haſt receaued in the Lord that thou fulfyll it. The ſalutacion by the hande of me Paule: remember my bondes. The grace of our Lorde Jeſu Chriſte be with you. Amen.

Sente from Rome by Tichicus and Oneſimus.

The fyrſt Epiſtle of ſainct Paule the Apoſtle vnto the Theſſalonians.

The fyrſt Chapter.

Paul and Syluanus and Timothe. Vnto the congregacion of the Theſſalonians, in God the father, and in the Lorde Jeſus Chriſt. * Grace be vnto you, and peace from God our father, and from the Lorde Jeſus Chriſt. We geue God thankes * alwayes for you all, makynge mencion of you in our prayers without ceaſynge, and call you to remembraunce because of the worke of your fayth and labour in * loue, and becauſe ye haue continued in the hope * of oure Lorde Jeſus Chriſt, in the ſyght of God our father. We knowe brethren beloued of God howe that ye are electe. For our Goſpell came not vnto you by * worde onely, but alſo by power, and by the holye ghoſt, and by much certaintye, as * ye knowe: after what maner we behaued our ſelues amōg you, for your ſakes. And ye became folowers of vs, & of the Lord, receauynge the worde, with much affliccion, with ioye of the holye ghoſt: ſo that ye were an enſample to all that beleue in Macedonia and Achaia. For from you ſounded oute the worde of the Lorde, not in Macedonia and in Achaia onely: but youre fayth alſo, whiche ye haue vnto God, ſpred herſelfe abroade in all quarters, ſo that it nedeth vs not to ſpeake any thyng at all. For they them ſelues shewe of you, what maner of entryng in we had vnto you, and howe ye tourned to God from ymages, for to ſerue the lyuynge and trewe God, and for to loke for hys ſonne * frome heauen, whome he rayſed frome death: euen Jeſus, whiche delyuereth vs from * the wrath to come.

The ii. Chapter.

For ye your ſelues (* brethren,) knowe of our entraunce in vnto you, howe that it was not in vayne, but euen after that we had ſuffred before, and were * shamefully entreated at Philippos (as ye knowe) then were we bolde in oure God, to ſpeake vnto you the Goſpell of God, in * muche ſtryuynge. For oure exhortacion was not to brynge you to errour, nor yet to vnclennes, neyther was it wyth gyle: but as we were alowed of God, that the Goſpell ſhoulde be committed vnto vs: euen ſo we ſpeake, not as they that * pleaſe men, but God tryeth our hertes. Neyther led we oure conuerſacion at any tyme with flateryng wordes, as ye knowe: neyther by occaſyon of couetouſnes. * God is recorde neyther ſought we prayſe of menne, neither of you, nor yet of any other, when we myghte haue ben in auctoritie, as the Apoſtles of Chriſte, but we were tender amonge you, euen as a nource cheryſheth her children, ſo were we affectyoned towarde you, oure good will was to haue dealte vnto you, not the Goſpell of God onely: but alſo oure owne ſoules, becauſe ye were deare vnto vs. * Ye remember brethren oure labour, and trauayle. * For ye laboured daye and nyght, becauſe we ſholde not be chargeable vnto any of you, and preached vnto you the Goſpel of God. Ye are witneſſes, and ſo is God, howe holily and iuſtely and vnblameably we behaued oure ſelues amonge you that beleue: as ye knowe, howe that we dyde exhorte you vnto every one of you, as a father dothe vnto hys children, exhortynge, conſolynge, and beſechynge you, that ye wolde walke worthy of God, whyche hathe called you vnto hys kyngdome and glorye. For thys cauſe thanke we God alſo wythout ceaſynge, becauſe that when ye receaued of vs the worde of Goddes wherewith ye herde to knowe God

ye receaued it not as the worde of man: but euen as it was in dede, the worde of God, which worketh also in you that beleue. For ye brethren became folowers of the congregacios of God, whyche in Iewrye are in Christe Iesu: for ye haue suffred lyke thynges of your kynsmen, as we our selues haue suffered of the Iewes. Whiche as they kylled the Lord Iesus, and theyr owne Prophetes, euen so haue they persecuted vs: and God they pleace not, and are contrarye to all men, and hynder vs that we should not speake vnto the gentils, that they myght be saued to fulfyll theyr synnes alwaye. For the* wrath of God is come on them, euen to the vttermost.

For as much brethren as we are kept frome you for a season, as concernyng the bodyly presence (but not in the herte) we endeuored the more to se you personally with great desyre. And therfore we wold haue come vnto you. I Paul ones & agayne: but Sathan withstode vs. For what is oure hope ofsoye or crowne of reioycynge? are not ye it in the presence of our Lord Iesus Christ at his commynge? yes, ye are our glorye and ioye.

The.iii. Chapter.

Wherfore, sence we could no lenger forbeare, we thought it good to remayne at* Athens alone, and sent Timothe oure brother and minister of God, and the helper forth of oure labour in the Gospell of Christe, to stablyche you and to comforte you concernynge oure faith.* that no man should be moued in these afflictions. For as ye your selues knowe, that we are euen appointed therunto. For when we were with you, we tolde you before, that we should suffre tribulacion, euē as it came to passe, and as ye know. For this cause, when I could no lenger forbeare, I sente, that I myght haue knowlege of your fayth, lest by some meanes the tempter hadde tempted you, and lest our labour had ben bestowed in vayne. But nowe lately, when Timothe came from you vnto vs, and declared to vs youre fayth and your loue, and howe that ye haue good remembraunce of vs alwayes, desyrynge to se vs, as we also desyre to se you: Therfore brethren, we receaued consolacion by you, in al our aduersytie and necessitie, through youre faith. For nowe are we alyue, if ye stande stedfastly in the Lord. For what thanke can we recompence to God agayne for you, ouer al the ioye, that we ioye for youre sakes before oure God: prayenge nyght and daye exceadyngly, that we myght se you presently, and myght fulfyll the thynges whiche are lacking vnto your faith. God hymselfe oure father, and oure Lorde Jesus Christ shall guyde our iourney vnto you: the Lorde also shall encreace you, and make you to loue oure in loue one towarde another and towarde al men, euen as we be towardes you, that we maye make youre heartes stable and vnblameable in holynes before God oure father, at the commynge of oure Lorde Jesus Christe with all sainctes.

The.iiii. Chapter.

Furthermore, we beseche you (brethren) and exhorte you by the Lorde Jesus, that ye encreace more and more, euen as ye haue receaued of vs, howe ye oughte to walke and to please God. For ye knowe, what commandementes we gaue you by oure Lorde Jesu Christe. For this is the wyll of God* euen your holynes, that ye shulde abstayne frome fornicacion, and that euery one of you should knowe* howe to kepe his vessell in holynes and honoure, and not in the lucte of concupiscence* as do the hethen, whiche knowe not God, that no man oppresse and defraude his brother in bargaynynge: because that the Lorde is the auenger of all suche thinges, as we tolde you before, and testified. For God hathe not called vs vnto vnclennes, but vnto holines. Ye therfore that despiseth, despiseth not man, but God whiche hath sent* his holy spirite amonge you. But as touchyng brotherlye* loue, ye nede not, that I wryte vnto you.* For ye are taughte of God to loue one another. Yea and that thynge verelye ye do vnto al the brethren whiche are in al Macedonia. We beseche you brethren, that ye encreace more and more, and that ye study to be quyet, and to medle with your owne busines, & * to worke with your owne handes, as we cōmaunded you, that ye may behaue your selues honestly toward them that are without, & that nothing be lackyng vnto you. For I wold not brethren, that ye should be ignorannt cōcernyng them whiche are fallen a slepe, that ye sorowe not as other do, whyche* haue no hope. For if we beleue, that Jesus dyed, and rose agayne: euen so the also whiche slepe by Jesus, will God bryng agayne with him. For this saye we vnto you, in the worde of the Lord, that we which shal* lyue, & shal remaine in the commynge of the Lorde, shall not come yer they which slepe. For the Lord himselfe shall descende from heaven with a shoute, and the voyce of the & Archangell and trompe of God. And the deade in Christe shall aryse fyrst: then we whiche shal lyue (euen we whiche shall remayne) shalbe caughte vp with them also in the cloudes, to mete the Lorde in the ayer. And so shall we euer be with the Lorde. Wherfore, comforte youre selues one another with these wordes.

The.v. Chapter.

Finallye, of the tymes and seasons (brethren) is no nede that I wryte vnto you: for ye your selues knowe perfectly, that* the day of the lord shal come euē as a theefe in the night. For whē they shal say, peace, & al thinges are safe, the shal* sodein destruccō come

vpon them, as trouble commeth vpon a woman trauailyng with childe) and they shal not escape. But* ye brethren are not in darkenes, that that day should come on you as a theefe. 5 Ye are al the children of lyght, & the children of the day. We are not of the night, neyther of darkenes. * Therefore let vs not slepe as do other: but let vs watch, & be sober. For they that slepe, slepe in the nyghte: & they that be dronken, are dronken in the nyght. But let vs which are of the daye, be sober, *armed with the brest plate of faith and loue, & with hope of saluacion for an helmet. For god hath not appointed vs to prouoke wrath vnto our selues, but to obtaine saluacion by the name of our Lorde Jesu Christ* which dyed for vs: that whether we wake or slepe, we should liue together with him. Wherefore, comforte your selues together, and edifie euery one another, euen as ye do. * We beseche you brethren, that ye knowe them* which labour among you, and haue the ouersight of you in the Lorde, and geue you exhortacion, that ye haue them in hie reputacion aboue measure for their workes sake, and be at peace with them. * We desire you (brethren) warne them that are vnruly, comforte the feble mynded, lyfte vp the weake, be patient towarde all men. * See that none recompence euel for euel vnto any man: but euer folowe that which is good, both amonge youre selues, and to all men. * Reioyce euer. * Praye continually. In all thynges geue thankes. For this is the will of God thorowe Christe Jesu towarde you. Quenche not the spirite. * Despise not prophecyenges. Examen all thynges, kepe that which is good. Abstayne from all euell appearaunce. The very God of peace sanctifye you thorowe out. And I pray God that your hole spirite, and soule and body, maye be preserued: so that in nothinge ye maye be blamed in the commynge of our Lord Jesus Christ. * Faythfull is he which called you, which will also do it. Brethren, pray for vs. * Greete al the brethren with an holye kysse. I charge you in the Lord, that this Epistle be redde vnto the holye brethren. * The grace of the Lord Jesus Christe be with you. Amen.

The first Epistle vnto the Thessalonians was written frome Athens.

The seconde Epystle of Sainct Paule the Apostle to the Thessalonians.

The first Chapter.

PAul and Syluanus and Timotheus. Vnto the congregacion of the Thessalonians in God oure father, and in the Lorde Jesus Christ. * Grace be vnto you, and peace from God oure father, and from the Lorde Jesus Christe. We are bounde to * thancke God alwayes for you brethren (as it is mete, because that youre faith growth exceadingly, and euerye one of you swymmeth in loue towarde another betwene your selues, so that we our selues boaste of you in the congregacions of God, ouer your patience and faith in al your persecutions and tribulacions, that ye suffre, whyche is a token of the ryghteous iudgement of God, that ye are counted worthy of the kyngdom of God, for whiche ye also suffre. It is verely a ryghteous thynge with God that he recompence tribulacyon to them that trouble you: and to you, whyche are troubled, rest with vs, when the Lorde Jesus shall shewe hym selfe frome heauen, with the Aungels of his power, with flammyng fyre, whyche shall rendre vengeaunce vnto them that knowe not God, * and that obey not the Gospell of oure Lorde Jesus Christe, * whyche shalbe punyshed with euerlastynge damnacion, frome the presence of the Lorde, and frome the glory of his power, * when he shall come to be glorified in his saintes, and to become maruelous in all them that beleue: because our testimonie that we had to you, was beleued euen the same daye. * Wherefore, also we praye alwayes for you, that our God will make you worthy of this callyng, and fulfyl all delectacion of goodnes and the worcke of faith, with power: that the name of our Lorde Jesus Christe maye be glorified by you, and ye by hym, accordynge to the grace of oure God, and of the Lorde Jesus Christ.

The ii. Chapter.

WE beseche you (brethren) by the commynge of our Lorde Jesu Christe, and in that we shall assemble vnto him, that ye be not sodenly moued frome youre mynde, nor be troubled, neyther by spirite, neyther by worde, nor yet by letter, whiche should seme to come frome vs, as though the daye of Christ were at hande. Let no man deceaue you by any meanes, for the Lorde shall not come, except ther come * a departynge fyrste, and that the synful man be opened, the sonne of perdicion, whyche is an aduersarye: and is exalted aboue all that is called God, or that is worshypped: so that he doth syt * in the temple of God, boastyng hym selfe to be God. Remember ye not, that when I was yet with you, I tolde you these thynges? And nowe ye knowe what withholdeth: euen that he myght be bitered at his tyme. * For the mysterye of the iniquitie doth already worke: tyll he which nowe onelye letteth, be taken out of the waye. And then shall that wycked be bitered, * whom the Lorde shall consume with the spirite of his mouth, and shall destroye with the appearaunce of hys commynge: * euen hym whose commynge is after the worckynge of Satan, with all lyenge power * tyknes and wonders, and with al deceauablenes of vnrighteousnesse, amonge them that perysshe:

because they receaued not the loue of the truth, that they myght be saued. * And therefore God shall sende them stronge delusion, that they shoulde beleue lyes: that all they might be damned: which beleued not the truth: but had pleasure in vnrighteousnes. But we are bounde to geue thankes alwaye to God for you (brethren beloued of the Lorde) for because that God hath from the beginnynge chosen you to saluacion, thorowe sanctifienge of the spirite, and thorowe beleuynge of the trueth, whereunto he called you by oure Gospel to obtaine the glorye of our Lord Iesu Christ. Therefore brethren stande fast, & kepe the ordinances which ye haue learned: whether it were by oure preachynge, or by Epistle. Our Lorde Iesu Christ hym selfe, and God, and oure father (whiche hath loued vs, and hath geuen vs euerlastynge consolacion, and good hope thorowe grace) comforte your hertes, and stablyshe you in all good sayenge and doynge.

The. iii. Chapter.

FFurther more, brethren, praye for vs, * that the worde of God may haue passage, and be glorified, as it is also with you, and that we may be delyuered from vnreasonable and frowarde men. For all men haue not fayth: but the Lord is faithfull, which shal stablyshe you, & preserue you from euell. We haue confidence thorowe the Lorde to you warde, that ye both do, & will do the thinges whiche we commande you. And the Lord guide your hertes to the loue of God, & to the pacient waytyng for Christ. We require you brethren by the name of our Lorde Iesu Christ * that ye withdrawe youre selues from euery brother, that behaueth him selfe inordinatly, and not after the institution, whiche ye receaued of vs. For ye youre selues knowe, howe ye ought to folowe vs. For we behaued not our selues inordinatlye among you. Neither toke we bread of any mā for nought: but * wrought with laboure & sweate nyght & daye, because we wolde not be chargeable to anye of you: not but that we had auctoryte: but to make oure selues an ensample vnto you, to folowe vs. For when we were with you, thys we warned you of, that if any wolde not worke, the same should not eate. For we haue hearde say, that there are some whiche walke among you inordynatly, worckynge not at all, but beynge busybodyes. Them that are suche, we commaunde and exhorte, by oure Lorde Iesu Christe, that they worke with quyetnes, and eate their owne breade. * Brethren, be not ye werye in well doynge. * If any man obey not our sayenge: sende vs worde of hym by a letter: and * haue no company with hym, that he maye be ashamed. And counte hym not as an enemye, but warne him as a brother. The verye Lorde of peace geue you peace alwayes, by all meanes. The Lord be with you al. The salutacion of me Paul with mine owne hande. This is the token in all Epystles. So I write. * The grace of oure Lorde Iesus Christe be with you all. Amen.

¶ Sent from Athens.

¶ The fyrst Epistle of sainct Paule vnto Tymothe.

The fyrst Chapter.

PAul an Apostle of Iesus Christ by * the commission of God our sauyoure & Lord Iesus Christe, * which is our hope. Vnto * Tymothe hys naturall sonne in the fayth. * Grace, mercy, and peace from God our father, and from the Lorde Iesus Christ oure Lorde. As I besought the to abyde styll at Ephesus (when I departed into * Macedonia) euen so do, that thou commaunde some, that they folowe no straunge doctrine, neyther geue hede * to fables and endles genealogyes, which brede doubtes more then Godly edifieng, whiche is by fayth: for the ende of the commaundement is * loue out of a * pure harte, and of a good conscience, and of fayth vnfayned: from the whiche thynges, because some haue erred, they are turned vnto vayne iangelynge, because they wolde be doctours of the lawe, and yet vnderstand not what they speake, neyther whereof they affirme. * We knowe, that * the lawe is good, if a man vse it lawfully: knowing this, * howe that the lawe is not geuen vnto a ryghteous man, but vnto the vnryghteous and disobediente, to the vngodly, and to sinners, to vnholy and vncleane: to murtherers of fathers, and murtherers of mothers, to manslears, to * whoremongers: to them that defyle the selues with mankynd: to menstealers: to lyars: to periured, and yf ther be any other thynge that is contrary to the wholsome doctrine, accordynge to the Gospel of the glorye of the blessed God, whiche Gospell is committed vnto me. ¶ And I thanke Christe Iesus our Lord, which hath made me stronge: for he counted me true, and put me in office, where as before I was a blasphemer, * and a persecuter, and a tyraunt. But yet I obtayned mercye, because I dyd it ignorauntly thorowe vnbeleefe. Neuertheles, the grace of our Lorde was exceadynge aboundaunte with fayth and loue, whiche is in Christ Iesus. This is a true sayeng (& by all meanes worthy to be receaued of vs) that * Christ Iesus came into the worlde, to saue synners, of whom I am chefe. Notwithstandynge for this cause obtayned I mercye, that Iesus Christe shoulde shewe on me all longe pacience, to declare an ensample vnto them, whiche should beleue on hym vnto eternall lyfe. ¶ Vnto the vnto God, kynge euerlastyng, immortal, * inuisible, wyse onely, be honoure and prayse for euer and euer. Amen.

This

This commaundemente commyt I vnto the sonne Timotheus accordyng, to the prophecyes, whiche in tyme past were prophesyed of the, that thou in them, woulcest fyght a good fyghte, hauynge fayth and good conscience: whiche some haue put awaye from them, and as concernynge fayth haue made wyppwracke. Of whose nombre is * Hymeneus and † Alexander, whome * I haue delyuered vnto Sathan, that they maye learne not to blaspheme.

The. ii. Chapter.

I Exhorte therfore, that aboue all thynges, prayers, supplycacions, intercessyons, and geuynge of thankes be made for all men: * for kynges, and for all that are in auctoryte that we maye lyue a quyete and peaceable lyfe, with all Godlynes and honestye. For that is good, and accepted in the syght of God our sauyoure, which wyl haue al men to be saued, & to come vnto the knowledge of the trueth. For there is * one God, and one † mediator betwene God and man, euē the man Christ Iesus, which gaue hym selfe a raunsome for all men, that it should be testified at his tyme, * whereunto I am ordayned a preacher and an Apostle. I tell the truth in Christe and lye not: beynge the teacher of the Gentiles with faith and verite. I wyll therfore that the men* praye euerye where, lyftynge vp pure handes, wythoute wrath or doubtynge. Lykewyse also the women, that they arraye them selues in comelye apparell with shamefastnes and discrete behaueoure, not with broyded heare, eyther golde or pearles, or costly araye: but as becometh women, that professe godlynesse, thorowe good workes. * Let the woman learne in sylence with all subiection. But I suffre not a woman to teache, neither to vsurpe auctoryte ouer the man: but to be in sylence. For Adam was fyrste fourmed, and then Eue. Adam also was not deceaued, but the woman was deceaued, and was subdued to the transgression. Notwythstandynge thorowe bearynge of chyldren, she shalbe saued, yf they continue in fayth and loue, and holynes, with discrecyon.

The. iii. Chapter.

This is a true sayenge: yf a man desyre the office of a Bysshoppe, he desyreth an honeste worcke. A Bysshop therfore muste be blameles: the husbande of one wyfe, dyligent, sober, discrete, a keper of hospitalite: apte to teache: not geuen to ouer muche wyne, no fyghter, not gredy of fylthy lucre: but gentyl, abhorrynge fyghtynge, abhorrynge couetousnes, one that ruleth wel his owne house, one that hathe chyldren in subiection with all reuerence. For yf a man can not rule his owne house, howe shal he care for the congregacion of God? He maye not be a yonge scoler, lest he swell & fall into the iudgement of the euell speaker. He must also haue a good reporte of them whiche are without, lest he fall into rebuke and snare of the euell speaker. Lykewyse must the mynisters be* honeste, not double tonged, not geuen vnto much wyne, neither gredy of fylthy lucre: but holdynge the mysterye of the fayth with a pure conscience. And let them fyrst be proued, and then let them minister so, that no man be able to reproue them. Euen so muste their wiues be honest, not euel speakers: but sober & faithful in all thinges. Let the deacons be the husbandes of one wyfe, and rule their children wel, and their owne houholdes. For * they that minister well, get them selues a good degree and great bolde faith, whiche is in Christe Iesu. These thynges wryte I vnto the, trustynge to come shortly vnto the: but and if I tarye longe, that thou mayst yet haue knowledge, howe thou oughtest to behaue thy selfe in the house of God, whiche is the congregacion of the lyuynge God, the piller and grounde of truthe. And without doubte greate is that misterie of Godlynes: * God was shewed in the flesh, was iustified in the spirite, was sene amonge the angels, was preached vnto the Gentyls, was beleued on in the worlde, and receaued vp in glorye.

The. iiii. Chapter.

The spirite speaketh euidently, that * in the latter tymes some shall † departe from the fayth, and shal geue hede vnto spirites of errour, and doctrines of deuyls which speake false thorowe ypocrisie, and haue their consciēce marked with an hotte yron, forbyddynge to marye, and commaundynge to abstaine from meates* which God hath created to be receaued† with geuynge thankes, of them whyche beleue, and knowe the truthe. For* all the creatures of God are good, and nothynge to be refused, if it be receaued with thankes geuynge. For it is sanctyfyed by the worde of God and prayer. If thou put the brethren in remembraunce of these thynges, thou shalte be a good minister of Iesu Christ* whiche hathe bene norished vp in the wordes of the fayth and of good doctryne, whyche thou haste contynually folowed. But* cast away vngodly and olde wyues tales. Exercise thy selfe rather vnto godlynes. For† bodely exercise profiteth lytle: but godlynes is profitable vnto all thynges, as a thynge whiche hathe promyses of the lyfe that is nowe, and of the lyfe to come. This is a sure sayenge, and by all meanes worthy to be alowed. For therfore we both laboure and suffre rebuke, because we haue a stedfast hope in the lyuynge God, whyche is the sauyoure of all men, specyallye of those that beleue. Suche thynges commaunde and

ii. Tim. ii. c
iii. Ti. iiii. c
Math. xviii. c
i. Cor. v. b
Iere. xxix. c
Baruk. i. c
Thon. xvii. a
i. Reb. ix. c
Gala. iii. c
Roma. i. a
and. xi. c
ii. Timo i. c
Thon. iii. g
Actes. xx. b
Math. xxv. c
Actes. xv. b
Roma. xiii. c
i. Cor. xiiii. c
Actes. vi. b
i. Tim. iii. a
ii. Tim. iii. c
Titus. i. b
Actes. xx. b
Roma. xvi. b
Actes. xxvi. c
Gene. i. d
Mat. xxvi. c
Actes. xxvii. c
Gene. i. d
Ecc. xxxix. c
Roma. vi. b
Marke. vii. d
Roma. xiiii. c
Titus. i. b
ii. Tim. iii. b
i. Tim. ii. a
ii. Tim. ii. c
Titus. iii. a
Collo. ii. a

teache. * Let no man despise thy youthe: but be vnto the that beleue, an ensample, in word, in conuersacion, in loue, in spirite, in faith, in pureneis. Tyll I come, geue attendaunce to readynge, to exhortacyon, to doctryne. Despise not the gyfte that is in the, whiche was geuen the thorowe prophecye, with the layenge* on of handes by the auctho*ti of prieshode. These thynges exercise, and geue thy selfe vnto them, that it may be kenc howe thou profyteth in all thynges. Take hede vnto thy selfe, and vnto learnynge, & continue therin. For if thou walte to do, thou shalte saue thy selfe, and them that heare the.

The.v. Chapter.

REbuke not an elder, rygorously, * but exhorte hym as a father: the yonger men, as brethren: the elder women, as mothers: the yonger as systers, with all puirenes. Honour wyddowes, whych are true wyddowes. If any wydowes haue chyldren or nevewes, lette them learne fyrste to rule theyr owne houses godlye, * and to recompence theyr elders. For that is good and acceptable before God. She that is a true* wyddowe and freendles, putteth her truste in God, and contynueth in supplications and prayers nyght and daye. But she that lyueth in pleasure, is deade, euen yet alyue. And these thinges commaunde, that they may be wythout rebuke. But yf anye prouyde not for her owne (and specially for them of her houshold) the same hath denyed the faythe, and is worse then an infydell. Let no wyddowe be chosen vnder three score yeare olde, and suche a one as was the wyfe of one man, and well reported of men, in good workes: if she haue brought vp chyldren: * yf she haue lodged straungers, yf she haue washed the sayntes fete: yf she haue mynistred vnto them, whych were in aduersitye: yf she haue bene continuallye geuen vnto all maner of good workes. The yonger wyddowes refuse. For when they haue begon to waxe wanton agaynste Chryste, they wyll marry, hauynge damnacyon, because they haue caste awaye theyr fyrste faythe. And also they learne to go frome house to house: yee not yee only, but also tatlers & busybodies, speakynge thynges whiche are not comely. I wyll therfore that the yonger women * marye, to beare children, to guyde the house, and geue none occasyon to the aduersarye to speake euel. For many of them are alreadye turned backe, and are gone after Sathan. And if any man or woman that beleueth, haue widdowes, let them minister vnto the, and let not the congregacyon be charged: that there maye be sufficience for them that are wyddowes in dede. The elders that rule wel, are worthy of double honoure, moost specially they, whyche laboure in the worde and teachynge. For the scripture saith, * thou shalte not muzell the mouth of the oxe that treadeth oute the corne. And * the labourer is worthy of hys rewarde. Agaynste an elder, receaue none accusacion: but * vnder two or three witnesses. Them that synne rebuke openly, that other also may feare. I testifye before God, & the Lorde Iesus Christe, and the elect aungels, that thou obserue these thynges without partyalyte, * and do nothinge partially. * Laye handes sodenly on no man, neither be partaker of other mens synnes: kepe thy selfe pure. Drynke no leger water, but vse a lytle wyne for thy stomaches sake, & thine often diseases. Some mens synnes are open before hande, & go before vnto iudgemente: & some mens synnes folowe after. Likewyse also good workes are manifest before hande, & they that are otherwyse, can not be hyd.

The.vi. Chapter.

LEt as many * seruauntes as are vnder the yoke, counte theyr maisters worthy of all honoure, that the name of God and his doctrine be not euell spoken of. So that they whiche haue beleuyng maisters, despise them not, because they are brethren: but rather do serue, for as muche as they are beleuyng, and beloued, and partakers of the benefyte. These thynges teache and exhorte. * If any man folowe other doctrine, and enclyne not vnto the wholsome wordes of our Lorde Iesu Chriſte, and to the doctryne whyche is accordynge to godlynes, he is puffed vp, and knoweth nothinge: but wasteth his braynes about questions* & stryfe of wordes, wherof spryng enuie, strife, railynges, euel surmisynges, vaine disputacion of men that haue corrupte myndes, and that * are robbed of the trueth: which thinke, that lucre is godlynes. From them that are such, separate thy selfe. Godlynes is great riches, * yee a man be content with that he hath. * For we brought nothing into the worlde, neyther may we carye any thing out. But when we haue foode & rayment, we must therwith be content. They that will be riche fal into temptacion & snares, & into many foolyshe & noysome lustes, which drowne men into perdicion & destruction. For couetousnes of money is the rote of al euel: which whyle some lusted after, they erred from the faith, & tangled them selues with manye sorowes. But thou man of God, flye such thinges. Folowe ryghteousnes, godlynes, faith, loue, pacience, meekenes. Fyght the good fyght of faith. Laye hande on eternall lyfe, whereunto thou arte also called, and hast professed a good profession before many wytnesses. I gene the charge in the syght of God, * whyche quyckeneth all thynges, and before Iesu Chryste (whyche vnder Pontius Pilate witnessed a good wytnessynge) that thou kepe the commaundement, and be without spotte and vnrebukeable vntyl

i. Cor. ix. b
* Matth. x. d
Deut. xix. d
Num. xxvii. d
Actes. vi. b. viii. e. xiii. a
and. xix. a
i. Tim. iiii. d
ii. Timo. i. b
* Eccl. xxi. a
A
i. Cor. xii. c
Ephe. vi. a
Colo. iii. d
Titus. ii. b
i. Pet. ii. d
Gala. i. a.
i. Timo. i. a
Titus. i. c
ii. Thes. ii. c
B
Eccle. xix. d
Heb. xiii. a
* John. i. d
Eccle. v. c
i. Tim. vi. c
C
Actes. xvii. c
1404

but til the appearing of our lord Jesus Christ
Apoca. xvii. c. * which appearing (in his time) he shall shew,
and xix. b. that is blessed, & mighty only, king of kynges, and Lord of Lordes,
Exo. xxxiii. d which only hathe
John. i. c immortalite, and dwelleth in the lyghte that
and. vi. e no man can attaine: * whom no man hath sene,
1. Jhon. iiii. b neither can se, vnto whom be honoure, and
D rule euerlasting. Amen. Charge them which
Math. vi. c are riche in this world, that thei be not hye
Luke. xii. d minded, nor * trust in vncertaine riches, but in
Eccle. xxix. b the liuing God, (which geueth vs aboun-
dauntly al thinges to enioye them) that they
Math. vi. c do good workes: that thei be readie to geue, &
glad to distribute, * layeng vp in stoare for
them selues a good foundacion againste the
time to come, that thei maye obtaine eternal
lyfe. O Timothe, saue that which is geuen
to the to kepe, and auoide vngodly vanities of
voices, and oppositions of science, falsely so
called: which science while some professed,
thei erred as concerning the faith. Grace be
with the. Amen.

Sent from Laodicea, which is the chiefest
citie of Phrigia Pacaciana.

The seconde Epistle of the Apostle S. Paule vnto Timothe.

The. i. Chapter.

1 PAule an Apostle of Jesus Christ, by
the wil of god, according to the pro-
myse of lyfe, which is in Christ Je-
su. To Timothe his beloued sonne.
Grace, mercy, and peace, from God the fa-
ther, and from Jesu Christ our Lorde.
Acte. xxv. a I thanke God, * whome I serue from myne
Roma. i. a. elders, with pure conscience, that without
Phili. iii. a. any ceasing, I make mēcion of the in my praiers
night & daie, desiring to see the, myndeful of thy teares: so that I am fylled with
ioye, when I cal to remembraunce the vnfai-
ned faith that is in the, which dwelt first in
thy graunde mother Lois, & in thy mother
Eunica: & I am assured that it dwelleth in
B the also. Wherefore I warne thee, that thou
i. Timo. iiii. d stere vp the gift of God whiche is in thee,
Roma. viii. c * by the putting on of my handes. * For God
Roma. i. b. hath not geuen to vs the spirite of feare, but
of power, & of loue, and of sobrenes. * Be not
thou therefore ashamed of the testimony of our
Lorde, neither be ashamed of me, * whiche
Ephe. iii. a am his prisoner: but suffre thou aduersitie
with the gospel, according to the power of
Titus. iii. b God, which * saued vs, and called vs with an
Ephe. i. a. holy calling, not according to our deades, but
according to his own purpose, & grace: whi-
che was geuen vs thorow Christ Jesu, (be-
fore the world began) but is now declared
C openly, by the appearing of our sauiour Je-
i. Cor. xvi. g su Christ, * which hath put away death, and
Heb. ii. d hath brought life, & immortalite vnto lyght,
thorow the Gospel: * whereunto I am ap- Roma. i. a
pointed a preacher, & apostle, & a teacher of and. vi. c
the Gentiles: for the which cause, I also suf- i. Timo. i.
fre these thinges: Neuertheles, I am not a-
shamed. For I know, & am sure, that he (in
whome I have put my trust,) is able to kepe
that which I have committed to his keping
against that daie. D Se that thou haue the en- D
sample of the holsome wordes, which thou i. Timo. iii.
hast harde of me with faith, & loue, that is in Titus. ii. b
Christ Jesu. That good thing which was i. Peter. v.
comitted to thy keping, holde fast thorowe
the holy ghost, which dwelleth in vs. This
thou knowest, how that al thei which are in
Asia, be turned frō me: of which sort are Phi-
gelus, & Hermogenes. The Lord geue mer-
cy vnto the housholde of Onesiphorus, for
he oft refreshed me, * and was not ashamed of Math. xxv.
my chaine: but when he was at Rome, he Roma. i. b.
sought me out very diligently, & founde me.
The Lord graūt vnto him, that he may finde
mercy with the lord, at that daie. And in how
many thinges he ministred vnto me at Ephe-
sus, thou knowest very wel. The ii. Chap. A

THou therfore my sonne, be stronge in the
grace (that is thorow Christ Jesu,) and
in the thinges that thou hast harde of me, by
many witnesses. The same commit thou * to Titus. i. b
faithful men, which shalbe apte to teache o-
ther also. Thou therfore suffre afflictiōs, as
a good soudier of Jesus Christ. No mā that
warreth, entangleth him self with worldlye
busines, & that because he may please hym,
which hath chosen him to be a soudier. And
thoughe a man striue for a maistry, yet is he
not crowned, except he strive lawfully. * The i. Cor. ix.
husbandman that laboureth, muste firste re-
ceiue of the fruites. C Consydre what I saye.
The Lord geue the vnderstanding in al thin-
ges. B Remember that Jesus Christ of the B
sede of Dauid, rose again from death, accor- Math. i. a.
ding to my Gospel, wherin I suffre trouble, Roma. i. a
as an euel doer, euen vnto bondes. But the
word of God was not bounde. Therfore, * I Actes. xx. c
suffre al thinges, for the electes sakes, that
thei might also obtaine the saluaciō, which
is in Christ Jesu, with eternal glorie. It is
a true saying. * For ye we be dead with him, Roma. vi. b
we shal also lyue with him. * Ye we be pa- Roma. viii.
cient, we shal also raigne with him. * Ye we Luke. xx. b.
denye him, he also shal denie vs. Ye we beleue
not, * yet abideth he faithful. He can not denie Roma. iii. a
him self. D Of these thinges, put them in re- Num. xxiv.
membraunce, and testifye before the Lorde,
that they folow no contencious wordes, whi-
che are to no profyte, but to the peruertynge
of the hearers. Studye to shew thy self lau-
dable vnto God, a workeman that needeth not
to be ashamed, distributing the word of truth
iustly. * As for vngodly vanities of voices, i. Tim. i. a
passe thou ouer them. For thei will encrease and vi. b
vnto greater vngodlynes, and their wordes

Gal

that resist ours as both the diuelle of a reuer-
of whose nombre is * Himeneus, and Philetus, which (as concerning the trueth,) haue
erred, sayinge: that the resurrection is
past alreadie, & do destroy the faith of some.
But the sure grounde of God standeth stylle,
and hath his seale: * the Lord knoweth them
that are his. And let euery mā that callethon
the name of Christ, depart from iniquitie.
Notwithstanding, * in a great house are not
onely vessels of golde, & of syluer, but also of
wood, and of earth: some for honoure, & some
vnto dishonour. If a man therfore pourge
him selfe from suche men, he shalbe a vessell
sanctified vnto honoure, mete for the vse of
the Lorde, and prepared vnto all good wor-
kes. Lustes of youth auoyde, but folow right-
eousnes, faith, loue and peare, with the that
cal on the Lord with a pure hart. * Foolishe
and vnlearned questions put from thee, kno-
wing, that thei do but genere strife. The ser-
uaunt of the Lord must not striue: but be gē-
til vnto al men, * apte to teache, and one that
can suffre the euyll with meekenes, and can
* enstruct them that resist the trueth: if that
God at any time wil geue them repentaunce,
for to know the trueth: and that they maye
come to them selues againe, oute of the snare
of the deuel, which are holden captiue of him
at his wyll.

¶ The. iii. Chapter.

This knowe, that * in the laste dayes shall
come perilous times. For men shalbe lo-
uers of their owne selues, couetous, boasters,
proude, cursed speakers, disobediente to fa-
thers, and mothers, vnthankefol, vngodlye,
vnkynde, truce breakers, false accusers, dio-
tenes, fierce, despisers of them, whiche are
good, traitours, headie, hie minded, greedy vp-
on voluptuousnes, more then the louers of
God, hauing a similitude of godlynes, but
haue denied the power therof: and suche ab-
horre. For of this sorte are they, * which en-
tre into houses, and bring vnto bondage wo-
men laden with synne, which women are led
with diuerse lustes, euer learning, and neuer
able to come vnto the knowledge of the
trueth. As Iannes, and Iambres withstode
Moses, euen so do these also resist the truth:
men they are of corrupt myndes, and lewde,
as concerning the faith: but they shall pre-
uaile no lenger. For their madnes shalbe ope-
ned vnto al men, euē as their's was, but thou
hast fene the experience of my doctrine, fa-
shō of liuyng, purpose, faith, longe suffering,
loue, pacience, persecutions, and afflictions
which happened vnto me at Antiochie, at Ico-
nium, & at Listra: which persecutions I suf-
fered patiently. And from them all, the Lorde
deliuered me. Yea, and * all they that wil lyue
godlie in Christ Iesu, shal suffre persecuti-
on. But the euel mā, and deceauers shal waxe
worse and worse, while they deceiue, and are
deceaued them selues. But continue thou in
the thinges which thou hast learned, which
also were committed vnto thee, knowynge of
whom thou hast learned them, & for as much
also as * of a child, thou hast knowen the ho-
ly scriptures which are able to make the lear-
ned vnto saluation, thorow the faith which
is in Christ Iesu. * All scripture geuen by
inspiration of God, is profitable to teache,
to improue, to amende, and to instructe in
righteousnes, that the mā of God may be per-
fect, and prepared vnto all good workes.

¶ The. iiii. Chapter.

I testifie therfore before God, and before
the Lorde Iesu Christ, which shal iudge
the quicke, and dead, at his appearing in his
kingdom, preache thou the word, be feruente
in season, and out of season. Improue, rebuke,
exhort, with al longe suffering & doctrine.
For the time wil come, whē they shal not suf-
fer wholsome doctrine: but after their owne
lustes shal they (whose eares ytche) get them
an heape of teachers, & shal withdraw their
eares from the trueth, and shal be turned vn-
to fables. But watche thou, in all thinges
suffre afflictions, do the worke of a
Euangelist, fulfyll thine office vnto the
vtmost. Be sober. For I am now readie to
be offered, and the time of my departing, is
at hande. I haue fought a good fight, I haue
fulfylled my course, I haue kept the faythe.
From hence forth there is layde vp for me,
* a crowne of righteousnes, which the Lord
(that is a righteous iudge) shal geue me at the
daye: not to me onely, but vnto all them also
that loue his commynge. Do thy diligence,
that thou mayest come shortly vnto me. For
Demas hathe forsaken me, and loueth this
present worlde, and is departed vnto Thes-
salonica. Crescens is gone to Galacia, Ti-
tus vnto Dalmacia. Onely Lucas is with
me. Take * Marke, and bring him with thee,
for he is profitable vnto me, for the ministra
cion. And Tychicus haue I sēt to Ephesus.
The cloke that I left at Troada with Car-
pus, (when thou comest) bring with the, and
the bokes, but specially the parchement.
Alexander the coppersmith did me much euel:
the Lord rewarde him according to his de-
des, of whom be thou ware also. For he hath
greatly withstande our wordes. At my first
answering no mā assisted me, but all forsoke
me. I praie God, that it may not be layde to
their charges: * Notwithstanding the Lorde
assisted me, and strengthed me, that by me the
preaching shoulde be fulfylled to the vtmost,
and that al the Gentyles shoulde heare. And
I was deliuered out of the mouthe of the li-
on. And the Lorde shal deliuer me from al euel
worke: and shal kepe me vnto his heauenlye
kyngedome: To whome be prayse for euer.

and

Actes. xviii. a
Roma. xvi. a
ii. Tim. iv. d
Actes. xx. b
and. xxi. c

and euer. Amen. ¶ Salute Priscca, & * Aquila, and the housholde of * Onesiphorus, Erastus abode at Corinthum. * Trophemus haue I left at Miletum sicke. Do thy diligence, that thou maiest come before winter. Eubolus greteth the, and so doeth Pudens & Linus: Claudia, and al the brethren. The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

¶ The seconde Epistle vnto Timothe, was written from Rome, when Paule was presented the seconde tyme vnto the Emperour Nero.

¶ The Epistle of S. Paule vnto Titus.

¶ The. i. Chapter.

Roma. iii. a

PAule the seruaunt of God, and Apostle of Jesu Christ, according to the faith of Goddes electe, and according to the knowledge of the trueth, whiche is after godlines in the hope of eternal lyfe, which * God (that can not lye) promysed before the world beganne: but he hathe opened his word at the tyme appointed thorow teaching, which is committed vnto me, according to the commaundement of God our Sauiour, to * Titus his natural sonne after the common faith. Grace, mercy, and peace, from God the father, and from the Lorde Jesu Christ our sauioure. For this cause left I the in Creta, that thou shouldest reforme the thinges that are vnperfect, and shouldest * ordeine elders in euery citie, as I had appointed the. If any be blameles, the husband of one wife, hauing faythful children, which are not slaundred of riote, neither are disobedient. * For a bishop must be blameles, as the stewarde of God: not stubborne, not angrie * not geuen to much wine, no fighter, not geuen to filthy lucre: but a keper of hospitalitie, one that loueth goodnes, prudent, sobre, righteous, godly, temperate, and such as cleaueth to the true word of doctrine, that he may be able also to exhort by wholsome learninge, & to improue them that saye against it. For there are many vnruly & talkers of vanitie, & deceiuers of myndes, specially thei that are of the circumcision, whose mouthes muste be stopped * which peruert whole houses, teaching thinges which thei ought not, because of filthie lucre. One of them selues geuen a prophete of their owne, said: The Cretians are alwaies liars, euel beastes, slowe bellies. This wytnes is true, wherfore rebuke thou the sharply, that thei may be sounde in the faith, not taking hede to Jewes fables, and commaundementes of men that turne awaye the trueth: vnto the pure, are al thinges pure: but vnto them that are defyled, and vnbeleuing, is nothing pure: but euen the minde and conscience of them is defyled. Thei confesse that they know god: but with the dedes they deny him, seynge thei are abhominable, and disobedient, and vnapte vnto euery good worke.

Actes. xx. b
and. xxi. c
i. Tim. i. a
ii. Tim. i. a
B
ii. Tim. ii. a
i. Tim. iii. a
Leu. xi. b
Ephe. v. d
C
Tit. iii. a
D
Roma. xiiii. d

The. ii. Chapter.

BVt speake thou the thinges whiche become wholsome learning, that the elder men be sober, sage, discrete, sounde in the faith, in loue, in patience: the elder * women lykewyse, that thei be in suche rayment as becometh holines, not beynge false accusers, not geuen to much wyne, but that thei teach honest thinges, to make the yonge women sobre minded, to loue their husbandes, to loue their children, to be discreet, chast, huswifely, good, obedient vnto their husbandes, that the word of God be not euel spoken of. Yonge men likewyse exhort, that thei be sobre mynded.

i. Tim. iii. b.

* In al thinges shew thy selfe an ensample of good workes in the doctrine, with honestye, grauitie, and with the wholsome word, which can not be rebuked: that he which withstandeth, maye be ashamed, hauing no euell thing to say of you. * Exhort seruauntes, to be obedient vnto their own maisters, and to please them in al thinges, not answering againe, neither to be pickers, but that they shew al good faithfulnes, that thei may do worship to the doctrine of God our Sauiour in al thinges.

B
i. Tim. iii. b.
i. Peter. v. a.
Ephe. vi. a
i. Pet. iii. b
Collo iii. d.
i. Tim. vi. a

For the grace of God, that bringeth saluacion vnto al men, hath appeared, and teacheth vs, that we shuld denye vngodlines, & * worldly lustes, and that we should lyue soberly, and righteously, and godly, in this present world, lokynge for that blessed hope, and appearing of the glorie of the great God, and of our Sauiour Jesu Christ, which * gaue him selfe for vs, to redeme vs from al vnryghteousnes, * and to pourge vs a peculiar people vnto him selfe, * feruently geuen vnto good workes. These thinges speake, and exhort, & rebuke, with all feruentnes, of commaundynge. * Se that no man despyse thee.

i. John. ii. c
Roma. vi. a
Gala. i. a.
* Ephe. v. c
Ephe. ii. b.
i. Tim. iiii. d

The. iii. Chapter.

WArne them * that they submit them selues to rule, and power: that thei obeye the officers: that thei be ready vnto euery good worke: that they speake euel of no man: that thei be no fighters, but gentle, shewing al mekenes vnto al men. For we oure selues were also sometyme folyshe, disobediente, deceaued, seruing diuerse lustes, and voluptuousnes, liuing in maliciousnes, and enuye, full of hate, hatynge one another. But after that the kindnes, and loue of our sauioure God, to man warde appeared, * not by the dedes of righteousnes, which we wroughte, but according to his mercy he saued vs * by the fountayne of the new byrth, and renuynge of the holy ghost, which he shed on vs aboundantly,

J
Roma. xiii. a
i. Pet. ii. c

B
i. Tim. i. b
* Joh. iii. a

ly, thorow Jesu Christ our Sauioure, that we iustified* by his grace, shuld be made heyres, according to the hope of eternal lyfe.

C This is a true saying. Of these thinges, I will that thou constitie, that they which beleue in God, might be diligente to go forwarde in good workes. For these thinges are good, and profytable vnto men, * eschewe questions, and geneologies, and brawling, thorow Scriptures about the law, auoide: for they are vnprofitable, and superfluous. A man that is an auctour of sectes, after* the first, and the seconde admonicion, auoide: Knowing, that he that is such, is peruerted, and synneth, euen damned by him selfe. When I shal sende Artemas vnto the or Tichicus, be diligente, to come to me vnto Nichopolis: For I haue determined there to winter. Bring zenas the lawier, and Apollos on their iorney diligently, that nothing be lacking vnto them. And let ours also learne to excel in good workes, as farre forth as nede requireth, that they be not vnfruteful. All that are with me, salute thee. Greete them that loue vs in the faythe. Grace be with you al. Amen.

C Written from Nichopolis, a citie of Macedonia.

The Epistle of S. Paule vnto Philemon.

PAule the prisoner of Jesu Christ, and brother Timothe, Vnto Philemō, the beloued, and our helper, and to the beloued Appia, and to Archippus oure felow soudiour, and to the congregatiō that is of thy house. * Grace be vnto you, & peace from God oure father, and from the Lorde Jesus Christ. I thanke my God, makynge mencion alwayes of the in my prayers, when I heare of thy loue, and faithe, which thou hast towarde the Lorde Jesu, and towarde al saintes, so that the felowshipe of thy faith is frutefull in the knowledge of euery good worke which is in you, towarde Jesus Christ. For we haue great ioye, and consolacion in thy loue: because that by thee brother) the saintes harten are comforted.

Wherefore, though I might be bold in Christ to commaunde the that, which was thy dutye to do, yet for loues sake, I rather beseche the, thoughe I be as I am, euen olde Paule, and now a prisoner of Jesu Christ. I beseche the for my sonne * Onesimus, whom I haue begotten in my bondes (which in tyme passed was to the vnprofitable, but now profitable both to thee, and to me,) whom I haue sent home agayne. Thou therefore receiue him, that is to say, myne owne bowels, whom I would fayne haue retayned with me, that in thy steade he might haue ministred vnto me in the bondes of the Gospel. Neuertheles, without thy mynde wold I do nothing, that the good which thou doest, should not be as it were of necessitie, but willingly. For happely he therefore departed for a season, that thou shouldest receaue him for euer, not now as a seruaunt: but aboue a seruaunte, euen a brother beloued, specially to me, but howe much more vnto thee, both in the flesshe, and also in the Lorde? If thou counte me therefore a felow, receaue him as my selfe. If he haue done the any hurt, or oweth the ought, that laye to my charge. (I Paul haue written it with myne owne hande,) I wil recompence it. So that I do not saye to thee, how that thou owest vnto me, euen thine owne selfe also. Euen so brother, let me enioye thee in the Lorde: Comforte my bowels in the lord. Trusting in thine obedience: I wrote vnto the, knowing, that thou wilt also do more then I saye: Moreouer, prepare me lodging, for I trust that thorow the helpe of your prayers, I shalbe geuen vnto you. There salute the, Epaphras my felow prysoner in Christ Jesu, Marcus, Aristarcus, Demas, Lucas, my helpers. The grace of oure Lorde Jesu Christ be with your spirit. Amen.

C Sent from Rome by Onesymus a seruaunt.

The Epistle of S. Paule the Apostle vnto the Hebrues.

The first Chapter.

GOd in time past diuerslye, & manywayes, spake vnto the fathers by prophetes: but in these last e daies he hath spoke vnto vs by his own son, ... who hath made heire of al thinges, * by who also he hath made the worlde, * which (so) being the brightenes of his glory, & the very image of his substaūce, ruling al thinges with the word of his power, hath by his own person purged our synnes, and sitteth on the right hande of the maiestie on hie being so much more excellēt then the angels, as he hath by inheritaunce obtained a more excellēt name then they. For vnto which of the angels said he at any time: * Thou art my sonne, this day haue I begotte the? (And againe, * I wil be his father, & he shalbe my sonne. And againe when he bringeth in the first begotten sonne into the world, he saith: * And let al the angels of god worship him. And vnto the angels he saieth: * He maketh his angels spirites, & his ministers a flame of fyre. But vnto the sonne, he saieth, * Thy seat (O god) shalbe for euer, euer. The scepter of thy kingdō is a right scepter. Thou hast loued righteousnes, & hated iniquitye. Wherefore, God, euen thy God hath anoynted the with the oyle of gladnes, aboue thy felowes. * And thou lorde in the beginning hast

Tit. 2.b. Phe. iii. b

1 Timo. i. a 1 Timo. ii. c.

Gath. xviii. c.

D

Tollo. iiii. b

C

Tollo. i. a. Sapi. vii. b.

not

B

Psal. ii. a Actes. xiii. c. & 5. Reg. vii. b

Psal. cxvii a Psal. ciiii. a. Psa. xlv. b

Psal. cii. b.

C

laid the foundacion of the earth, and the heauens are the workes of thy handes. Thei shal perish, but thou endurest, but thei al shall waxe olde also, as doth a garment, and as a vesture shalt thou chaunge them, & thei shalbe chaunged. But thou art euen the same, and the yeres shal not fayle. Vnto which of the angels said he at any tyme: * Sit on my right hande, til I make thine enemies thy fotestole? Are thei not al ministring spirites, that are sent to minister, for their sakes which shalbe heires of saluacion.

Psal. cxb a Heb. xxii. b. i. Cor. xv. d.

¶ The ii. Chapter.

Wherefore we oughte to gene the more earnest hede to the thinges that are spoken vnto vs, least at any time we perysshe. For yf the word whiche was spoken by angels was stedfast: And euery transgression, and disobedience receiued a iust recompence of reward, how shal we escape, yf we despise so greate saluation, which at the first began to be preached of the Lord him selfe, and was confyrmed vnto vs warde, by them that heard it? * God bearing witnes therto, both with signes, and wonders also, and with diuerse miracles, and giftes of the holy ghoste, according to his owne will. For vnto the Aungels hath he not subdued the world to come, where of we speake, but one in a certaine place witnessed, saiyng: * What is man: that thou art mindful of him? Or the sonne of man, that thou visitest him? Thou madest him a lytle lower then the Angels, thou hast crowned him with honour, and glorie, and * hast set him aboue the workes of thy handes. Thou hast put all thinges in subiection vnder hys feete. In that he put al thinges vnder hym, he left nothing that is not put vnder him. Neuertheles, we se not yet al thinges subdued vnto him, but him that was made lesse then the Angels, we see that it was Jesus, which is crowned with glorye, and honoure for the suffering of deathe: that he by the grace of God, shoulde taste of deathe, for all men. For it became him, for whō are al thinges, and by whome are al thinges (after that he had brought many sōnes vnto glorye) that he shuld make the Lord of their saluacio perfect, thorow afflictions. For bothe he that sanctifieth, and thei which are sanctified, are al of one. For which cause (take) he is not a shamed to cal them brethren, saiyng: I wyll declare thy name vnto my brethren, * in the middes of the cōgregacio wil I praise the. And againe: I wil put my trust in hym. And againe: beholde, here am I, and the children whome God hath geuen me. For as muche then as the children are partakers of the fleshe and blonde, he also him selfe lykewyse toke part with them that (thorow death) he myghte expell him that had lordshyp ouer death, that is to saye, the Deuel, and that he might deliuer them, which thorowe feare of death were all their lyfe tyme subdued vnto bōdage. For he in no place taketh on him the Angels, but the seede of Abraham taketh he on him. Wherefore, in all thinges it became him to be made lyke vnto his brethrē, that he might be merciful, and a faithful hie preest in thinges concerning God, for to pourge the peoples synnes. For in that it is tuned hym selfe to be tempted, he is able to succoure them also that are tempted.

Psal. viii. a. and. cxliiii. b. Heb. ii. b. i. Cor. xv. d. Psal. xxii. c. Iohn. xx. d.

¶ The iii. Chapter.

Therefore holy brethren, partakers of the celestial callynge, consyder the ambassadoure, and hie preest of our professiō, Christ Jesus, how that he is faithful vnto him that put him in the office, euen as was Moses in al his house. For loke how much honour the that hath builded a house) hath more then the house it selfe: so much honour is he counted worthie of more then Moses. For euery house is builded of some mā. But he that ordined al thinges is God. And Moses verely was faithful in al his house, as a minister, to beare witnes of those thinges which were to be spoken afterwarde. But Christe as a son, hathe rule ouer the house, whose house are we, yf we holde fast the cōfidence, and the * reioysynge of that hope, vnto the ende. Wherefore (as the holy ghost saieth: to daie, yf ye wil heare his voice, harden not your hartes, as in the prouokynge, in the daie of temptacion, in the wildernes, where your fathers tempted me, proued me, and sawe my workes, forty yere. Wherefore, I was greued with that generacion, & said: Thei do al way erre in their hartes: thei verely have not knowen my waies, so that I sware in my wrath: thei should not enter into my rest.

Rom v a.

Take hede brethren, least at any time there be in any of you, a frowarde hart, vnbeleefe, that he should departe from the lyuing God: but exhort ye one another daylye, while it is called to day, lest any of you waxe harde harted thorow the deceitfulnes of synne. We are made partakers of Christe, yf we kepe sure (vnto the ende) the beginning of the substaunce, so long as it is said: To day yf ye wil heare his voice, harden not your hartes, as in the prouoking, for some whē ther hard, did prouoke: howbeit not al that came oute of Egipt by Moses. But with whome was he displeased forty yeres? Was he not displeased with them that had synned, whose carkases were ouerthrowen in the desart? To whō sware he that thei should not enter into his rest, but vnto them that were not obedient? And we se, that thei could not enter in, because of vnbeleefe.

¶ The iiii. Chapter.

Let vs feare therefore, lest auye of you (the forsakynge the promes of entryng into his rest) should seme at any tyme to haue

bese dyd appoynted. For vnto vs it is declared, as wel as vnto them. But it profyted not them, that thei harde the worde: because they which harde it, coupled it not with faith,
For we which haue beleued, do enter into his rest, as he said. Euen as I haue swoine in my wrath, thei shal not entre into my rest. And that spake he verely lōge after that the worldes were made: and the foundacion of the worlde laied. For he spake in a certayne place of the .vii. day, on this wyse. * And God did rest the .vii. day from al his workes. And in this place againe: Thei shal not entre into my rest. Seing therfore it followeth: that some must enter therinto, and thei (to whome it was first preached) entred not therin, for vnbeleues sake, he appoynted a certaine daie after so longe a time, saying, in Dauid (as it is rehearsed,) this daye ye ye wil heare his voice, harden not your hartes. For yf Iosua had geuen them rest, then would he not afterwarde haue spoken of another daye. There remaineth therfore yet a rest to the people of God: For he that is entred into his rest, hath ceased from all his owne workes, as God did from his. Let vs study therfore to enter in to that rest, lest any mā fal after the same ensample of vnbeleue. For the worde of God is quicke, and mightie in operacion, & sharper then anye two edged sweorde: and entreth throughe, euē vnto the deuiding a sōder of the soule, & the spirit, & of the ioyntes, & the mary: & is a discerner of the thoughtes, & of the intentes of the hart: neither is ther any creature that is not manifest in the sight of him: But al thinges are naked, and open vnto the eyes of him, of whome we speake. Seing the, that we haue a great high the priest which is entred into heauen euen Iesus the sonne of God, let vs holde the profession: For our hope. For we haue not an high priest which can not haue compassion ouer infirmities, but * was in al poyntes tempted, like as we are: but yet without synne. Let vs therefore go boldly vnto the * seate of Grace, that we may obtaine mercy, and fynde grace to helpe in tyme of nede.

The .v. Chapter.

For euery hie priest that is taken from amonge men, is ordeined for mē, in thinges pertaining to God, * to offre giftes, & sacrifices for synne, which can haue compassion on the ignorant, and on them that erre out of the waye, for as much as he him selfe also is compassed with infirmitie. And for the same infirmities sake, he is bounde to offre for synnes, as wel for him selfe, as for the people. And no man taketh honour vnto him self but he that is called of God, as was Aaron. Euen so Christ also glorified not him selfe, to be made the hie priest: but he that said vnto him, thou art my sonne, this daie haue I begotten the, * glorified him. As he saith also in another place: * thou art a priest for euer after the order of Melchisedech. * Whiche in the daies of his flesshe, whan he had offred vp prayers, & supplicacions, with stroge cryinge, and teares (vnto him that was able to saue him ero death) & was hard because of his reuerence, though he were the sonne of God) yet learned he obedience, by those thinges which he suffred: and he beyng perfect, was the cause of eternal saluacion vnto all them that obeied him: and is called of God an hie priest, after the order of Melchisedech.

Wherof we would speake many thinges, but thei are harde to be vttered: seynge ye are dul of hearing. For when as cōcerning the time, ye ought to be teachers, yet haue ye nede againe, that we teache you the first principles of the worde of God: & are become suche as haue nede of * mylke: & not of stroge meat: for euery mā that is fed with milke, is inexpert in the worde of righteousnes. For he is but a babe. But stronge meate belongeth to them that are perfect, euen those, which (by reason of vse) haue their wittes exercised to discerne both good and euel.

The .vi. Chapter.

Therfore leauing the doctrine that pertaineth to the beginning of christē men, let vs go forthe vnto perfection, not layng againe the foundacion of repentaunce from dead workes, and of faith towarde God, of baptisynge, of doctrine, and of layng on of handes, and of resurrection from death, & of eternal iudgemēt. And so wil we do. * yf God permit. For it can not be, that thei which were once lightned, and haue tasted of the heauenly gift, and were become partakers of the holy ghost, and haue tasted of the good worde of god, of & the power of the worlde to come: * ye they fal away (and as concerning them selues crucifye the sonne of God afresh, and make a mocke of him) that they should be renued againe by repentaunce. For the earth which drinketh in the raine, that commeth oft vpon it, and bringeth forth herbes, mete for them that dresse it, receiueth blessing of God. But that grounde which beareth thornes, & briers, is reproued, and is nie vnto cursynge: whose ende is to be burned. Neuertheles, (deare frendes) we trust to be better of you, and thinges which accompanie saluacion, though we thus speake. For god is not vnrighteous * that he wold forget your worke and labour, that proceadeth of loue, which loue ye shewe in his name, which haue ministred vnto the saincles, & yet ministre. Yea, & we desyre that euery one of you shew the same diligence, to the ful stablishynge of hope, euē vnto the ende, that ye faint not, but be followers of them, which thorow faith & pacience, receyue the inheritaunce of the promyse.

For

Gene.xii.c

For when god made promise to Abraham, because he had no greater to sweare by * he sware by him selfe, saiyng. Surely I wyll blesse the, and multiplie the in dede. And so after that he had taried patiently, he enioyed the promise. For me̅ verely sweare by hym
Exo.xx.a that is greater then them selues, & * an othe to confyrme the thing, is to them an ende of al strife. So God willing very aboundantlye to shew vnto the heyres of promes, the stablenes of his counsel, added an othe: that by two immutable thinges (in which it was vnpossible that God should lye) we might haue a stronge consolacion, whiche hitherto haue fled, for to holde fast the hope that is set before vs: which hope we holde as an ancre of the soule, both sure and stedfast, whiche hope also entreth in, into those thinges whiche are within the vayle, where the fore runner is for vs entred, euen Jesus that is made an
Hebr.viii.a * hie preist for euer, after the order of Melchisedech.

The.vii. Chapter.

A
Gen.xiiij.d This Melchisedech king of * Salem (which being preist of the most hie god, met Abraham as he returned againe from the slaughter of the kinges, and blessed him (to whom also Abraham gaue tythes of al thinges) first is called by interpretacion, king of righteousnes, after that king of Salem (that is to say: king of peace) without father, without mother, without kynne, & hath neither beginning of daies, nor yet ende of lyfe: but is likened vnto the sonne of God, and continueth a preist for euer. Consider what a man this was, to whome also the Patriarke Abraham gaue tithes of the spoyles. And verely * those children of Leui, whiche receyue
Num.xviii.d. i.Par.xxi.b the office of the preistes, haue a commaūdemente to take (according to the lawe) tythes of the people, that is to say of their brethren, though thei spronge out of the loynes of Abraham. But he whose kinred is not couted among them, receiued tithes of Abraham, and blessed him that had the promisses. And no man denyeth, but that he which is lesse, receiueth blessing of him which is greater. And here men that die receiue tithes. But there he receiueth tithes, of whō it is witnessed that he liueth. And to saye the trueth, Leui hym selfe also which vseth to receiue tithes, paied tithes in Abraham. For he was yet in the
B Roma.ii.c. Gala.iii.e, loines of his father, whē Melchisedech met Abraham. If now therfore perfectiō came by the preisthode of the Leuites (for vnder that preisthode the people receiued the lawe) what neadeth it furthermore, that an other preist should rise to be called after the order of Melchisedech, and not after the order of Aaron? For yf the preisthode be translated, then of necessitie must the lawe be translated also. For he of whō these thinges are spokē pertaineth vnto an other tribe, of whō neuer man serued at the aultare. For it is euidente that our Lorde sprange* of the tribe of Iuda, of which tribe spake Moses nothing cōcerning preisthode. And it is yet a more euident thing, yf after the similitude of Melchisedech, there arise another preist, whiche is not made after the law of the carnal cōmaūdement, but after the power of the endelesse lyfe. (For, after this maner doeth he testifye
Psa.cx.b * thou art a preist for euer, after the order of Melchisedech. Then the commaundemente
Hebr.iiii. that went afore, is disanulled because of weakenesse, & vnprofitablenes. For * the lawe
Rom.viii.a Gala.iij.e brought nothing to perfection: but was an introduction to a better hope, by the which we draw nie vnto God: and therfore is it a better hope, because the thynge was not done without an ope. For those preistes were made without an oth, but this preist with an oth, by him that said vnto him. * The Lorde
Psa.cx.a sware, & wil not repent: Thou art a preist for euer, after the order of Melchisedech. And for that cause was Jesus a stablisher of a
D better testament. And among them many were made preistes, because thei were not suffred to endure by the reaso of death. But this mā (because he endureth euer) hathe an euerlasting preisthode. Wherefore, he is able also euer to saue them to the vttermost, that come vnto God by him: seynge he euer liueth * to
i.Timo.ii.a i.Johñ.ii.b. make intercession for vs. For suche an hye preist it became vs to haue, whiche is holye, harmles, vndefyled, separated from sinners, made hier then heauen. Whiche neadeth not
Leui.ix.b. daily (as yonder hie preistes) * to offer vp sacrifice, first for his owne sinnes, and then for the peoples synnes. For that did he ones when he offred vp him selfe. * For the lawe
Hebr.v.a maketh men preistes, which haue infirmitie: but the worde of the othe, that came sins the law, maketh the sonne preist, which is perfect for euermore. The.viii. Chapter.

D F the thinges which we haue spoken,
A this is the pith: that * we haue suche an
Hebr.vi.d and.x.c hie preist as sitteth on the right hand of the seat of maiestie in heauen, and is a minister of holy thinges, & of the true tabernacle, whiche god pight, & not mā. For euery hie preist is ordeined to offre giftes, & sacrifices: wher fore it is of necessitie, that this mā haue sumwhat also to offer. For he were not a preist, yf he were on the earth where are preistes, that according to the law offer giftes, which
Colo.ii.c. Hebr.x.a. serue vnto the ensāple, & * shadow of heauenly thinges: euē as the answer of God was geuē vnto Moses, when he was about to finish the tabernacle. (Take hede (saith he) that thou
Exo.xxv.b Hebr.ix.b,c make al thinges according to the patrō which is shewed to the in the mount.
But now hath he obtained a preisthode so much the more excellēt, as he is the media-

come of a better Testament, which was cõfirmed in better promisses. For yf that first testamẽt had bene suche, that no fault could haue bene founde in it, then should no place haue bene sought for the seconde. For in rebuking them, he saieth vnto them: * Beholde the daie is come (saieth the lord,) and I wil fynish vpon the house of Israel, and vpõ the house of Juda, a new testament, not lyke the testament that I made with their fathers in that daie, when I toke them by the handes, to leade them out of the lande of Egipt.

Jer. xxxi. f

For thei continued not in my testamente, and I regarded them not, saith the Lorde. For this is the testament that I wil make with the house of Israel: After those daies (saith the Lord) I wyl put my lawes in their myndes, and in their hartes, I wil write thẽ, and I wil be their God, and thei shalbe my people. And thei shall not teache euery man his neighbour, and euery man his brother, saiynge: know the Lorde: for thei shal know me, from the least, vnto the most of them. For I wil be mercifull ouer their vnrighteousnes, and their synnes, and their iniquities wyll I thinke vpon no more. In that he saith a new Testament, he hath worne oute the olde. For that which is worne oute, and waxed olde, is readie to vanishe away.

C The. ix. Chapter.

A Then the olde testament then had verely ordinaunces, and seruinges of God, & worldly holines. For * there was a fore tabernacle made, wherein was the light, & the table, and the shew bread which is called holy.

Exo. xxv. b.

But within the seconde vaile was there a tabernacle, which is called holiest of al: which he had the golden censer, and the arke of the testament, euer layde rounde about with gold, wherein was the golden pot with * Mãna, and * Aarons rodde, that sprounge, and * the tables of the testament. Ouer the arke were the Cherubins of glorie, shadowynge the seate of grace. Of which thinges we cã not now speake particularlye.

B

Exo. xvi. g. Leui. xvii. a. Exo. xl. c.

When these thinges were thus ordeyned, the priestes wente alwaies into the first tabernacle, which executed the seruice of the holy thinges. But into the seconde went the hie priest alone, * ones euery yere: not without bloude, * which he offred for him selfe, and for the ignorãces of the people.

Exo. xxx. c. Leui. xv. b

C Wherwith the holy ghost this signified, that the waye of holye thynges was not yet opened, while as yet the first tabernacle was standing, which was a similitude for the time then present, in which were offred giftes, and sacrifices, that coulde not make the minister perfect, as pertaiynge to the conscience, with onely meates, & drinkes, and diuers washinges, and iustitienges of the flesh, which were ordeyned vntyll the tyme of reformation.

Heb. ix. and. x. a

D But * Christe beyng an hie priest of good thinges to come, came by a greater, and more perfect tabernacle, not made with hãdes: that is to say, not of this building, neither by the bloude of goates, and calues: but * by his owne bloude, he entred in ones into the holy place, and founde eternal redemption.

i. Peter. i. b.

For yf * the bloude of oxen, & of goates, and the asshes of a yõge cowe, whẽ it was sprinkled, purifieth the vncleane, as touching the purifiyng of the flesshe: how much more shal the bloude of Christ (which thorow the eternall spirit offred him selfe without spot to God) to pourge your conscience from deade workes, for to serue the lyuynge God?

Leui. i. vi. c

And for this cause is he the * mediatour of the newe testament, that thorow death which chaũced, for the redemption of those transgressours that were vnder the first testamẽt, thei which are called might receyue the promyse of eternal inheritaunce.

i. Tim. ii. a

For where as is a testamẽt, there must also (of necessitie) be the death of him that maketh the Testament. For the testamẽt taketh auctho ritie whẽ men are dead: for it is yet of no value, as longe as he that maketh the testamẽt is aliue: for which cause also, neither the first testamẽt was ordeined without bloude. For when Moses had declared al the cõmaundemẽt to al the people, according to the law, he toke the bloude of calues, & of goates, with water and purple, wol & yeope, and sprinkled both the booke, & all the people, saiyng: * this is the bloude of the testamẽt which god hath appointed vnto you: Moreouer, he sprinkled the tabernacle with bloude also, & al the ministring vessels. And almost al thinges are by the lawe pourged with bloude, & without shedding of bloude, is no remission. It is nede then that the similitudes of heauenly thinges be purifyed with such thinges, but that the heauenly thinges them selues be purifyed with better sacrifices then are those. For Christ is not entred into the holy places that are made with hãdes, (which are similitudes of true thynges) but is entred into very heauẽ, for to appeare now in the sight of God for vs, not to offre him selfe often, as * the hie priest entreth into the holy place, euery yere with straunge bloude. For then must he haue often suffered synne the world began. But now in the ende of the world hath he appeared ones, to put synne to flyght by the offring vp of him selfe. And as it is appointed vnto al men, that thei shal ones die, and then commeth the iudgement:

E

Exo. xxiii. b

Actu. xvi. e and. xvii. e

i. Ihon. ii. a

Leui. xvi. g.

not

Roma. v. b. i. Peter. iii. b.

* euen so Christ was ones offred, to take awaie the synnes of many, and vnto them that loke for him, shal he appeare againe without synne vnto saluacion.

C The. x. Chapter.

F Or the lawe (chaunge the * shadowe of

Colos. ii. c. Heb. viii. a

F good thinges to come, and not the verye

fashion

fashion of the thinges the selues) can neuer
with those sacrifices which thei offer yere by
yere continually make the commers thereunto
perfect. For would not then those sacrifices
haue ceased to haue ben offered, because that
the offerers once pourged, shulde haue had
no more conscience of sinnes? Neuertheles
in those sacrifices, is there mencion made of
sinnes euery yere. *For the blonde of oxen,
& of goates can not take away sinnes. Where
fore when he cometh into the world, he saith:
*Sacrifice and offeryng thou wouldest not
haue, but a bodye hast thou ordeyned me.
Burnt offerynges also for sinne hast thou not
alowed. Then said I: lo, I am here, In the
beginnyng of the booke, it is written of me,
that I shulde do thy will, O God. Aboue,
when he saith: Sacrifice and offeryng, and
burnte sacrifices, and sinne offerynges, thou
wouldest not haue, neither hast thou alowed
them (whiche yet are offered by the lawe) the
said he: lo, I am here to do thy will (O God
he taketh away the firste, to stablish the lat-
ter, by whiche will we are made holye,
euen by the offeryng of the bodye of Jesus
Christe once for all. And euerye preiste is
ready, daily ministeryng, and offeryng often
times one maner of oblation, which can neuer
take away sinnes. But this man, after he hath
offered one sacrifice for synnes, is set downe
for euer* on the right hand of God, and from
hence forthe tarieth, till his foes be made his
fotestole. For with one offering hath he made
perfect for euer, them that are sanctified. The
holy ghost him selfe also beareth vs record,
euen when he told before. This is the testa-
ment that I will make vnto them: After those
dayes, (saieth the Lorde) I will put my lawes
in their hertes, and in their mindes will I
write them, and their synnes and iniquities
will I remembre no more. And where remissiō
of these thinges is, there is no more offering
for synne. Seyng therfore brethren, that by
the meanes of the bloud of Jesu* we haue li-
berty to enter into the holy place, by the new
and liuynge waye, whiche he hath prepared
for vs, throughe the vaile (that is to saye, by
his flesshe.) And seyng also that we haue an hie
preiste, whiche is ruler ouer the house of
GOD, let vs drawe nye with a true hert in
a sure fayeth, sprinkeled in oure hertes, and
the euill conscience put awaye, and washed in
our bodies with pure water, let vs kepe the
profession of our hope, without wauerynge,
(for he is faythfull that promised) and let vs
consider one another, to the entente that we
may prouoke vnto loue, and to good workes,
not forsakynge the felowship that we haue a-
mong our selues, as the manner of some is: but
let vs exhort one another, & that so much the
more, because ye se that the day draweth nye.
For if we sinne wilfully, after that we haue
receaued the knowlege of the truth, there re-
mayneth no more sacrifice for sinnes, but a
fearefull loking for iudgemente, and vyolente
fyre, whiche shal deuour the aduersaries. He
that despiseth Moses law, dieth without mer-
cy* vnder two or three witnesses, how much
worse (suppose ye) shall he be punished whiche
treadeth vnder foote the sonne of GOD: &
counteth the bloude of the testament, where
with he was sanctified, as an vnholye thing, and
doth dishonour to the spirit of grace? For we
know him that hath said, *It belongeth vn-
to me to take vengeaunce: I will recompence
(sayth the Lorde) And agayne, the Lorde shall
iudge his people. It is a fearefull thing to
fall into the handes of the liuyng God. Call
to remembraunce the dayes that are passed,
in the whiche after ye had receaued lyght, ye
endured a great fight of aduersities, partlye
whyle all men wondred and gased at you for
the shame and tribulation that was done vn-
to you, partly, whyle ye became companions
of them whiche so passed their tyme. For ye
became partakers also of the affliction which
happened throughe my bondes, and toke in
worthe the spoylyng of your goodes, & that
wyth gladnesse, knowyng in your selues, how
that ye haue in heauen a better, and an endu-
rynge substaūce. Cast not away therfore your
confidence, which hath a greate recompence
of reward. For ye haue nede of pacience:
that after ye haue done the will of GOD, ye
myght receaue the promise. For yet a verye
little while, and he that shall come, will come
and wil not tarye. But *the iuste shall lyue by
fayeth. And if he withdraw him selfe, my soule
shall haue no pleasure in hym. It is not we
that withdrawe our selues vnto dampnation,
but we partayne vnto fayeth, to the winnyng
of the soule.

The. xi. Chapter.

Fayeth is a sure confidence of things whi-
che are hoped for, and a certaintie of thin-
ges which are nyt sene. For by it the elders
obtayned a good reporte. Throughe fayeth we
vnderstande, that *the worlde was ordeyned
by the worde of God, and that things which
are seene, were made of thinges which were
not sene. By fayeth Abel offered vnto God a
more plenteous sacrifice then Cayn: by whi-
che he obtayned witnes that he was ryghte-
ous, God testifieyng of his gyftes: by which
also he beyng dead, yet speketh. By faith was
*Enoch (translated, that he shulde not see
death: neither was he found, for God had ta-
ken him away. For afore he was taken away,
he obtayned a good reporte, that he pleased
God: but without fayeth it can not be, that any
man shulde please him. For he that cometh to
God, must beleue that God is, & that he is a
rewarder of the that seke him. By fayeth Noe
beyng warned of God, eschued the thinges

whiche were lefte yet sene, and prepared the arke, to the savyng of his howsholde, throughe the whiche arke, he* condempned the worlde, and became heyre of the righteousnes, which is according to fayth. By fayth* Abraham, when he was called, obeyed, to go out into a place, whiche he should afterwarde receive to inheritaunce: and he went out, not knowynge whether he shoulde go. By fayth he removed into the lande of promise, as into a straunge countrey, when he had dwelt in tabernacles: and so did Isaac, & Jacob, heyres with him of the same promise. For he loked for a citye havyng a foundation, whose builder and maker is God. * Throughe fayth Sara also receaved strengthe to conceave and be wyth childe, and was delivered of a childe, when she was paste age, because she judged hym faythfull whiche had promised. And therefore sprang there of one sene of one whiche was as good as dead)* so many in multitude, as are the starres in the skie, and as the sand the whiche is by the sea shore innumerable. These all dyed according to fayth, when thei had not receaved the promises: but *saw them a farre of, and beleved theim, and saluted thē, and confessed *that they were straungers and pilgrimes on thearth. For thei that saw such thinges, declare that they seke a countrey. Also, if they had bene mindeful of the contrey, from whence they came out, thei had leasure to have returned againe: but now they desyre a better (that is to say) a heavenly. Wherefore God him selfe is not ashamed * to be called their God, for he hath prepared for them a citye. *By fayeth Abraham offered up Isaac, when he was proved, and he offered him he-yng his onelye begotten sonne, in whom he had receaved the promises, unto hym it was saied: In Isaac shal thy sede be called: for he considered, that God was able to rayse up a-gayne from deathe. Wherefore receaved he him also, for an example of the resurrection. By fayeth did Isaac bleste Jacob and Esau, concernyng thinges to come. *By fayeth Jacob when he was a dyeng, blessed both the sonnes of Joseph, and bowed him selfe towarde the toppe of his scepter. *By fayeth Joseph, when he dyed, remembred the departyng of the children of Israel, and gave commaundement of his bones. * By fayth Moses when he was borne, was hid three monethes of his father and mother, because thei sawe that he was a propre childe, neither feared thei the kinges cōmaundement. * By faith Moses when he was great, refused to be called the sonne of Pharaos daughter, & chose rather to suffer adversitye wyth the people of God, then to enioy the pleasure of synne for a season, & esteemed the rebuke of Christ greater then the treasures of Egipt. For he had respen unto the reward. * By fayth he forsoke Egipt, & feared not the fearcenes of the king. For he endured even as thoughe he had sene him, which is invisible. * Throughe fayeth he ordeined the passeover, & the effusiō of bloud, lest he that destroyed the firste borne, shoulde touch them. * By fayth thei passed throughe the red sea, as by drye lande: which when the Egiptians had assayed to do: thei were drowned. * By fayeth the walles of Hierycho fel downe after thei were compassed about seuen dayes. * By fayth the harlot Rahab perished not with thē that were disobedient, when she had receaved the spies to lodgyng peaceably. And what shal I more say: for the time wil be to short for me to tel of Gedeō of* Barach, & of* Sampson, and of * Jephthe, * of Dauid also * & Samuel, & of the prophetes. * Which throughe fayth subdued kingdomes, wrought righteousnes: obtained the promises* stopped the mouthes of lyons: *quenched the violēce of fire: *escaped the edge of the sweorde *out of weakenes were made strong, waxed baliant in fight: turned to flight the armies of the aliantes: *the women receiued their dead, raised to life againe. * Other were racked, & would not be deliuered, that they might enherit a better resurrection. Again, other were tried with mockinges & scourgynges, moreover wyth bonds & prisonmēt: * were stoned, were hewē a sunder, were tēpted, were slaine with sweord walked up & downe in shepe skinnes & goats skins, being destitute, troubled, & vexed: which men the worlde was not worthy of, they wandred in wildernesses, & mountaynes, & in dens & caues of thearth. And these al through faith obteined good reporte, & receiued not the promise, because God had promised a better thing for vs, that thei without us should not be made perfecte.

The xi. Chapter.

Wherefore, let us also (seyng that we are compassed with so great a multitude of witnesses) * laie away al that presseth downe, and the sinne that hangeth so faste on, let us runne with pacience vnto the battayle that is set before vs, lokynge vnto Jesus the capitayne, and finisher of all our fayth, whiche (for the ioye that was set before him) abode the crosse: and despised the shame, & is set downe * on the right hande of the throne of God. Consider therefore, how that he endured such speaking against him of sinners, lest ye should be wery, and faynte in your myndes. For ye have not yet resisted vnto bloude, striuyng a-gaynst synne. And have forgotten the exhortation, which speaketh vnto you as vnto children: my sonne despise not the chastenynge of the Lorde, neither faynte when thou arte rebuked of him: for whom the Lord loveth, him he chasteneth: yea, he scourgeth every sonne, that he receaueth. If ye endure chastenyng, GOD offereth hym selfe vnto you, as vnto sonnes.

F Exo. xii. b

Exo. xiiii. c

Exo. xiiii. c

Ioshu. vi. c

Ios. ii. a, vi. a

Iudi. vii. b, Iudi. xiii. d, Iud xiii a, Iud. xi a, i. Re. xvii. c, i. Ree. xii. a, i. Reg. xvii a, Dani vi. c, Dan. iii. c, iii. Re. xix. a.

G iiii. Re. xxi. b, Ec. xxxvii. b, iii. Re. iii. b, iii. Re. xvii. c

H.

Eph. iiii. a, Col. iii. a.

i. Pet. i. a.

Ephe. i. d. Collo. iii. a, Heb. i, a. x. c

M

sonnes. What sonne is he whom the father chasteneth not? If ye be not vnder correction (wherof all are partakers) then are ye bastardes, and not sonnes. Therfore seyng we haue had fathers of our flesshe which corrected vs, and we gaue them reuerence: shall we nowe not muche rather be in subiection vnto the father of spirites and liue? And they verely for a fewe dayes, nurtered vs after their owne pleasure: but he nourtereth vs for our profite, to the entente that we may minister of his holines vnto vs. No maner chastisynge for the present tyme, semeth to be ioyous, but greuous: neuertheles afterwarde, it bringeth the quiet fruite of righteousnes vnto them whi che are exercised therin. Esay.xxxv.a *Stretche forth therfore the handes whyche were let downe, and the weak knees: & se that ye haue straight steppes vnto your fete, lest any halting turne you out of the way, ye let it rather be healed. Folow peace wyth al men, and holines: without the whych no man shal se the Lord. And loke that no manne be destitute of the grace of God: lest any rote of bitternes springe vp and trouble, and therbi many be defiled: that there be no fornicatour, or vncleane person, as Esau, whiche for one messe of meate, solde his birthright. For ye know how that afterward when he wolde by enheritaunce haue obtained blessing, he was put by. For he founde no place of repentaunce, thoughe he sought it wyth teares. Gen.xxv.b Gene.xxvii.c D. For ye are not come vnto the mounte that is touched, and vnto burnynge fyre, nor vnto storme, and darkenes, and tempestes of wether, and sounde of a trumpe, and the voyce of wordes: which voyce, they that hearde it) willed away, that the communication shoulde not be spoken to them. For they coulde not abyde that whiche was commaūded. * If a beast touche the mountayne, it shal be stoned, or thruste thorowe wyth a dart: so terrible was the sight which appeared. Moyses sayd, I feare and quake. Exo.xix.b Exo.xx.c Exo.xix.b But ye are come vnto the mount Syon, and to the citye of the liuyng God, the celestial Hierusalem, and to an innumerable syght of aungels, and vnto the congregation of the first borne sonnes, which are written in heauen, and to God the iudge of all, and to the spirites of iuste and perfect men, and to Iesus the mediatour of the new testament, & to the sprinkelyng of bloud, that speaketh better then the bloude of Abel, i.Pet.i.a Hebr.ix.b Gene.iiii.b C See that ye despise not hym that speaketh. For if they escaped not, whych refused hym that spake on earthe: much more shall we not escape, if we turne away from him that speaketh from heauen, whose voyce then shoke the earth, and now hath declared, saying: yet once more will I make, not the earth onelye: but also heauen. Where as he sayth, yet once more, it signifyeth the remouynge awaye of those thynges whyche are shaken, as of thinges whyche haue ended their course, that the thinges whyche are not shaken, may remaine. Wherfore, if we receaue the kyngdome, whiche can not be moued, we haue grace whereby we may so serue God, and that we may please hym wyth reuerence, * and Godly feare. For our God is a consumyng fyre. Deu.iiii.

The. xiij. Chapter.

LET brotherly loue continue. * Be not forgetfull to lodge straungers. For therby haue diuers meane lodged aungelles, vnwares. Remembre them that are in bondes, euen as thoughe ye were bounde with them your selues: Be myndefull of them whiche are in aduersitye, as ye whyche are yet in the bodye. Wedlocke is to be hadde in honour among all meane, and the bedde vndefiled. But for whore kepers, and aduouterers, God shall iudge them. Let your conuersation be wythout couetousnes, and * be content wyth such thinges, as ye haue alreadye: For he hath sayed: * I will not fayle thee, neyther forsake thee, so that we maye boldely saye: the Lorde is my helper, and I wyll not feare what manne maye do vnto me. Remembre them whyche haue the ouersyght of you, whyche haue spoken vnto you the worde of God. Whose fayth se that ye folowe, and consider the ende of their conuersation. Iesus Christe, yesterdaye, and to daye, and the same continueth for euer: * Be not caried about wyth diuers and straung learnyng. For it is a good thing that the harte be stablished wyth grace, and not wyth meates: whyche haue not profited them that haue hadde their pastyme in them. We haue an Aultare, whereof they maye not eate, whyche serue in the tabernacle. * For the bodyes of those beastes whose bloude is broughte into the holye place by the hyghe Priestes to pourge synne, are burnte wythout the tentes. Therfore Iesus also to sanctifye the people wyth hys owne bloude, suffered * wythout the gate. Let vs go forthe therfore vnto hym: out of the tentes, and suffer rebuke wyth hym. For here haue we no continuynge citie: but we seke one to come. By him therfore do we offer sacrifice of laude alwaies to god: that is to say, the fruite of those lippes whiche confesse his name. To do good, & to distribute, forget not, for with such sacrifices god is pleased. * Obey them that haue ouersyght of you, & submit your selues vnto them, for they watche for your soules, euē as they that must geue accōpte: that they may do it with ioye not wyth greefe. For that is an vnprofitable thing for you. Praye for vs, for we trust we haue a good cōscience among al men, & desyre to liue honestly. But I desyre you the more that ye so do, that I may be restored to you the sooner. The god of peace that broughte againe from deth our lord Iesus the great shepherd of the shepe, through the blud of the euerlastyng

Roma.xij. Ose.x.c. i.Pet.iiii. i.Ti.iiii. Gen.xix. Eccl.xxv. i.Tim.vi. Iosu.i.a Heb.xiij.a Exo.xxv.a Num.xix.a Ioh.xix.b Eccl.xxxv. Rom.xii.a Phi.ij.b. Eze.xxiij. i.Pet.v.a.

testament, make you perfecte in all good worke to do his wil, and bryng to passe, that the thing whiche ye do, maye be pleasaunt in his sight, throughe Jesus Christ. To whom be prayse for euer, while the worlde endureth. Amen. ❡ I beseche you brethren, suffer the word of exhortacion, for we haue written vnto you in fewe wordes. Ye knowe our brother Timothe, that he is at libertye: wyth whom (if he come shortlye) I wil se you. Salute them that haue the ouer sight of you, and all the Sayntes. They of Italye salute you. Grace be with you all. Amen.

¶ Sent from Italy, by Tymotheus.

The Epistle of S. James the Apostle.

The first Chapter.

I. IAmes the seruaunte of God, and of the Lord Jesus Christe, sendeth gretinge to the .xij. tribes whyche are scattered abroade. ❡ My brethren, counte it for an exceding ioye, when ye fall into diuers temptations: knowyng thys, that* the tryng of your fayth, geadeth pacience: & let pacience haue her perfect worke, that ye maye be perfect and sounde, lackyng nothyng. If any of you lack wisdom, let hym aske of him that geueth it, euen God, which geueth to all men indifferently, and calleth no man in the teeth, and it shall be geuen him. But let him aske in fayeth, and wauer not. For he that doubteth, is like a waue of the sea, whiche is toste of the windes, & caried wyth violence. Neither let that man thinke, that he shal receiue any thing of the Lord. A wauerynge mynded man, is vnstable in al his waies. Let the brother which is of low degree, reioyce when he is exalted. Agayne, let him that is riche, reioice when he is made lowe. * For euen as the floure of the grasse, shal he passe away. For as the sunne ryseth wyth heate, & the grasse wythereth, and hys floure falleth awaye, and the beautye of the fashion of it perysheth: euen so shal the ryche man perishe in his wayes. ❡ Happye is the man that endureth temptacion: for when he is tried, he shal receaue the crowne of life, which the Lorde hath promised to them that loue hym. * Let no man saye when he is tempted, that he is tempted of god, for as God can not be tempted with euil, so nether he him self tempteth any man: But euerye man is tempted, when he is drawe away, & enticed of his owne concupiscence. Then, when lust hath conceiued, he bringeth forth sinne: sinne when it is fynished, bringeth forth death. Do not erre my dear brethren, * + Euery good gift, and euery perfect gyft is from aboue, and cometh downe from the father of lyghtes, with whom is no variablenes, nyther is he chaunged vnto darknes. + Of hys owne wyl begat he vs wyth the word of truth, that we should be the firste frutes of his creatures. ❡ Wherfore (dear brethren) + let euery man be swift to heare, slowe to speake, slow to wrath. For the wrath of man worketh not that whych is righteous before God. + Wherfore lay apart all filthynes and superfluity of maliciousnes: and receaue with mekenes the word that is graffed in you, whyche is able to saue your soules. & + And + se ye that be doers of the word, and not hearers only, deceyuyng your owne selues. For + if any man heare the word, and declareth not the same by his woorkes, he is lyke vnto a man, beholdyng hys bodely face in a glasse. For assone as he hath loked on hym selfe, he goeth his way, and forgetteth immediatly what his fashion was. + But who so loketh in the perfect lawe of libertie, and continueth therin, (if he be not a forgetful hearer, but a doer of the worke) the same shalbe happy in his dede. If any man among you, seme to be deuout, and refreyneth not his tong, but deceiueth his owne harte, thys mans deuocion is in vayne. Pure deuocion, and undefiled before God the father is this: to visite the fatherles and widowes in their aduersitye, and to kepe him selfe vnspotted of the worlde. ❡

The .ij. Chapter.

II. MY brethren, esteme not the fayth of our Lord Jesus Christ, the Lord of glory, + wyth the respect of persones. For if there come into your cõpany, a man wearyng a golden ryng, clothed in goodly apparel, and there come in also a poore man in vyle rayment, and ye haue a respect to hym that weareth the gay clothyng, and saye vnto him: Sit thou here in a good place: and saye vnto the poore, Stande thou there, or syt here vnder my foteschole: are ye not parcyall in your selues, and haue iudged after euell thoughtes?

Herken my deare beloued brethren. Hath not God chosen the poore of this worlde, such as are ryche in fayth, and heyres of the kyngdome, whyche he promised to them that loue hym. But ye haue despised the poore. Do not ryche men execute tyranny vpon you, & draw you before the iudgement seates? Do not they speake euyl of that good name, whych is called vpon ouer you

If ye fulfil the royal lawe, accordyng to the scripture. * Thou shalt loue thy neyghboure as thy selfe, ye do well. But if ye regard one person more then another, ye cõmit sinne, & are rebuked of the lawe as trangressours. Who so euer shall kepe the whole lawe, + and

yet

yet fayle in one payne, he is giltye of al. For he that ſaied: Thou ſhalt not commit aduoutery: ſaied alſo, thou ſhalt not kyll. Though thou do no aduoutry: yet if thou kyll, thou art become a tranſgreſſour of the law. So ſpeake ye, and ſo do, as they that ſhall be iudged by the law of liberty. For he ſhal haue iudgemēt without mercy, * that ſheweth no mercy, and mercy reioyceth againſt iudgment. What auayleth it my brethren, though a man ſaye he hath fayth, if he haue no dedes? Can fayth ſaue him? If a brother, or a ſiſter be naked, & deſtitute of dayly fode, and one of you ſaye to them, depart in peace. God ſend you warmnes and fode, notwithſtandyng ye geue them not thoſe thinges which are nedefull to the bodye, what ſhal it helpe? Euen ſo fayeth, if it haue no dedes: is dead in it ſelfe. But ſome man wil ſaye: thou haſt a fayeth, and I haue dedes: ſhew me thy fayth by thy dedes: and I wil ſhew the my fayth by my dedes. Beleueſt thou that there is one God? Thou doeſt wel. The deuils alſo beleue and tremble. But wilt thou vnderſtande (O thou vayne man) that fayth without dedes is dead? Was not Abraham our father iuſtified throughe workes, when he had * offred Iſaac his ſonne vpō the aultare? Thou ſeeſt how that fayth wrought with his dedes, and throughe the dedes was the fayth made perfect: and the ſcripture was fulfilled, which ſayeth: * Abraham beleued in God, and it was reputed vnto him for righteouſnes, and he was called the friend of god. * Ye ſe then, how that of dedes a man is iuſtified, and not of fayth only. Likewiſe alſo was not Rahab the harlot iuſtified through workes, * when ſhe had receaued the meſſengers, and had ſent them out another waye? For as the bodye without the ſpirite is dead, euen ſo fayth without workes is deade alſo.

The. iij. Chapter.

My brethren * be not euery man a maiſter, knowyng how that we ſhall receiue the greater dampnacion: for in many thynges we ſinne all. * If a manne ſinne not in worde, the ſame is a perfect man, and able alſo to tame al the body. Behold, we put bittes into the horſes mouthes, that they maye obeye vs, and we turne about all the body of them. Behold alſo the ſhippes, which though they be ſo great and are driuen of ſtarke windes, yet are they turned about wyth a verye ſmall helme, whether ſoeuer the violence of the gouerner wil. Euen ſo, the tong is a litle membre alſo, and boaſteth great thynges.

Beholde, how great a thyng a litle fyre kyndleth, and the tonge is fyre, euen a worlde of wickednelle. So is the tonge ſet amonge our membres, that it defyleth the whole body, and ſetteth a fyre all that we haue of nature, and is it ſelfe ſet a fyre euen of Hell.

All the natures of beaſtes, and of byrdes, and of ſerpentes, and thinges of the ſea, are meked and tamed of the nature of man. But the tonge can no man tame. It is an vnruelye euil, full of deadlye poyſon. Therwith bleſſe we God the father, and therwyth curſe we men, * which are made after the ſimilitude of God. Out of one mouth proceadeth bleſſyng and curſyng. My brethren, theſe thinges ought not ſo to be. Doth a fountaine ſend forth at one place ſwete water, and bitter alſo? Can the figge tree (my brethren) beare Oliue berries: either a vyne beare figges? So can no fountayne geue both ſalt water, and freſh alſo. If any man be wiſe, and endued wyth knowledge among you, lette hym ſhew his workes out of good conuerſation, wyth mekeneſſe of wiſedome. But if ye haue bitter enuyng and ſtrife in your hart, reioyce not: neither be liars agaynſt the truth. For ſuche wiſedome deſcendeth not from aboue: but is earthy, naturall, and deuilyſhe. For where enuyng and ſtrife is, there is vnſtablenes, and all maner of euil workes. But the wiſdome that is from aboue, is firſt pure, then peaceable, gentle, and eaſy to be intreated, full of mercy, and good fruites, wythout iudging, wythout ſimulation: yea, and the fruite of rygh teouſneſſe is ſowen in peace, of them that maintayne peace.

The. iiij. Chapter.

From whence commeth warre, and fyghtyng among you come thei not here hence? euen of your luſtes that fyghte in your membres, Ye luſte, and haue not. Ye enuy and haue indignation, and can not obtayne. Ye fyght & warre. Ye haue not, becauſe ye aſke not. Ye aſke and receaue not, becauſe ye aſke amiſſe: euē to conſume vpon your luſtes. Ye aduouterers, and women, that breake matrimony: knowe ye not how that * the frendſhyp of the worlde, is enmitye with God? whoſoeuer therfore will be frende of the worlde, is made the enemye of God. Either do ye thinke that the ſcripture ſayeth in vayne: The ſpirite that dwelleth in vs, luſteth euen contrarye to enuye: but geueth more grace. Wherefore he ſayeth, God reſiſteth the proude, but geueth grace vnto the lowlye. Submit your ſelues therfore to God: but reſiſt the deuil, and he wyll flee from you. Drawe nye to God, and he wyll drawe nye to you. Cleanſe your handes, ye ſynners, & purge your hertes ye wauerynge minded. Suffer afflictions: and mourne, and wepe. Let your laughter be turned to mourning, and your ioye to heauineſſe. * Humble your ſelues in the ſyghte of the Lorde, and he ſhall lyft you vp. Backebite not one another, brethren. He that backebiteth his brother, and he that iudgeth his brother, backebiteth the lawe, and iudgeth the lawe. But and if thou iudge the lawe, thou art not

an obſeruer of the lawe, but a iudge. There is one lawe geuer (and iudge) whiche is able to saue and to destroye. * What art thou that iudgest another? Go to nowe, ye that saie, * to daye and to morowe, let us go into suche a citye, and continue there a yere, and bye and sell, and wynne: & yet can not ye tell, what shal happen on the morowe. For what thing is your life? It is euen a vapoure, that appeareth for a litle tyme: and then vanysheth away. For that ye ought to say: * If the Lorde will, and if we lyue, let us do this or that. But nowe ye reioyce in your boastings. All suche reioycyng is euyll. Therfore * to him that knoweth howe to do good, and doeth it not, to him it is synne.

The.v. Chapter.

GO to nowe ye ryche men, wepe & howle on your wretchednes, that shall come vpon you. Your riches is corrupte, your garmentes are mothe eaten. Your golde and siluer is cankered, and the rust of them shall be a witnes vnto you, and shall eate your flesshe as it were fire. Ye haue heaped treasure together (euen in the to your selues) in your last daies. Behold * the hyre of the labourers which haue reaped downe your feldes (which hire is of you kept backe by fraude) crieth, and the cryes of them which haue reaped are entred into the eares of the Lorde Sabbaoth. Ye haue lyued in pleasure on the earth, and ben wanton. Ye haue nourished your hertes, as in a daye of slaughter. Ye haue condemned and killed the iuster and he hath not resisted you. Be patient therfore brethren, vnto the commyng of the Lorde. Behold, the husbandman wayteth for the precious fruite of the earth, and hath long pacience therupon, tyll he receiue the early & the latter raine. Be ye also patiente therfore, and settle your hertes, for the commyng of the Lorde draweth nye. Grudge not one againste another brethren, lest ye be dāned. Behold, the iudge standeth before the doore. Take (my brethren) the prophetes for an ensample of sufferynge aduersitye, and of pacience, whiche spake in the name of the Lorde. Behold, * we compte them happy whiche endure. Ye haue hearde of the pacience of Job, and haue knowē what ende the Lorde made. For the Lorde is very pitifull and mercifull. But aboue all thinges my brethren * sweare not, neyther by heauen, neither by earth, neither any other othe. Let your yea, be yea, and your nay, nay: lest ye fall into iudgement. If any of you be vexed, let him praye. If any of you be merye, let him synge Psalmes. If any be diseased among you, let him call for the elders of the congregacion and let them praye ouer him, * & anoynt him with oyle in the name of the Lorde, and the prayer of faith shall saue the sicke, and the Lorde shal raise him vp: and if he haue committed synnes, they shall be forgeuen him.

* Knowlege your faultes one to another, and praye one for another, that ye may be healed. For the feruente prayer of a righteous man auayleth muche. Helias was a man subiect to infirmities, euē as we are, and he prayed in his prayer that it might not rayne: * and it rayned not on the earth by the space of three yeres & sixe monethes. And he prayed againe, and the heauen gaue rayne, & the earth brought forth her fruite. Brethren, if any of you do erre, fro the trueth, and another conuerte him, let the same know, that he which conuerteth the sinner from going astray out of his waye, shall saue a Soule from death, and shall hide the multitude of sinnes.

The ende of the Epistle of S. Iames.

The first Epistle of Peter the Apostle.

The first Chapter.

PEter an Apostle of Iesu Christe, to them that dwel * here & there as straūgers, throughout Pontus, Galacia, Capadocia, Asia, and Bithinia, electe accordyng to the foreknowlege of god the father, through the sanctifying of the spirite vnto obedience * and sprinkelinge of the bloud of Iesus Christ, * Grace be with you, and peace be multiplied. * Blessed be God the father of our Lord Iesus Christ, which accordyng to his abundant mercy, begate vs again vnto * a liuely hope (by that, that Iesus Christ rose againe from death) to an enheritaunce immortall, and vndefiled, and that vnfadeth not, reserued in heauen for you, which are kept by the power of God, through faieth vnto saluation, whiche is prepared already to be shewed in the laste tyme, in the whyche ye reioyce, thoughe nowe for a season, (if nede requyre) ye are in heauinesse through the manifolde temptations, that the triall of your faith beyng muche more precious then golde that perisheth (thoughe it be * tried with fyre) might be founde vnto laude, glorye, and honoure, at the appearynge of Iesus Christe, whom ye haue not seene, and yet loue him in whom, euen nowe, * thoughe ye se him not, yet do you beleue, and reioice with ioye vnspeakable, and glorious, receiuyng the ende of your faithe, euen the saluation of your soules.

Of which saluation haue * the prophetes enquired and searched, whiche prophecied of the grace that shulde come vnto you

Heb.ix.d, xii. b

Roma.i.a, i.Cor.i.c, 2.cor.i.a Gala.i.a 2.cor.i.a Ephe.i.a. B

not Iob.xxiii.b Sapi.iii.a. Iames.i.a Rom.v.a. Iob.xx.g.

C

Act.x.g. Esai.lx.a. Dan.ix.f

you, searchynge when or what time the spirite of Christe (whiche was in them) ment & signified, whiche spirite testified before, the passions that shulde happen vnto Christe, and the glory that shulde folowe after, vnto whiche prophetes it was also declared, that not vnto them selues, but vnto vs they shuld minister the thinges whiche are nowe shewed vnto you of them, (whiche by the holy ghoste sent downe from heuen) haue suche the Gospel preached vnto you the thinges, which the angels desire to beholde.

Iesus ii. a.

W. Luke. xii. c. Ephe. vi. e

Wherefore * girde vp the loynes of youre minde, be sober, and truste perfectly on the grace that is brought vnto you (by the declaryng of Iesus Christe) as obedient children, that ye geue not your selues ouer vnto your olde lustes, by which ye were ledde, whē as yet ye were ignorant of Christe: but as he whiche called you is holye, euen so be ye holy also in all maner of conuersation, because it is written: * Be ye holye, for I am holye. And if so be that ye call on the father, whiche without respecte of persone, iudgeth * according vnto euery mans worcke, se that ye passe the time of your pilgrimage in feare.

Leu. xi. g. xix Math. xvi. d. Psa. xviii. d Rom. ij. b.

W. Heb. ix. d i Iohn. i. b. Apo. i. b

For as muche as ye knowe howe that ye were not redemed with corruptible thinges, as siluer and golde, from your vaine conuersation, whiche ye receiued by the tradicion of the fathers: but * with the precious bloud of Christe, as of a lambe vndefiled, and without spotte, which was ordeined before hand, euen before the worlde was made: but was declared in the last times * for your sakes, which by his meanes do beleue on god, that raised him vp frō death, and * glorified him, that ye might haue faieth and hope toward God: euen ye whiche haue purified your soules through the Spirite, in obeying the truethe vnto brotherly loue vnfayned, se that ye loue one another with a pure heart feruentlye: for ye, are borne a newe, not of mortall sede, but of immortal, by the worde of God, which liueth and lasteth for euer. * For all flesh is grasse, and all the glory of man, as the flower of grasse. The grasse withereth, and the flower falleth awaye, but the worde of the Lord endureth euer. And this is the worde, whiche by the gospel was preached vnto you.

Psa. xl. b. Eccl. xliii. b. Iacob. i. b

The. ii. Chapter.

Wherefore laye aside al maliciousnes, and all gile, and cayndnesse, and enuye, and all backebityng: * and as newe borne babes, desire ye that milke (not of the bodye, but of the soule) whiche is without deceite: that ye may growe therby vnto saluation. If so be that ye haue tasted how gracious the lorde is, to whom ye come, as vnto a liuyng stone, disalowed of men, but chosen of God & precious: and ye as liuyng stones are made a spirituall house, and holy priesthode, for to offer vp spirituall sacrifices, acceptable to god by Iesus Christe. Wherefore it is conteyned also in the scripture * beholde, I put in Syon a stone elect and precious: and he that beleueth on him, shall not be confounded. Vnto you therefore, which beleue, he is precious: but vnto them which beleue not: * the stone whiche the buylders refused, the same is begon to be the heade of the corner, and a stone that menne stumble at, and a rocke wherat they be offended, which stumble at the worde, and beleue not that wherevnto they were set. But ye are a chosen generacion, a royall * priesthode, * an holy nacion, a people which are wonne that ye should shew the vertues of him, that called you out of darkenes, into his marueilous light. * Which in time passe were not a people, but are now the people of God: which sometime had not obteined mercy, but now haue obteined mercy.

1. Pet. i. c. Mat. xxi. Psa. cxviii. Math. xxi. Exo. xix. c. Deu. vii. a. Osee. ii. b Ro. ix. c

C Gala. v. a Rom. xiii.

Dearely beloued, I beseche you as straungers and pilgrimes, abstaine * from fleshly lustes, whiche fight against the soule, & se that ye haue honest conuersation among the Gentiles, that where as they backebite you as euil doers, * they may se your good workes, and praise God in the day of visitacion. Submit your selues therefore vnto all maner ordinaunces of man, for the Lordes sake, whether it be vnto the king, as vnto the chefe head, other vnto rulers, as vnto them that are sente of him, for the punishement of euil doers, but for the laude of them that do well. For so is the will of God, that with well doing, ye may stoppe the mouthes of foolish and ignorant men, as free, and not as hauinge the libertye for a cloke of maliciousnesse, but euen as the seruauntes of God. Honoure all men: Loue brotherly fellowship. Feare God, honoure the king. Seruauntes obey your maisters with feare, not only if they be good and curteous: but also though they be froward. For this is thanke worthie, if a man for conscience toward god, endure griefe, and suffer wrōg vndeserued. For what prayse is it, if when ye be buffeted for your faultes, ye take it patiently. But if whē ye do wel, ye suffer wrong, & take it patiently, this is thy thanke with god. For hereunto verely were ye called: for Christ also suffered for vs, leauinge vs an example that ye shulde folowe his steppes, which did not sinne, neither was there gyle founde in his mouthe: which when he was reuiled, reuiled not again: when he suffered, he threatened not, but committed the vengeaunce to him that iudgeth righteously, * which his owne selfe bare our synnes in his bodye on the tree, that we beyng deliuered from sinne, shulde liue vnto righteousnes. By whose stripes ye were healed. For ye were as sheepe going astraye: but are nowe turned vnto the shepeherde, and bisshoppe of your soules.

Mat. xviii. a.

W. Psa. xxxiii. Heb. xii. Rom. ix. Iohn. xiii. b Eph. v. a

Psa. xxxiii. Mat. xxvi. Esai. liii. b

Eph. iij. Chapter.

Likewise * ye wyues, be in subiection to your husbandes, that euen they which obey not the worde, may without the worde be wonne by the conuersation of the wiues, while they behold your chast conuersation coupled with feare. Whose apparayl shall not be outward with broyded heare, and hangynge on of golde, eyther in puttyng on of gorgious apparaile: but let the hid man which is in the heart be without all corruption, to wit the spirite of a meke and quiete: whiche spirite is before God a thing much set by. For after this maner in the olde tyme, did the holy women which trusted in God tyre them selues, and were obedient vnto their husbandes, euē as Sara obeyed Abraham, & called him lorde: whose doughters ye are, as long as ye doo wel, and are not afraied for any terrour. Likewise ye men, dwel with the accordyng to knowledge: geuyng honour vnto the wife, as vnto the weaker vessel, as vnto the that ar heyres with of the grace of lyfe, that your prayers be not hindered. * In conclusion, be ye all of one mynde, of one hearte loue, as brethren, be pitifull, be curteous, (meke) not rendryng euil for euil, or rebuke for rebuke: but contrariwise, blesse: knowynge that ye are therunto called, euen that ye shulde be heyres of the blessyng. * For he that bothe long after lyfe, and loueth to se good dayes, let him refrayne his tong from euil, and his lyppes, that they speak no gile. Let him eschue euil, & do good, let him seke peace, and ensue it. For the eyes of the Lorde are ouer the righteous, and his eares (are open) vnto their prayers. Agayne: the face of the Lord is ouer them that do euil. Who ouer, who is it that will harme you, if ye folow that which is good? Yea, happy are ye, if any trouble happen vnto you for righteousnes sake: * Be not ye afrayed for any terrour of them, neither be ye troubled, but sanctify the Lord God in your hertes. * Be redy alwaies to geue an answere to euery man that axeth you a reason, of the hope that is in you, and that with mekenes and feare, hauyng a good conscience, * that where as they backebite you as euill doers, they may be ashamed, that falsely accuse your good conuersation in Christ. * For it is better (if the wil of God be so) that ye suffer for well doyng, then for euil doing. * For as much as Christ hath once suffered for vs, the iust for the vniust, to bryng vs to God, (and was killed as pertayning to the flesshe: but was quickened in the spirite. In which spirite he also went & preached vnto the spirites that were in prison, which sometyme had bene disobedient, when the long suffering of God was once looked for, in the dayes of Noe, * while the Arke was a prepayryng: * wherin fewe, that is to say, eyght soules, were saued by the water, like as * baptisme also now saueth vs, not the puttyng awaye of the fylthe of the flesshe, but one that a good conscience consenteth to God, by the resurrection of Iesus Christe, which he is on the right hand of God, and is gone into heauen, * aungels, powers, & mightes subdued vnto him.

The iiij. Chapter.

For as much then as Christ hath suffered for vs in the flesh, arme ye your selues likewise with the same mynd. For he which suffereth in the flesshe, ceaseth from synne, that he hence forwarde shulde liue (as much tyme as remayneth in the flesshe) not after the lustes of men, but after the wyll of God. For it is sufficient for vs, that we haue spent the tyme that is past of the lyfe, after the wyll of the * Gentiles, walkyng in wantonnes, lustes, in excesse of wynes, in excesse of eatyng, in excesse of drinking (in dronkennes) and in abhominable ydolatrye. And it semde to them an inconuenient thing, that ye runne not also with them, vnto the same excesse of ryote, & therefore speake they euil of you, which shal geue accompte to hym that is redy to iudge quick and dead. For vnto this purpose verely was the Gospel preached also vnto the dead, that they shold be iudged like other men in the flesh, but shoulde liue before God, in the spirite. The ende of all things is at hande. * Be ye therefore sober, and watche vnto prayer. But aboue all thynges, haue feruent loue amonge your selues. For loue shal couer the multitude of synnes. * Be ye harborous one to another, * without grudgynge. As euery man hath receaued the gift, euen so minister the same one to another, as good ministers of the manifold grace of God. If any man speake, let hym talke as the wordes of God. * If any man minister, let him do it as * of the ability, which god ministreth vnto him. That God in all thinges may be glorified through Iesu Christ. * to whom be praise and dominion for euer and euer. Amen.

Dearely beloued, maruayle not that ye are proued by fyre (whiche thing is to trye you) as though some straung thing happened vnto you: but reioyce, in as muche as ye are partakers of Christes passion: that when his glorye appeareth, ye may be merry and glad. * If ye be raised vpon for the name of Christ: happy are ye: For the glory and the spirit of god resteth vpon you. On their part he is euill spoken of, but on your parte he is glorified. But let none of you be punished as a murtherer, or as a thefe, or an euil doer, or as a busy body in other mens matters. If any man suffer as a christen man, let hym not be ashamed: but let hym glorifie God on his behalfe. For the tyme is come, that iudgement must begyn at the

the houre of God. Yet it firſt begin at vs, what ſhall the ende be of them which beleue not the Goſpell of God? And* if the righteous ſcarcely be ſaued, where ſhall the vngodly and the ſynner appeare? Wherefore, let them that are troubled, according to the will of God, commyt their ſoules to hym with welldoyng, as vnto a faythfull creatour.

prou.xi.d

¶ The.v. Chapiter.

The elders whiche are among you, I exhorte which am alſo an elder, and a witneſſe of the afflictions of Chriſte, and alſo a partaker of the glorye that ſhalbe opened.

1a.xx.c

* Fede ye Chriſtes flocke, attendyng vpon it (not) wyth conſtraynt, but wyllyngly: after a godly ſorte, not for deſire of filthy lucre but of a good mynde, not* as though ye were lordes ouer the parysshes, but ſ that ye be an enſample to the flocke: and that with good wyll. And when the chefe Shepherde ſhall appeare, ye ſhall receaue * an incorruptible crowne of glorye. Likewiſe ye yonger, ſubmyt your ſelues vnto the elders. Submitte your ſelues euery man, one to another, knitte your ſelues together in lowlines of mynde. For God reſiſteth the proude, and geueth grace to the humble. Submit your ſelues therefore, vnder the mighty hande of God, that he may exalte you, when the tyme is come. * Caſt all your care vpon hym, for he careth for you. Be ſober & watch, for your aduerſary the deuyll, as a roaryng lyon* walketh aboute, ſeekyng whome he may deuoure, ſ whome reſiſted faſt in the faythe, knowyng that the ſame afflictions are appoynted vnto your brethren that are in the worlde. But the God of all grace, whiche hath called vs vnto his eternall glorye by Chriſte Jeſus, ſhal his own ſelfe (after that ye haue ſuffred a lytle affliction) make you perfect: ſtedfaſt, ſtrength and ſtablyſhe you. To him be glorye & dominiō for euer, & euer. Amē. & By Syluanus, a faithfull brother vnto you, (as I ſuppoſe) haue I wrytē briefely, exhortyng and teſtifyng, howe that this is the true grace of God, wherin ye ſtande. The congregacion of them, whiche at Babylon are companions of your election, ſaluteth you, and ſo doth Marcus my ſonne. * Greete ye one another with the kyſſe of loue. Peace bee with you all, whiche are in Chriſte Jeſu. Amen.

1i.Cor.i.e
1i.Tim.iiii.b
Titus.ii.d
1.Thes.ii.c
b
* 1.Cor.ix.b
1i.Tim.iii.d

Mat.vi.b
Luke.xii.c

John.i.b
Jac.iiii.a

c

d

Rom.xvi.c
1.Cor.xvi.d

The ſeconde Epiſtle of ſayntPeter.

¶ The firſt Chapter.

Symon Peter a ſeruaunte, and an Apoſtle of Jeſus Chriſte, to them whiche haue obteyned lyke precious fayth with vs, through the righteouſnes of oure God and ſauiour Jeſus Chriſte. * Grace be vnto you,

1.pet.i.c

and peace be multiplied through the knowledge of God and of Jeſus our Lorde. According as his godly power hath geuen vnto vs, all thynges that pertayne vnto life & godlines, through the knowledge of him that hath called vs by glorye and vertue, by the whiche are geuen vnto vs excellent, and moſte great promiſes, that by the meanes therof ye might be* partakers of the godly nature, if ye flye the corruption of worldly luſte. And beſyde this geue all diligence in your fayth miniſter vertue, in vertue knowledge, * in knowledge ſ peraunce, in ſperaunce pacience, in pacience godlines, in godlines brotherly kyndnes, in brotherly kyndnes loue. For if theſe thinges be among you, and bee plenteous, they wyll make you, that ye neyther ſhalbe yole nor vnfrutefull in the knowledge of our Lorde Jeſus Chriſt. But he that lacketh theſe thinges is blynde, and gropeth for the way with his hande, and hath forgotten, that he was purged from his olde ſynnes. Wherefore brethren, geue the more diligence, for to make your calling and election ſure: by good workes. For if ye do ſuch thynges, ye ſhall neuer fall. For, and by this meanes, an entryng in, ſhalbe miniſtred vnto you abound auntly, into the euerlaſting kyngdome of our Lorde and ſauioure Jeſus Chriſte. Wherefore, I will not be negligent to put you alwaies in remembraunce of ſuche thinges, though ye knowe them your ſelues, and be ſtabliſhed in the preſent truth. Notwithſtanding, I thynke it mete (as longe as I am in* this tabernacle) to ſtere you vp by puttyng you in remembraunce, for as much as I am ſure, that ſhortly I muſte put of this my tabernacle, ſ euen as oure Lorde Jeſus Chriſte hewed me, I will euer alſo geue my diligence, that ye may haue wherwith to ſtere vp the remembraunce of theſe thinges, after my departyng. * For we haue not followed deceatfull fables, when we opened vnto you the power and cōmyng of our lord Jeſus Chriſt but* with our eyes we ſawe his maieſtie, euē then verely when he receaued of God the father, honour and glorye, and when there came ſuche a voyce to hym, from the excellent glorye. * This is my dere beloued ſonne, in whom I haue delite. This voyce we herde come fro heauen, when we were with hym in the holy mount. We haue alſo a ryght ſure worde of prophecy, wherunto if ye take hede, as vnto a *lyght that ſhyneth in a darke place, ye do wel vntyll the daye dawne, and the daye ſtarre aryſe in your hertes. Yo that ye firſt knowe this, that no prophecy in the ſcripture, hath any priuate interpretacion. For the ſcripture came neuer by the wyll of man, but holy menne of God ſpake, as they were moued by the holy ghoſte.

¶ The.ij. Chapter.

There were falſe prophetes alſo among

a

b

c

d

1i.Cor.ii.b

*John.xx

e

1i.Cor.ii.b

John.i.a

f

Matth.xvii
Mark.ix.b
Luk.ix.b

*1i.Cor.

the people, euen as * there shalbe false teachers amonge you, whiche priuily shal bring in damnable sectes (euen denyenge the Lorde that hath bought them) and bryng vpon them selues swift damnacion, and many shall follow their dampnable wayes, by whome the waye of truthe shalbe euell spoken of, and throughe couetousnes shall they with fayned wordes make marchaundyse of you, whose iudgement is nowe not farre of, and their damnacion sleepeth not. For if God spared not the aungels that synned, but cast them downe into hell, & deliuered them into chaynes of darkenes to be punished to be kept vnto iudgement, and spared not the olde worlde, but saued * Noe the eyght preacher of righteousnes, and brought in the floude vpon the worlde of the vngodly, and turned the cities of Sodome & Gomor into ashes, ouerthrewe them, damned them, and made an ensample vnto those that after should lyue vngodly. And iust * & vexed with the vncleanly conuersacion of the wicked, delyuered he. For he beyng righteous, and dwelling among them in seyng and heryng, vexed his righteous soule from day to day, with their vnlawfull dedes. * The lord knoweth howe to deliuer the godly out of temptacions, and to reserue the vniust vnto the daye of iudgement for to be punished, but chiefly them that walke after the flesshe in the lust of vncleanes, and despise auctorite. Presumptuous are they, and stubborne, whiche feare not to speake euell of them that excell in worshyppe. Where the aungels whiche are greater, both in power and myght, accuse not of the Lorde euyll iudgement against them selues. But these as brute beastes, naturally brought to the to be taken & destroied, speake euil of the thinges that they vnderstand not, and shall perysshe in their owne destruccion, and receaue the reward of vnrighteousnes. They count it a pleasure to lyue deliciously for a season. Spottes they are and filthynes, whiche lyue at pleasure in their owne dissemable wayes, feasting and scorning you, hauing eyes full of aduoutrie, and that cannot cease from synne, begilyng vnstable soules. Herten they haue exercised with robberye. They are cursed childzen, whiche haue forsaken the ryght waye, and are gone astray, folowing the * waye of Balaam, the sonne of Bosor, whiche loued the rewarde of vnrighteousnes, but was rebuked of his iniquitie. The same is dumme beast, speaking with mans voyce, forbade the madnesse of the Prophet. * These are welles without water, cloudes that are caried with a tempest, to whome the myst of darckenes is reserued for euer. For when they haue spoken the great swellynge wordes of vanitie, they entise throughe the lustes in the voluptuousnes of the flesshe, them that were cleane escaped, euen them that walke in

in errour, while they promes them libertie, where as they them selues are the bonde seruauntes of corruption. * For of whom a man is ouercome, vnto the same is he brought in bondage. For yf they (after they haue escaped from the fylthynes of the worlde through the knowlege of the Lorde and the sauiour Iesu Christ) are yet tangled agayne therin, & ouercome * then is the latter ende worse with them, then the beginning. For it had bene better for them, not to haue knowen the waye of righteousnes, then after they haue knowen it, to turne backe from the holy commaundement that was geuen vnto them. But the same is happened vnto them that is sayd to bee spoken by the true prouerbe. * The dogge is turned to his owne vomet agayne, and the sowe that was washed is turned againe to her walowyng in the myre.

The .iii. Chapiter

This is the seconde Epistle that I nowe write vnto you dearly beloued, wherwith I stire vp your sincere minde, by putting you in remembraunce, that ye maye be myndfull of the wordes (whiche were tolde before of the holy prophetes) and also the commaundement of vs, whiche be Apostles of the Lorde and sauiour. * This first vnderstande, that there shall come in the laste dayes, mockers in disceatfulnesse, whiche will walke after their owne lustes, and say: Where is the promes of his comming? For synce the fathers slept, all thinges continue in the same estate, wherein they were at the beginning. For this they knowe not (and that wilfully) howe that the heauens a great whyle ago were, & the earth out of the water appeared by thorow the water, by the worde of GOD: by the whiche thinges the world that then was, perysshed, beyng ouerrunne with water. * But the heauens and earth whiche are nowe, bee kept by his worde in store, and reserued vnto fyre, against the daye of iudgement and perdicion of vngodly men. Dearly beloued, be not ignorant of this one thyng, how that * one day is with the Lorde as a thousand yeare, and a thousand yeare as one daye. The Lorde hath promysed, is not slacke, as some men counte slackenes, but is patient to vs warde, for as muche as he would haue no man lost, but will receaue all men to repentaunce. Howbeit * the daye of the Lorde will come as a theefe in the nyght, in the whiche daye, the heauens shal passe away in maner of a tempest, and the elementes shall melte with heate, the earthe also, & the workes that are therin, shal burne. Seyng then that all these thinges shall perysshe, what maner persones ought ye to be in holy conuersacion, and godlines, lokyng for, & hastyng vnto the comming of the daye of God, by whome the heauens shall perysshe with fire, and the elementes shall melte with heate? Neuertheles, * we (according to his promyse) loke for

.xii.a .xiii.a .xiii.a .e. .xii.f .xb.b .x.c. .xli.b .f.b

John. viii. b
Rom vi. c
* Heb. vi. a. x. c
Math. xii. b
Pro. xxi. c
Gene. xx. c
ii. Pet. ii. a
Jud. i. e
i. Tim. iiii. c
ii. Tim. iii. b
not
Job. xiiii. b
Eccl. li. b
Psal. ix. a
i. Cor. vii. c
not
Mat. xxiiii. b.
i. Thes. v. a
Apo. xiii. a.
and. xv. b
Apoc. xxi. a

loke for a newe heauen, and a newe earthe, wherein dwelleth righteousnes. Wherefore dearely beloued seyng that ye loke for suche thynges, be diligent that ye maye be founde of hym in peace, without spotte and vnblamed. And suppose that the longe sufferyng of the Lorde is saluacion, euen as our dearely beloued brother Paule also according to the wisdome geuen vnto him hath written vnto you, yee, almoste in euery epistle, speakyng of suche thinges, among whiche are manye thynges harde to be vnderstande, which they that are vnlearned and vnstable, peruerte, as they do also the other scriptures vnto their owne destruction. Ye therefore beloued, (seing ye be warned afore hande) beware lest ye, with other men be also plucked awaye thorowe the errour of the wicked, and fall from your owne stedfastnes, but growe in grace, and in the knowledge of our Lorde and sauiour Iesus Christe. To whome be glory, both nowe and for euer. Amen.

The first Epistle of Iayntt Iohn the Apostle.

¶ The first Chapitter.

THat which was from the beginning, whiche we haue hearde, whiche we haue seene with oure eyes, whiche we haue loked vpō, & our hādes haue handled of the worde of the lyfe. And the lyfe appeared, and we haue seene and beare witnesse, and shewe vnto you * that eternall lyfe, whiche was with the father, and appeared vnto vs. That whiche we haue seene and hearde, declare we vnto you, that ye also maye haue felowshyp with vs, and that oure felowshyp maye be with the father, and hys sonne Iesus Christ. And this wryte we vnto you, that ye maye reioyce, and that your ioye may be full. And this is the tydynges whiche we haue heard of hym, and declare vnto you, that God is lyght, and in him is no darckenes at all. If we say that we haue felowshyp with him, and walke in darckenes, we lye, and doo not the truthe. But and if we walke in lyght, euen as he is in lyght, then haue we felowshyp with him, and * the bloud of Iesus Christ his sonne, cleanseth vs from all sinne. * If we saye that we haue no synne, we deceaue oure selues, & the truth is not in vs. * If we knowledge our sinnes, he is faithfull, & iust, to forgeue vs our sinnes, and to clense vs from all vnrighteousnes. If we saye we haue not sinned, we make him a lyer, and his worde is not in vs.

¶ The .2. Chapitter.

MY litle children, these thynges wryte I vnto you, that ye sinne not. And if any man synne, we haue an aduocate with the father, Iesus Christ the righteous, and he it is that obteyneth grace for our sinnes, not for our sinnes only, but also for the sinnes of all the worlde. And hereby we are sure that we knowe him if we kepe his commaundementes. * He that saieth I knowe him, & kepeth not his commaundementes, is a liar, and the veryte is not in him. But whoso kepeth his worde, in him is the loue of God perfect in dede, hereby know we that we are in him. He that saieth, he abideth in hym, ought to walke euen as he walked. Brethren, I wryte no newe commaundement vnto you but the olde commaundement, whiche ye haue had from the beginning. The olde commaundement is the worde which ye haue hearde from the beginning. Agayne, a newe commaundement I wryte vnto you, that is true in hym, and the same is true also in you for the darckenesse is paste, and the true light nowe shyneth. * He that saieth, howe that he is in the lyght, and yet hateth his brother, is in darckenes, euen vntill this tyme. He that loueth his brother, abydeth in the lyght, and there is no occasion of euell in hym. He that * hateth his brother, is in darckenesse, and walketh in darkenesse, and cannot tell whether he goeth, because that darkenes hath blynded his eyes. Babes I wryte vnto you, howe that your synnes are forgeuen you, for his names sake. I wryte vnto you fathers, howe that ye haue knowen hym that is from the begynnyng. I wryte vnto you yong men, howe that ye haue ouercome the wicked. I wryte vnto you lytle children, howe that ye haue knowen the father. I haue written vnto you fathers, howe that ye haue knowen him that is from the begynnyng. I haue wryten vnto youngemen, howe that ye are stronge, and the worde of God abydeth in you, and ye haue ouercome the wycked. Loue not that ye loue not * the worlde, neyther the thynges that are in the worlde. If any man loue the worlde, the loue of the father is not in hym. For all that is in the worlde, (as the lust of the flesshe, and the lust of the eyes, and the pryde of lyfe) is not of the father, but of the worlde. And the worlde passeth awaye, and the lust therof, but he that fulfylleth the will of God abydeth for euer. Lytle children, it is the last tyme, and as ye haue heard howe that Antechriste shall come, euen nowe are there many begonne to be Antechristes already, whereby we knowe, that it is the last tyme. * They went out from vs, but they were not of vs. For if they had bene of vs, they wolde no doubte, haue contynued with vs. But that it myght appeare, that they were not of vs. Nathelesse, ye haue an anoynt of hym that is holy, and ye knowe all thynges. I haue not written vnto you, as though ye knew not the truth, but as though ye knew it, & know also that no lye commeth of truth. Who is a lyar, but he that denieth that Iesus is Christ? The same is Antechrist, that denyeth the father, & the sonne. Who soeuer denyeth the sonne, the

Gene

Mat. xviii. a

Heb. ix. d
Apoc. i. b
1. Ioan. bi. c
1. Ioan. bi. g.
Iob. xxii. c
Psal. xxxv. b
and. xciiii. c
Luke. xv. d

Iohn. xvi

sonne hath not the father. ¶ He that knowlegeth the sonne, hath the father also. ¶ Let therfore abyde in you that same whiche ye hearde from the beginning. If that whych ye heard from the beginning, shall remayne in you, ye also shall continue in the sonne, and in the father. And this is the promyse that he hath promysed vs, even eternall lyfe. These thynges haue I written vnto you, concernyng them that deceaue you. And the annoynting, whiche ye haue receaued of hym that dwelleth in you. And ye nede not, that any man teache you, but as the annoyntyng teacheth you of all thynges, and it is true, and no lye, and as it hath taught, euen so byde therin. And nowe babes abyde in him, that when he shall appere, we may be bolde, and not to be made ashamed of hym at his comming. ¶ If ye knowe that he is ryghteous, knowe also that euerye one whiche doth righteousnes, is borne of hym.

¶ The. iij. Chap.

BEholde, what loue the Father hath shewed on vs, that we should be called* and be in deede the* sonnes of GOD. For this cause the worlde knoweth you not, because it knoweth not hym. Derely beloued, nowe are we the sonnes of God, and yet it doth not appeare, what we shall be. ¶ But we knowe that when it shall appeare, we shalbe lyke hym: For we shall se hym as he is. And euery man that hath this hope in hym, pourgeth hym selfe, euen as he also is pure. Whosoeuer cōmitteth synne, committeth vnrighteousnes also, & synne is vnryghteousnes. And ye knowe that he appeared, to take away our sinnes, and in him is no synne. As many as byde in hym synne not, but whosoeuer synneth, hath not sene hym, neither knoweth hym. Babes, let no man deceaue you, he that doth ryghteousnes, is ryghteous, euen as he is ryghteous. He that committeth synne, is of the deuyll, * for the deuyll synneth sence the beginning. For this purpose appeared the sonne of God, to lowse the workes of the deuell. Whosoeuer is borne of God, synneth not: for his seede remayneth in hym, and he cannot synne, because he is borne of God. In this are the chyldren of God knowen, and the chyldren of the deuil, whosoeuer doth not ryghteousnes is not of God, neyther he that loueth not his brother. For this is the tydynges, that ye hearde from the beginning, that ye should loue one another not as* Cayn, whiche was of that wicked, & slewe his brother. And wherfore slewe he him? Because his owne workes were euill, & his brothers good. Marueyle not my brethren though the worlde hate you. We knowe that we are translated from death vnto lyfe, because we loue the brethren. * He that loueth not his brother, abydeth in death. Whosoeuer hateth his brother, is a manslear. And ye knowe that no manslear, hath eternall lyfe abydyng in him. Hereby perceaue we loue, because he gaue his life for vs, and we ought to gene our liues for the brethren. But whoso hath this worldes good, and* seeth his brother haue nede, and shutteth vp his compassiō from hym, howe dwelleth the loue of God in hym? My babes, let vs not loue in worde, neyther in tong, but in dede and in verite. Hereby we knowe, that we are of the verite, and can quiet our hartes before hym. For if our hert condemne vs, God is greater then our hert, and knoweth all thynges. Derely beloued, if our herte condemne vs not, then haue we trust to God warde, and* whatsoeuer we aske we receaue of him, because we kepe his commaundementes, and do those thinges whiche are pleasaunt in his sight. And this is his cōmaundement, that we beleue on the name of his sonne Jesus Christe, and loue one another, as he gaue commaundement. And he that kepeth his cōmaundemētes, dwelleth in him, and he in him, and hereby we knowe that he abideth in vs, euen by the spirite, whiche he hath geuen vs.

¶ The. iiij. Chapiter.

DEarly beloued* beleue not euery spirite: but proue the spirites, whether they are of God or not, for* many false prophetes are gone out into the world. Hereby shal ye know the spirite of God. Euery spirite that confesseth that Jesus Christe is come in the flesshe, is of God. And euery spirite that confesseth not that Jesus Christe is come in the flesshe, is not of God. And this is that spirite of Antichrist, of whome ye haue heard, howe that he should come, and euen nowe, already is he in the worlde. ¶ Ye are chyldren of God, and haue ouercome them: for greater is he that is in you, then he that is in the worlde. They are of the worlde, therfore speake they of the worlde, and the worlde heareth them. We are of God. He that knoweth God, heareth vs: he that is not of god, heareth vs not. Hereby knowe we the spirite of verite, and the spirite of errour. ¶ Derely beloued let vs loue one another, for loue commeth of God. And euery one that loueth, is borne of God, & knoweth God. He that loueth not, knoweth not God, for God is loue. In this appeared the loue of God, to vs warde: because that * God sent his only begoten sonne, into the worlde, that we myght lyue thorowe hym. Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to be the agrement for our synnes. Derely beloued, if God so loued vs, we ought also to loue one another. * No man hath sene god at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby knowe we that we dwel in him, and he in vs, because he hath geuen vs of his spirite. And we haue sene, and do testifye, that the father sent the sonne

Deut. xv. b

D.
Math. bii. a and. xx. e
John. xv. b and. xvi. c
Jacob. i. a
i. John. v. c
John. xiii. b

E
Math. bii. c
Deut. xiii. a
* Ma. xiiii. a
Mar. xiii. a
Luke. xxi. b

F
John. xiii. b and. xv. b
i. Thes. i. b

John. iii. c
Rom. v. b

D
Exod. xxx. b
Judic. b. c
Deut. iii. b
John. i. c. bi. c

conne to be the sauioure of the worlde. Whosoeuer cõfesseth that Jesus is the sonne of god, in him dwelleth god, and he in God. And we haue knowē, & beleued the loue that god hath to vs. God is loue, & he that dwelleth in loue, dwelleth in God, and God in hym. Herein is the loue perfect in vs, that we moulde haue truste in the daye of Judgement, for as he is, euen so are we in this worlde. There is no feare in loue, but perfect loue casteth out feare, for feare hath paynefulnes. He that feareth, is not perfect in loue. We loue hym, for he loued vs firste. If a man saye I loue God, and yet hate his brother, he is a lyar. For howe can he that loueth not his brother, whome he hath sene, loue God whome he hath not sene? And this commaundement haue we of hym, that he whiche loueth God, moulde loue his brother also.

¶ The .v. Chapiter.

Whosoeuer beleueth that Jesus is Christ is borne of God. And euery one that loueth hym whiche begatte, loueth hym also, whiche was begotten of hym * By this we know, that we loue the children of God, whē we loue God, and kepe his commaundemētes. For this is the loue of GOD, that we kepe his commaundementes, and* his commaundementes are not greuous. * For all that is borne of God, ouercommeth the worlde. And this is the * victorye that ouercommeth the worlde, euen our fayth. Who is it that ouercommeth the worlde, but he whiche beleueth, that Jesus is the sonne of God? This Jesus Christ is he that came by water & bloud, not by water only, but by water and bloude. And it is the spirite that beareth witnesse, because the spirite is truthe. For there are thre whiche beare recorde in heauen, the Father, the worde, and the holy ghoste. And these thre are one. And thre whiche beare recorde in earth, the spirite, and water, and bloude: and these thre are one. If we receaue the witnes of men, the witnes of God is greater. For this is the witnes of God that is greater, whiche he testified of his sonne. He that beleueth on the sonne of God, hath the witnes in hym selfe. He that beleueth not God, hath made hym a lyar, because he beleued not the recorde that God gaue of his sonne. And this is the recorde, howe that God hath geuē vnto vs eternall lyfe, and this lyfe is in hys sonne. He that hath the sonne, hath lyfe, and he that hath not the sonne of God, hath not lyfe. These thynges haue I written vnto you that beleue on the name of the sonne of God, that ye maye knowe howe that ye haue eternal lyfe, and that ye may beleue on the name of the sonne of God. And this is the truste that we haue in hym: that * if we aske any thyng, accordynge to his will, he heareth vs. And if we knowe that he heareth vs, whatsoeuer we aske, we knowe that we haue the petitions, that we desire of hym. If any man se his brother sinne, a sinne not vnto death, let him aske, and he shall geue hym lyfe for them that sinne not vnto death. There is a synne vnto death, for whiche cause I not that a man moulde praye. All vnrighteousnes is synne, & there is a sinne not vnto death. We knowe, that whosoeuer is borne of God, synneth not, but he that is begotten of God, kepeth himselfe, and that wicked toucheth hym not. We knowe that we are of God, and the worlde is all togethes set on wickednes. We knowe that the sonne of God is come, and hath geuen vs a mynde to knowe him, whiche is true, and we are in hym that is true, thrōugh his sonne Jesu Christe. This same is very God, and eternall lyfe. Babes kepe your selues from Images. Amen.

John. xiiii. c

Math. xxv. b

1. Cor. xv. g

The seconde Epistle of saynt John.

The elder to the elene Lady and her chyldren, whom I loue in the truth, and not I only, but also all that haue knowen the truthe, for the truthes sake, whiche dwelleth in vs, and shal be in vs for euer. With vs shalbe, grace, mercye, and peace, from God the father, and from the Lord Jesus Christe, the sonne of the father, in truthe and loue. I reioyced greatly, that I founde of thy chyldren, walkyng in truthe, as we haue receaued a commaundemēt of the father. And nowe beseche I the Lady, not as though I wrote a newe commaundement vnto the, but that same whiche we haue hearde from the begynnyng, that we shoulde * loue one another. And this is the loue, that we should walke after his commaundemente. This cōmaundemēt is (that as ye haue heard frō the beginning) ye should walke in it. For many deceauers are entred into the worlde, whiche confesse not that Jesus Christe is come in the flesshe: This is a deceyuer & an Antichrist. Loke on your selues, that we lose not that we haue wrought, but that we maye haue a ful rewarde. Whosoeuer trangresseth and byeth not in the doctrine of Christ, hath not God. He that endureth in the doctrine of Christ, hath both the father, and the sonne. If there come anye vnto you, and bryng not this learnyng, hym receaue not to house, neither byd him God spede. For he that byddeth him god spede, is partaker of hys euilldedes. * Beholde, I haue tolde you before, that ye should not be ashamed in the day of the lord. I had manye thinges to write vnto you, neuertheles, I would not write with paper & ynke, but I trust to come vnto you, and speake with you mouth to mouth, that our ioye may be full. The sonnes of thy elect sister, greete the. Amen.

1. John. iii. b

John. xiii. c

John. v. b

The

The thirde Epistle of Iohn.

THe elder vnto the beloued Gaius whome I loue in the truthe. Beloued, I wysshe in all thynges that thou prosperedest, and faredest wel, euen as thy soule prospereth. For I reioyced greatly, when the brethren came, and testified of the truthe that is in the, howe thou walkeste in the truthe. I haue no greater ioye, then for to heare howe that my sonnes walke in verite. Beloued, thou doest faithfully, whatsoeuer thou doest to the brethren, and to straungers, whiche beare witnesse of thy loue before the congregacion. Whiche brethren, if thou bringe forwardes of their iourney (after a godly sorte) thou shalt do wel, because that for his names sake they went forth, and toke nothyng of the Gentyles. We therfore ought to receyue such, that we might be helpers to the truthe. I wrote vnto the congregacion, but Diotrephes whiche louyth to haue the preheminence among them, receaueth vs not. Wherfore if I come I wyll declare his dedes which he doeth, iestyng on vs with malicious wordes, neyther is there with contente. Not only he hym selfe receaueth not the brethren, but also he forbyddeth them that wolde, and thrusteth them out of the congregacion. Beloued, folowe not that whiche is euell, but that whiche is good. He that doeth well is of God, but he that doeth euel seeth not God. Demetrius hath good reporte of al men, and of the truthe it selfe, yee, and we our selues also beare recorde, and ye knowe, that our recorde is true. I had many thynges to wryte, but I will not with yncke and penne wryte vnto the. I trust I shall shortly se the, and we shall speake mouthe to mouthe. Peace be vnto the. The louers salute the. Grete the louers by name.

The Epistle of saint Iude.

IVdas the seruaunt of Iesus Christe, the brother of Iames. To them whiche are called and sanctyfied in God the father and preserued in Iesu Christe. Mercy vnto you & peace and loue be multiplied. Beloued, when I gaue all diligence to wryte vnto you of the common saluacion, it was nedefull for me to wryte vnto you, to exhorte you, that ye shoulde contynually labour in the faithe, whiche was once geuen vnto the sayntes. For there are certain vngodly men, crastily crept in, of which it was written afore tyme vnto such iudgemẽt. They turne the grace of our God vnto wantonnes, and deny God (whiche is the only Lorde) and our Lorde Iesus Christ. My mynde is therfore to put you in remembraunce, for as much as ye once knowe this, howe that the Lorde, (after that he had deliuered the people out of Egipt) destroyed them which afterward beleued not. The Aungels also whiche kept not their first estate, but lefte their owne habitacion, he hath reserued in euerlastyng chaynes vnder darkenes, vnto the iudgement of the great daye, * euen as Sodome and Gomorre, and the cyties about them (which in lyke maner defyled them selues with fornicacion, and folowed straunge fleshe) are set forthe for an example, and suffer the payne of eternal fire. Gen.xix.a

Likewise, these being discerned by dreames, defyle the flesshe, dispyse rulers, & speake euel of thē that are in auctorite. Yet Michael the archaungel, when he stroue against the dyuel, and disputed about the body of Moses, durste not geue rayling sentence, but sayde: the Lord rebuke the. C But these, speake euell of those thynges whiche they knowe not, and what thynges they knowe naturally (as beastes whiche are without reason) in those thynges they corrupte them selues. Woo vnto them, for they haue folowed the way of * Cain, and are vtterly geuen to the errour of Balaam for lucres sake, * and perysshe in the treason of Chore. These are spottes, which of your kind eate feast together without feare, liuing lawlesse, and after their owne pleasure. Clowdes they are withoute water, carried about of wyndes, trees without fruite, at gatherynge time wythered, twyse deade, and plucked vp by the rootes. They are the raging wawes of the sea, fomyng out their owne shame. They are wanderyng starres, to whome is reserued the myste of darkenes for euer. Enoch the seuenth from Ada, prophecied before of such, sayng: * Beholde the Lorde shall come with thousandes of sayntes, to geue iudgement against all men, and to rebuke all that are vngodly among them of all their vngodly deades, which they haue vngodly committed, and of all their cruell speakynges, whiche vngodly synners, haue spoken against hym. These are murmurers, complaynars, walkyng after their owne lustes, whose mouthes speake proude thynges. They haue men in great reuerence, because of aduauntage. But ye beloued, remembre the wordes whiche were spoken before of the Apostles of our Lorde Iesu Christe, howe that they tolde you * that there should be begylers in the last tyme, whiche shoulde walke after their owne vngodly lustes. These are makers of sectes fleshly, hauing no spirite. But ye dearly beloued, edyfie your selues in your moste holy faith, prayyng in the holy ghost, & kepe your selues in the loue of God, lokyng for the mercye of oure Lorde Iesus Christ, vnto eternall lyfe. And haue compassion of some, (separating them, and other saue with feare, pullyng them out of the fire, and haue compassion on the other) and hate the spotte

Gen.xix.b

Num.xvi.c

Apoc.i.b

Ecclus.xlii.c

Acts.xx.f

i.Tim.iiii.a

ii.Tim.iii.a

ii.Pet.ii.a and.iii.a

F

uelacion of the Gelle. Vnto him that is able to kepe you from synne, and to present you faultelesse before the presence of his glorye with ioye, at the cōming of our lord Iesus Christ, to God our sauiour thorowe Iesus Christ our Lorde, whiche only is wyse, be glorye, maiestie, dominiō, & power before al worldes, nowe and euer. Amen.

The Reuelacion of Saint Iohn the diuine.

¶ The first Chapiter.

THe reuelacion of Iesus Christe, whiche GOD gaue vnto him, for to shewe vnto his seruaunte, thynges whiche must shortly come to passe: & whan he had sent, he shewed by his aungel vnto his seruaunt Iohn, whiche bare recorde of the worde of God, and of the testimony of Iesus Christ, and of all thinges that he sawe. Happy is he that readeth, & they that heare the wordes of the prophecie, and kepe those thinges whiche are written therin. For the tyme is at hande. Iohn to the seuē congregacions in Asia. Grace be vnto you & peace, from him whiche is, and whiche was, & whiche is to come, & from the seuen spirites, whiche are before his throne, and from Iesus Christe, whiche is a faythfull witnes, and first begotten of the dead, and Lorde ouer the kynges of the earth. Vnto hym that loued vs and washed vs from oure sinnes, in his owne bloud, and made vs kynges and priestes vnto God his father, be glorye and dominion for euermore. Amen. Beholde, he commeth with clowdes, and all eyes shall se hym, and they also whiche pearced hym. And all kynredes of the erth shal wayle ouer him. Euen so. Amē. I am Alpha and Omega, the beginning & the ending, sayth the Lorde Almyghty, whiche is, and whiche was, and whiche is to come. I Iohn your brother, and companion in tribulacion, and in the kyngdome and pacience in Iesu Christe, was in the Ile that is called Pathmos, for the worde of God, and for the witnessyng of Iesu Christe: I was in the spirite on a Sondaye, and herde behynd me a great voyce, as it had bene of a trompe, saying: I am Alpha and Omega, the first & the laste. What thou seest, wryte in a booke, and sende it vnto the seuen congregacions, whiche are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia. And I turned backe to se the voyce that spake vnto me. And when I was turned, I sawe seuen golden candelsticke, and in the middes of the candelsticke, one like vnto the sonne of man, clothed with a lynnen garment downe to the fete, & gyrde about the pappes, with a golde gyrdle. His head, & his heares were white as white wol, & as snow, & his eies were as a flame of fyer, and his fete lyke vnto brasse, as though they brent in a fornace, and his voyce as the sounde of many waters. And he had in his right hande seuen starres. And out of his mouthe, went a sharpe two edged sweard. And his face shone, euē as the sonne in his strength. And when I sawe him, I fell at his fete, euen as deade. And he layde hys right hande vpon me, saying vnto me: feare not. I am the fyrst and the laste, and I am alyue, and was dead. And beholde, I am alyue for euer more, and haue the keyes of hell and of death. Wryte therfore the thynges which thou hast sene, and the thynges whiche are, & the thynges whiche must be fulfilled hereafter. The misterye of the seuen starres whiche thou sawest in my right hande, and the seuen golden candelsticke. The seuen starres, are the messengers of the seuen congregacions. And the seuen candelsticke whiche thou sawest, are the seuen congregacions.

¶ The. ij. Chapiter.

VNto the messenger of the congregacion of Ephesus, wryte: these thynges sayth he, that holdeth the seuen starres in his right hande, and that walketh in the myddes of the seuen golde candelsticke, I knowe thy workes, and thy labour, and thy pacience, & howe thou canst not forbeare them which are euel: & hast examined them whiche saye they are Apostles, and are not: and hast founde them lyers, and hast suffred. And hast pacience, & for my names sake hast laboured, & hast not fainted. Neuertheles, I haue somwhat agaynst the, because thou hast left thy first loue. Remembre therfore, from whence thou art fallen repent, and do the first workes. Or els I wyll come vnto the shortly, and wyll remoue thy candelsticke out of his place, except thou repente. But this thou hast, because thou hatest the dedes of the Nicolaitans, whiche dedes I also hate. Let him that hath eares, heare, what the spirite sayth vnto the cōgregacions. To hym that ouercommeth, wil I geue the to eate of the tree of life, which is in the middes of the paradise of God. And vnto the angel of the congregacion of Smyrna wryte: These thynges sayeth he that is first, and the laste, whiche was deade, and is alyue. I knowe thy workes & tribulacion, and pouertie, but thou art ryche. And I know the blasphemy of the, whiche call them selues Iewes, and are not, but are the cōgregacio of Sathā. Feare none of those thinges, which thou shalt suffre. Beholde, the deuyll shal cast some of you in prison, to tempt you, and ye shall haue tribulacion tē dayes. Be fythfull vnto the death, and I will geue the a crowne of lyfe. Let hym that hath eares, heare, what the spirite sayeth to the congregacions. He that ouercommeth shall not be hurte of the seconde death.

And to the messenger of the congregacion in Pergamus

D Pergamus write: This sayth he, which hath the sharpe sweorde with two edges. I knowe thy workes, & wher thou dwellest, euen where Sathans seate is, and thou kepest my name, & hast not denyed my faythe. And in my dayes Antipas was a faythfull wytnes of mine, which was slayne among you, where Satan dwelleth. But I have a fewe thynges against thee, because thou hast there them that maintayne the doctrine of Balaam* whiche taught in Balak, to put occasion of synne, before the childrē of Israel, that they should eate of meate dedycate vnto idols, and commit fornication. Euen so hast thou the that mayntaine the doctrine of the Nycolaitans, whiche thynges I hate. But be conuerted, or els I will come vnto the shortly, and will fyghte against them with the sweorde of my mouth. Let him that hath eares, heare, what the spirite sayeth vnto the congregations. To hym that ouercommeth, will I geue to eate of Manna that is hyd, and will geue hym a whyte stone, and in the stone a newe name written, whiche no man knoweth, sauing he that receyueth it. And vnto the messenger of the congregacion of Thyatira write: This sayeth the sonne of God, whiche hath eyes lyke vnto a flamme of fyer, and his fete are lyke brasse: I knowe thy workes and thy loue, seruice, and fayth, & thy patience, and thy deades, which are mo at the last, then at the first. Notwithstandyng, I have a few thinges against the, because thou sufferest that woman* Jesabel, whiche called her selfe a Prophetesse, to teache and to deceyue my seruauntes, to make them cōmyt fornication, and to eate meates offered vnto idols. And I gaue her space to repent of her fornication, and she repented not. Beholde, I wyll cast her into a bed, and them that commit fornication with her, into great aduersyte, except they turne from their deades. And I will kyll her children with death. And all the congregations shall knowe, that I am he whiche searcheth the raynes and hertes. And I wyll geue vnto euery one of you, according vnto his workes. Vnto you I saye, and vnto other of them, of Thyatira, as many as have not this learnyng, & which have not knowen the depenes of Sathan (as they saye) I will put vpon you none other burthen, but that whiche ye have alredy. Holde fast till I come, and whosoeuer ouercommeth, and kepeth my workes vnto the ende, to hym will I geue power ouer nations* and he shall rule them with a rodde of yron, and as the vessels of a potter, shall they be broken to shyuers. Euen as I receaued of my father, so will I geue hym the morning starre. Lette hym that hath eares, heare, what the spirite sayeth to the congregations. [illegible] Chap. 3.

AND vnto the messenger of the congregacion that is at Sardis, write: This sayeth he that hath the seuē spirites of God, and the seuen starres, I knowe thy workes, thou hast a name that thou lyuest, and thou arte deade. Be awake, and strength the thynges which remayne that are ready to dye. For I have not founde thy workes perfecte before my God. Remember therfore, howe thou hast receaued and heard, and holde fast, and repente. If thou shalt not watche, I will come on the as a theefe, and thou shalt not knowe what houre I will come vpō the. Thou hast a fewe names in Sardis, whiche have not defyled their garmentes, and they shall walke with me in whyte, for they are worthy. He that ouercommeth, shalbe thus clothed in whyte araye, and I will not put out his name out of the booke of lyfe, and I will confesse his name before my father, and before his angels. Let hym that hath eares, heare, what the spirite sayeth vnto the congregations. And write vnto the aungel of the congregation of Philadelphia. This sayeth he that is holy and true, whiche hath the kaye of Dauid,* which openeth and no maane shutteth, and shutteth, and no man openeth. I knowe thy workes. Beholde, I have set before the an open dore, and no man can shutte it, for thou hast a lytle strength, and hast kept my sayinges, and hast not denyed my name. Beholde, I make them of the cōgregacion of Satā, which cal themselues Iewes, & are not, but do lie: behold, I will make the that they shal come, & worship before thy feete, and shall knowe that I have loued the. Because thou hast kept the worde of my patience, therfore I will kepe the from the houre of temptation, whiche will come vpon all the worlde, to tempte them that dwell vpon the earth. Behold, I come shortly. Holde that whiche thou hast, that no man take awaye thy crowne. Him that ouercommeth, will I make a pyller in the temple of my God, and he shall go no more out. And I will write vpon hym the name of my God, and the name of the cytie of my God, newe Jerusalem, whiche commeth downe out of heauen from my God, and I will write vpon hym my newe name. Lette hym that hath eares, heare, what the spirite sayeth vnto the congregations. And vnto the messenger of the congregacion, whiche is in Laodycia, write: This sayeth (Amen) the faythfull and true wytnes, the begynnyng of the creatures of God. I knowe thy workes, that thou art neyther colde nor hote. I would thou were colde or hote. So then because thou arte betwene both, and neyther colde nor hote, I will spewe the out of my mouthe, because thou sayest: I am ryche, and encreased with goodes, and have nede of nothyng, and knowest not, howe thou art wretched and miserable, and poore, and blynde, and naked. I counsell the to bye of me golde tryed in the fyre, that thou mayest be ryche, and white rayment,

Apoc. xxxii. c.
Reg. x. d
Reg. x. d
Apoc. xxbii. b
Psal. ii. b.
1. Thes. v. a
1. Pet. iii. c
Esay. xxii. f.
Job. xii. e

ment, that thou mayest be * clothed, that thy filthye nakednes do not appeare, and annoynt thyne eyes with eye salue that thou maiest se. As many as I loue, I rebuke, and chastē. Be fermente therfore, and repent. Beholde, I stande at the dore & knocke. If any man heare my voyce, and open the dore, I will come into hym, and wil supp with hym, and he with me. To hym that ouercommeth will I graunte to sytt with me in my seate, euen as I ouercame, & am sitten with my father in his seate. Lette hym that hath eares, heare, what the spirite sayeth vnto the congregacions.

¶ The.iiij. Chapitel.

AFter this I loked, and beholde, a doore was open in heauen, and the first voyce whiche I hearde, was as it were of a trompet, talkyng with me, whiche sayde: come vp hether, and I will shewe the thinges whiche must be fulfilled hereafter. And immediatly I was in the spirite, and beholde, a seate was set in heauen, and one sat on the seate. And he that sat, was to loke vpon, lyke vnto a Jaspar stone, and a Sardyne stone. And there was a rayne bowe about the seate, in syght lyke to an Emeralde. And about the seate were .xxiiij seates. And vpon the seates .xxiiij. Elders sytting, clothed in whyte raymente, and hadde on their heades crownes of golde. And out of the seates proceaded lyghtenynges, and thōdrynges, and voyces, and there were .vij. lampes of fyre, burnyng before the seate, whiche are the .vij. spirites of God. And before the seat, there was a sea of glasse, like vnto christall, and in the middes of the seate, and round about the seate, were foure beastes full of eyes, before and behynde. And the first beaste was lyke a Lyon, and the seconde beaste, lyke a Calfe, and the thirde beaste, had a face as a man, & the iiij. beast, was lyke a flying Egle. And the foure beastes, had eche one of them, vi. wynges about hym, and they were full of eyes within. And they had no reste, daye, nether nyght, sayng: * Holy, holy, holy, Lorde God almyghty, whiche was, and is, and is to come. And when those beastes gaue glory and honour, and thankes, to hym that sat on the seate (whiche lyueth for euer and euer,) the xxiiij. elders fell downe before hym that sat on the throne, and worshipped him that lyueth for euer, & cast their crownes before the trone, saying: thou art worthy O Lorde our God to receiue glory, and honoure, & power, for thou hast created all thynges, and for thy wylles sake they are, and were created.

¶ The. v. Chapitel.

AND I sawe in the ryght hande of hym that sate in the throne, a booke written within, and on the backe syde, sealed with seuen seales. And I sawe a strong Aungell, whiche preached with a loude voyce: Who is worthy to open the booke, and to lose the seales thereof, and no man in heauen nor in earth, nether vnder the earth, was able to open the booke, neyther to loke therein. And I wept muche, because no man was founde worthye to open, and to rede the booke, neyther to loke thereon. And one of the elders sayde vnto me, wepe not: Beholde, a Lyō of the tribe of Juda, the rote of Dauid, hath obtayned to open the boke, and to lose the seuen seales therof. And I beheld, & lo, in the myddes of the seate, and of the foure beastes, and in the myddes of the elders, stode a lambe, as though he hadde bene kylled, hauyng seuen hornes, and seuen eyes, whiche are the seuen spirites of God, sent into all the worlde. And he came, and toke the boke out of the ryght hande of hym, that sat vpon the seate. And when he had taken the booke, the foure beastes, and xxiiij. Elders, fell downe before the Lambe, hauing (euery one of them,) Harpes and golden vialles, full of odoures, whiche are the prayers of sayntes, and they soung a newe songe, saying: thou art worthy to take the booke, and to open the seales therof, for thou waste kylled, and hast redemed vs by thy bloude, out of all kyndredes, and tongues, and people, and nacions, & hast made vs vnto our God, kynges, and priestes, and we shal reygne on the earth. And I beheld, & I hearde the voyce of many angelles about the trone, and about the beast and the elders, and I heard. M. thousandes, saying with a loude voyce, worthy is the lāb that was killed to receiue power and riches, and wysedome, and strength, and honour, and glory, and blessyng. And all the creatures whiche are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I saying: blessyng, honor, glory, and power, be vnto hym, that sytteth vpon the seate, and vnto the lambe for euermore. And the foure beastes sayd. Amen. And the xxiiij. elders fell vpon their faces, & worshipped hym that lyueth for euer more.

¶ The. vi. Chapitel.

AND I sawe, when the lambe opened one of the seales, and I heard one of the foure beastes saye, as it were the noyse of thonder, come & se, and I sawe. And beholde there was a whyte horse, and he that sat on hym, had a bowe, and a crowne was geuē vnto him, and he went forth conquerynge & for to ouercome. And when he had opened the seconde seale, I heard the seconde beaste saye: come and se. And there went out another horse that was read, and power was geuen to hym that sat theron, to take peace from the earth, and that they should kyll one another. And there was geuen vnto hym a greate sworde. And when he had opened the thirde seale, I heard the .iij. beast say: come and se. And I beheld, & lo, a blacke horse, and he that sat on hym, had a paire of balāces in his hand. And I heard a

boyce in the myddes of the. iiii. beastes saye. a measure of wheat for a peny, and thre measures of barly for a peny, and oyle and wyne, see thou hurt not the/ And whē he had opened the iii. seale, I heard the voice of the fourth beast saye: come and se. And I loked/ and beholde, a pale horse, and his name that sat on him was death, and hell folowed after hym, and power was geuen vnto them, ouer the fourth part of the earth, to kyll with swoorde and with honger, and with death, that commeth of wemyn of the earth/ And when he had opened the. b. seale, I sawe vnder the aulter, * the soules of them that were kylled for the woorde of god, and for the testymony whiche they had, & they cried with a loude voyce, saying: howe long tarieste thou Lord, holy and true, to iudge, and to auenge our blond, on them that dwel on the earth? And long whyte garmentes, were geuē vnto euery one of them/ and it was sayde vnto them, that they should reste yet for a litle season, vntil the nomber of their felowes, & brethren, and of them that shuld be kylled, as they were, were fulfylled. And I beheld, when he had opened the. vi. seale, and lo, there was a great earthquake, & the sonne was as blacke as sacke cloth, made of heare. And the Mone wexed all, euen as blonde, and the starres of heauen, fell vnto the yearth, euen as a figge tree, casteth from her vnripnesse figges, when she is shaken of a myghty wynde/ And heauen vanyshed away, as a scroll, when it is rolled together/ And all mountaines and iles, were moued out of their places/ And the kynges of the yearth, and the great menne, and the ryche men, and the chiefe captaines, and the myghtymen, and euery bondman, and euery freman, hyd them selues in dennes, and in rockes of the hylles: * and sayde to the hylles and rockes, fall on vs, and hyde vs from the presence of hym that sytteth on the seate, and from the wrathe of the Lambe, for the greate daye of his wrath is come, & who is able to endure?

The. vii. Chapitre.

AND after that, I sawe foure Aungels stande on the foure corners of the yearth, holdyng the foure wyndes of the yearth, that the wynde shuld not blowe on the yearth neither on the sea, neyther on any tree/ And I sawe another Aungell ascende from the rysyng of the sonne, which had the seale of the lyuyng God, and he cryed with a loude voyce, to the foure aungels (to whome power was geuen to hurte the yearth and the sea) saying: hurte not the yearth, neyther the sea, neyther the trees, till we haue sealed the seruauntes of our God, in their foreheades/ And I harde the nomber of them, whiche were sealed, and there were sealed an. c. and xliiii. M. of all the tribes of the children of Israel. Of the tribe of Iuda, were sealed. xii. M. Of the tryde of Ruben, were sealed. xii. M. Of the tryde of Gad, were sealed. xii. M. Of the tryde of Aser, were sealed. xii. M. Of the tribe of Nephthalim, were sealed. xii. M. Of the tryde of Manasses, were sealed. xii. M. Of the tryde of Symeon, were sealed. xii. M. Of the tryde of Leui, were sealed. xii. M. Of the tryde of Issachar, were sealed. xii. M. Of the tryde of Zabulon, were sealed. xii. M. Of the tryde of Joseph, were sealed. xii. M. Of the tribe of Benjamin, were sealed. xii. M. After this I beheld, and lo, a greate multitude, (whiche no man coulde nombre) of all nacions and people, and tongues, stode before the seate, and before the Lambe, clothed with longe whyte garmentes, and palmes in their handes, and cried with a loude voyce, saying: saluacion be ascryebed to hym, that sitteth vpon the seate of our God, and vnto the Lambe/ And all the angels, stode in the compasse of the seate, and of the elders, and of the foure beastes, and fell before the seate, on their faces, and worshypped God, saying: Amen. Blessyng, & glory, and wisdome, and thankes, and honour, and power, and myght, be vnto our God, for euermore. Amen. * And one of the elders answered, saying vnto me: what are these whiche are arayed in long whyte garmentes, and whence came they? And I sayd vnto hym: Lorde thou wotest/ And he said to me: these are they, which came out of great tribulacion, and made their garmentes large, and made them whyte by the blond of the Lambe: therefore are they in the presence of the seate of God, and serue hym daye and nyght, in his temple, and he that sitteth in the seate, shall dwell among the/ They shall honger no more, neyther thirste, neyther shall the sonne lyght on them, neyther anye heate. For the Lambe, whiche is in the myddes of the seate, shall fede them, and shall leade them vnto fountaynes of lyuyng water, & God shall wype away all teares from their eyes.

The. viii. Chapitre.

AND when he had opened the. viii. seale, there was silence in heauen, aboute the space of halfe an houre/ And I sawe. vii. aungels standyng before God, and to them were geuen seuen trompettes. And another aungell came & stode before the aulter, hauyng a golden senser, and muche of odours was geuen vnto hym, that he should offre of the prayers of all Saimes, vpō the golden aulter, which was before the seate, And the smoke of the odours, whiche came of the prayers of all Saimes, ascended vp before God out of the aungels hande. And the aungell toke the sensar, and fylled it with fyre of the aulter, and cast it into the yearth, and voyces were made, and thonderynges and lyghtenynges, & earthquake/ And the seuen aungels, whiche had the seuen trompettes, prepared them selues to blowe. The first aungel blewe, and there was made hayle and fyre, whiche were myngled

with

wich blonde: and they were caste into the
earth, and the thyrde part of the yearth, was
set on fyre, and the thirde part of trees was
brent, and all grene gresse was brent. And the
seconde aungell blewe, and as it were a great
mountayne, burnyng with fyre, was cast into
the sea, & the thirde part of the sea tourned
to bloud, & the third part of creatures, which
had lyfe, dyed, and the thyrde part of shippes,
were destroyed. And the thyrd aungell blewe,
and there fell a great starre from heauen, bur-
nyng as it were a lampe, and it fell into the. iij.
part of the riuers, & into fountaines of waters,
and the name of the starre is called wormwod.
And the third part was turned to wormwood.
And many men dyed of the waters, because they
were made bytter. And the fourth aungel blew,
and the thyrde part of the sonne was smitten,
and the third part of the moone, and the third
part of starres, so that the third part of them
was darkened. And the daye was smytten, that
the. iii. part of it, should not lyght, and lyke-
wise the nyght. And I beheld, and hard an an-
gell, flying through the myddes of heauen,
saying with a loude voyce: Wo, wo, to the in-
habiters of the yearth, because of the voyces
es come of the trompe of the thre aungels,
whiche were yet to blowe.

The. ix. Chapiter.

AND the fift aungell blewe, & I sawe a star
fall from heauen vnto the earth. And to him
was geuen the key of the bottomles pit, and
he opened the bottomlesse pyt, and the smoke
of the pit arose, as the smoke of a great fornace. And the sonne and the aire, were darke-
ned, by the reason of the smoke of the pyt. And
there came out of the smoke locustes vpon the
yearth, and vnto them was geuen power, as
the scorpions of the earth haue power. And it
was commanded them, that they should not
hurte the gresse of the yearth, neyther anye
grene thyng, neyther any tree: but only those
men, whiche haue not the seale in their fore-
heades. And to them was comanded, that they
should not kyll them, but that they should be
vexed. v. monethes, and their paine was as the
paine that cometh of a scorpion, when he hath
stonge a man. And in those dayes, shall men
seke death, and shall not fynde it, and shall de-
syre to dye, and death shal flye from them. And
the similitude of the locustes, was lyke vnto
horses, prepared vnto battayle, and on their
heades were as it were crownes, lyke vnto
gold, & their faces were, as it had bene the fa-
ces of men. And they had heere as the heere of
women. And their teeth were as the teeth of
lyons. And they had habbergions, as it were
habbergions of yron. And the sound of their
wynges, was as the sound of charettes, whē
many horses runne together to battayle. And
they had tayles, lyke vnto scorpions, and there
were stynges in their tailes. And their power
was to hurte men, fyue monethes. And they
had a kyng ouer them, whiche is the aungell
of the bottomles pyt, whose name in the He-
brue tongue is Abadon, but in the Greke tō-
gue, Apollion, that is to saye: a destroyer. One
wo is past, and beholde, two woes come yet
after this. And the fyft aungell blewe, and I
heard a voyce from the foure cornes of the
golden aultre, whiche is before God, saying
to the syxt aungell, whiche had the trompe:
Lose the foure aungels whiche are bounde in
the great riuer Euphrates. And the foure an-
gels were loced, which were prepared for an
houre, for a daye, for a moneth, & for a yeare,
for to slaye the third part of men. And the nō-
ber of horsemen of warre, were. ix. thousand
times. x. M. And I heard the nombre of them,
and thus I sawe the horses in a vision, & thē
that sate on them, hauyng fyry habbergions
of a Iacinct colour, & brimstone, & the heades
of the horses, were as the heades of lyons.
And out of their mouthes went forth fyre and
smoke, & brymstone. And of these thre was the
third part of mē killed: that is to say, of fyre,
smoke, & brimstone, which proceded out of the
mouthes of thē: for their power was in their
mouthes, and in their tailes, for their tailes
were like vnto serpētes, & had heades, & with
them they did hurt. And the remnaunt of the mē,
which were not killed by these plages, repē-
ted not of the deedes of their handes, that they
should not worshyp deuyls, & Images of gold
and syluer, & braste, & stone, & of wode, whiche
neyther can se, neyther heare, neither go. Also
they repented not of their murther, & of their
sorcery, neyther of their fornication, neyther
of their theefte.

The. x. Chapter.

AND I sawe another mighty aungel come
downe from heauen, clothed with a cloud,
and the rayn bowe vpon his head. And his
face as it were the sunne, and his fete as it
were pylers of fyre, and he had in his handē
a lytle booke open, and he put his ryght fote
vpon the sea, and his left fote on the earth.
And cryed with a loude voyce, as when a
lyon roareth. And when he had cryed, seuen
thonders spake their voyces. And when the
seuen thonders had spoke their voyces, I was
about to write, and I heard a voyce fro hea-
uen, saying vnto me, seale vp those thynges,
whiche the seuen thonders spake, and wryte
them not. And the aungel which I sawe stōde
vpō the sea, & vpon the earth, lift vp his hād
to heauē, & sware by hym, that liueth for euer
more, whiche created heauen, & the thinges
that therin are. And the earth, & the thynges
that therein are, and the sea, and the thynges
whiche therin are: that there should be no lēger
tyme, but in the dayes of the voyce of the se-
uenth angel, when he shall begyn to blow: euē
the mistery of God shalbe fynished, as he
declared by his seruauntes the Prophetes.

M. i. And

Esa. li. d
Otee. x. e
Luke. xxiii. d

C And the voyce whiche I herde from heaven, spake vnto me agayne, and sayde: go & take the lytle booke, whiche is open in the hande of the angel, whiche standeth vpon the sea, and vpon the earth. And I went vnto the aungel, & sayd to him: geue me the lytle boke, and he sayd vnto me, take it, & eate it vp, & it shal make thy belly bytter, but it shalbe in thy mouth as swete as honye. And I toke the litle boke out of his hand and eate it vp, & it was in my mouth as swete as honye, & as sone as I had eaten it, my belly was bitter. And he sayde vnto me, thou muste prophesy agayn among the people, & nacions, and tongues, and to many kynges.

C The xi. Chapitre.

AND then was geuen me a rede like vnto a rod, and it was sayd vnto me. Ryse, and mete the temple of God, and the aultar, and them that worshippe therein, and the quyer whiche is without the temple, caste out and mete it not, for it is geue vnto the Gentyles, and the holy cyte, shal they treade vnder foote. xlii. monethes. And I wyll geue power vnto my two wytnesses, & they shall prophesy a thousand, two hundred and lx. dayes, clothed in sackecloth. These are two olyue trees, and two candelsticks, stantyng before the God of the earth. And if any man wyll hurte them, fyre shall procede out of their mouthes, and consume their enemies. And if any man wyll hurte them, this wyse must he be killed. These have power to shut heaven, that it rayne not in the dayes of their prophesying, and have power ouer waters to turne them to bloude, and to smyte the earth with all maner plagues, as often as they wyll. And when they have fynished their testimony, the beaste that came out of the bottomelesse pytte, shall make warre against them, and shall ouercome them, and kyll them. And their bodyes shal lye in the stretes of the great cyte, which spiritually is called Sodome and Egypt, where oure Lorde was crucified. And they of the people, and kynredes, and tongues, and they of the nacions shall se their bodies, thre dayes and an halfe, and shall not suffre their bodies to be put in graues. And they that dwell vpon the earth, shall reioyce ouer them and be glad, and shall sende gyftes one to another, for these two prophetes vexed them that dwelt on the earth. C And after thre dayes & an halfe, the spirite of lyfe from God entred into them. And they stode vp vpon their fete, and great feare came vpon them, whiche sawe them. And they herde a great voyce from heaven, saying vnto them: Come vp hyther. And they ascended vp into heaven in a cloude, and their enemyes sawe them. And the same houre was there a great earthquake, and the tenth parte of the cyte fell, and in the earthquake, were slayne names of men, seuen. M. and the remnant were feared, and gaue glory to the God of heaven. The seconde woo is past, and beholde, the thyrde woo wyll come anone. And the seuenth aungel blewe, and there were made great voyces in heaven, saying: the kyngdomes of this worlde are oure Lordes, and his Christes, and he shal reigne for euer more. Amen. And the. xxiiii. elders, which sit before God on their seates, fell vpon their faces, and worshipped God, saying: we geue the thankes O Lord God almyghty, whiche art and wast, and art to come, for thou hast receaued thy great myght, and hast raygned. And the nacions were angry, and thy wrath is come, and the tyme of the deade that they should be iudged, and that thou shouldest geue rewarde vnto thy seruauntes, the prophetes and sainctes, and to them that feare thy name, small and great, and shouldest destroye them, whiche destroye the earth. And the temple of God was opened in heaven, and there were seene in his temple, the arke of his testament, & there folowed lightenynges, and voyces, and thondrynges, and earthquake, and mighe hayle.

C The xii. Chapitre.

AND there appeared a greate wonder in heaven: A woman clothed with the sunne and the moone, vnder her feete, and vpon her head, a crowne of. xii. starres. And she was with childe, and cried trauelyng in byrth, and payned redy to be delyuered. And there appeared another wonder in heaven, for beholde, a great red dragon, hauing. vii. heades, and ten hornes, and seuen crownes vpon his heades, and his tayle drue the thirde part of the starres of heaven, and cast them to the earth. And the dragon stode before the woma which was redy to be delyuered, for to deuoure her chylde, as sone as it was borne. And she brought forth a man chylde, whiche shoulde rule all nacions with a rod of yron. And her sonne was taken vp vnto GOD, and to his seate. And the woman fled into wylderuesse, where she had a place prepared of God, that they should fede her there, a thousande two hundred and lx. dayes. And there was a great battayl in heaven, Michael and his aungels, fought with the Dragon, and the Dragon fought and his aungels, and preuayled not, neyther was their place founde anye more in heaven. And the great dragon, that old serpent, called the deuell and Sathanas, was cast out, Whiche deceaueth all the world. And he was cast into the earth, and his aungels were cast out also with him. And I herde a loud voyce, saying in heaven: Now is come saluacion and strength, & the kingdo of our God, & the power of his Christe. For the accuser of our brethren is cast down, which accused them before our God, day & night. And they ouercame him by the blood of the Lambe, and by the word of their testimony, and they loued not their lyues vnto the death. Therefore reioyce heauens and

and ye that dwell in them. Wo to the inhabiters of the earth, and of the sea: for the deuil is come downe vnto you, whiche hathe great wrathe, because he knoweth that he hath but a shorte time. And when the dragon sawe that he was cast vnto the earth, he persecuted the woman, which brought forth the man childe. And to the woman were geuen two winges of a great Egle, that she might flye into the wildernes into her place, where she is nourished for a time, times, and halfe a tyme, frō the presence of the serpent. And the dragon cast out of his mouth water, after the woma, as it had bene a riuer, because he wold haue bene caught of the floude. And the earth holped the woman, & the earth opened her mouth & swalowed vp the riuer, whiche the dragon cast out of his mouth. And the dragon was wroth with the woman, and went, and made warre with the remnaunt of her seede, which kepe the cōmaundementes of God, and haue the testimonie of Jesus Christ. And he stode on the sea sande. ¶ The. xiii. Chapter.

AND I saw a beast ryse out of the sea, hauing seuen heades, and ten hornes, & vpon his hornes x. crownes, and vpon his heade, the name of blasphemy. And the beast which I saw, was like a cat of the mountaine, and his fete were as the fete of a beare, and his mouth, as the mouth of a lion. And the dragō gaue his power, and his seat, & great auctoritie: and I saw one of his heades as it wer wounded to death, and his deadly wounde was healed. And all the world wōdred at the beast, and they worshipped the dragon, which gaue power vnto the beast, and they worshipped the beast, saying: who is lyke vnto the beast? who is able to warre with him? And there was geuen vnto him a mouthe, that spake greate thinges, and blasphemies, & power was geuen vnto him, to do. xlii. monethes. And he opened his mouthe vnto blasphemie against God, to blaspheme his name, & his tabernacle, & them that dwell in heauen. And it was geuen vnto him to make warre with the saintes, and to ouercome them. And power was geuen him ouer al kinred, and people, & tonge, and nacion, & al that dwel vpon the earth worshippe him: whose names are not written in the boke of lyfe, of the lambe, which was killed from the beginning of the world. If any man haue an eare, let him heare. He that leadeth into captiuite, shal go into captiuite: he that killeth with a swearde, muste be killed with a swearde. Here is the patience, and the faith of the saintes. And I beheldе another beast comming vp out of the earthe, & he had two hornes lyke a lambe, and he spake as did the dragon. And he did all that the first beaste could do in his presence, and he caused the earthe, and them which dwelt therin, to worshyp the fyrste beaste, whose deadly wounde was healed. And he did great wōders, so that he made fyre come downe from heauen in the syght of men. And deceaued them that dwelt on the earthe, by the meanes of those sygnes whiche he had power to do in the syght of the beast, saying to them that dwelte on the earth: that they shoulde make an ymage vnto the beast, which had the wounde of a swearde, and dyd lyue. And he had power to gene a spyrite vnto the ymage of the beaste, and that the ymage of the beaste shoulde speake, and shoulde cause that as manye as wolde worshippe the ymage of the beaste shoulde be kylled. And he made all, bothe small and great, riche and pore, free and bonde, to receaue a marke in their right handes, or in their foreheddes. And that no man myght bye or sel, saue he that had the marke, or the name of the beast, eyther the nomber of his name. Here is wysedome. Let him that hathe wyt, counte the nombre of the beast. For it is the nombre of a man, and his nombre is syxe hundred threscore and sixe.

¶ The. xiiii. Chapter.

AND I loked, and loe, a lambe stode on the mounte Sion, and with him an hundred and. xliiii. thousande, hauyng his name, and hys father's name written in their foreheades. And I hearde a voyce from heauen, as the sounds of many waters, and as the voyce of a great thonder. And I harde the voyce of harpers, harping with theyr harpes. And they songe as it were a newe songe, before the seate, and before the foure beastes, and the elders, and no man could learne that sōg, but the hundred and. xliiii. M. which were redemed from the earthe. These are they, which were not defyled with women, for they are virgins. These folowe the lambe whyther soeuer he goeth. These were redemed frō men, beyng the fyrst frutes vnto God, and to the lambe, and in their mouthes was founde no gyle. For they are without spot before the throne of God. And I sawe another aungel flye in the myddes of heauen, hauing the euerlasting Gospel, to preache vnto them that syt and dwell on the earthe, and to al nacions, kyndredes, and tonges, and people, saying with a loude voyce: Feare God, and geue honour to him, for the houre of hys iudgemente is come: and worshyp him that made heauen, and earth, the sea, and fountaynes of waters. And there folowed an other angel saying, Babilon is fallen, is fallē, that greate cirye, for she made all nacions drinke of the wyne of her fornicacion. And the iii. aungell folowed them, saiyng with a loude voyce: If any man worshyp the beaste, and his ymage, and receaue his marke in hys forehead, or on his hāde, the same shal drinke the wyne of the wrathe of God, whiche is powred in the cup of his wrathe. And he shal

Gene. ix. a. Math. xxvi. c.

Reuel. xiii. c. Iere li. a

Actes. xiiii.

be punished for ever, and brimstone, before the holy angels, and before the lambe. And the smoke of their torment ascendeth vp euermore. And they haue no rest daie nor nyghte, which worship the beast, and his ymage, and whosoeuer receaueth the print of his name. Here is the patience of saintes. Here are they that kepe the commaundementes, and the faith of Iesu. And I hearde a voyce from heauen, saiyng vnto me, write. Blessed are the deade, which hereafter die in the Lord, euē so saieth the spirit, that they rest from their labours, but their workes folow them. And I loked, & beholde, a white cloude, and vpon the cloude one sytting like vnto the sonne of man, hauing on his heade a golden crowne, & in his hande a sharpe sickle. And an other angel came out of the temple, crieng with a loude voice to him that sat on the cloude. * Thrust in thy sickle, and reape, for the time is come to reape, for the corne of the earth is ripe. And he that sat on the cloude thrust in his sickell on the earth, and the earth was reaped. And another angel came out of the temple, which is in heauen, hauing also a sharpe sickle. And another angel came out from the aultare, whiche had power ouer fyre, and cried with a loude crye to him that had the sharpe sickle, & said: thrust in thy sharpe sickle, and gather the clusters of the earth, for her grapes are ripe. And the angel thrust in his sharpe sickle on the earthe, and cut downe the grapes of the vineyarde of the earth: and cast them into the great winefat of the wrathe of God, and the winefat was trode without the citie, & bloude came out of the fat euen vnto the horse bridles, by the space of a thousande, and. vi. C. furlonges.

¶ The. xv. Chapter.

And I saw another sygne in heaue great, and maruelous, seuen Aungels, hauing the seuen last plages, for in them is fulfylled the wrath of God. And I sawe as it were a glassye sea, mingled with fyre, and them that had gotten victorie of the beast, & his image, and of the nomber of his name, stande on the glassy sea, hauing the harpes of God, & they sange the songe of Moses, the seruaunte of God, & the songe of the Lambe, saiyng: Great, and maruailous are thy workes, * Lord God almightie, iuste, and true are thy wayes, thou King of saintes. Who shall not feare, O Lord, and glorifie thy name? For thou only art holy, and al gentiles shal come, and worship before the, for thy iudgementes are made manifest. And after that, I loked, and behold, the temple of the tabernacle of testimonye was open in heauen, and the seuen Aungels came out of the temple, which had the seuen plages, clothed in pure, and bright lynnen, and hauing their breastes girded with golde girdles. And one of the foure beastes gaue vnto the seuen angels, seuen golden bialles full of the wrathe of God, whiche lyueth for euermore. And the temple was full of the smoke of the glorie of God, and of his power, and no man was able to enter into the temple, till the seuen plages of the seuen angels were fulfylled.

¶ The. xvi. Chapter.

And I hearde a great voice oute of the temple, saiyng to the seuen aungels: Go your waies, poure out your bialles of wrath vpon the earth. And the fyrste angel went, and powred out his bial vpon the earthe, and there fell a noysome, and a sore botche vpon the men whiche had the marke of the beaste, and vpon them whiche worshipped his ymage. And the secode angel shed out his bial vpon the sea, and it turned as it were into the bloude of a dead man: and euery liuing thing died in the sea. And the thirde angel shed out his bial vpon the riuers, and fountaynes of waters, and they turned to bloude. And I hearde an aungel saye: Lorde, which art, and waste, thou arte righteous and holy, because thou hast geuen suche iudgementes, for they shed out the bloude of saintes, and Prophetes, and therefore hast thou geuen them bloude to drincke: for they are worthye. And I hearde another saye: euen so Lorde God almightie: true and righteous are thy iudgementes. And the fourthe aungel powred out his bial on the sunne, and power was geuen vnto him, to vexe men with heat of fyre, and the men vexed in great heate: and spake euel of the name of God, whiche hathe power ouer those plages, and they repented not of their euel dedes, to geue him glorie. And the fyfte aungel powred out his bial vpon the seate of the beaste, and his kyngedom was darcke, and they gnew their tonges for sorowe, and blasphemed the God of heauen for their sorow, and payne of their sores, and repented not of their dedes. And the sixte angel powred out his bial vpon the great riuer Euphrates, and the water dried vp, that the wayes of the kynges of the east Would be prepared. And I sawe there vncleane spirites like frogges come out of the mouthe of the dragon, and out of the mouth of the beaste, and out of the mouth of the false prophete. For they are the spirites of deuels, working miracles to go out vnto the kinges of the earth and of the whole worlde, to gather them to the battayle of that greate daye of God almighty. * Behold, I come as a theefe. Happy is he that watcheth, and kepeth his garmentes, lest he walke naked, and men se his filthynes. And he gathered them together into a place called in the Hebrue tonge Armagedon. And the seuenth angel powred out his bial in-

Blood. to drinke

Apoc. xxiii. d
1. Peter iv. c
1. Thes. v. a

to the ayre. And there came a great voice out of heauen from the seate, saying: It is done. And there followed voyces, thonderinges, and lightenynges, and there was a greate earth quake, such as was not since men were vpon the earth, so mightie an earthquake, and so great. And the great citie was deuided into three parties, and the cities of al nacions fel. And great Babylon came in remembraunce before God, to geue vnto her the cup of the wine of the fearcenes of his wrath. Euery yle also fled away, and the mountaynes were not founde. And there fell a great hayle (as it had bene talentes) out of heauen vpon the men, and the men blaspheмed God: because of the plage of the hayle, for it was great, and the plage of it sore.

¶ The xvij. Chapter.

AND there came one of the angels, which had the seuen vialles, and talked with me, saying vnto me: come, I will shew vnto the, the iudgement of the great whore that sytteth vpon many waters, with whome haue cōmitted fornicacō the kinges of the earth, and the inhabiters of the earthe, are dronke with the wyne of her fornication. And the spirite caried me away into the wildernes. And I sawe a woman sytt vpon a scarlet coloured beast, ful of names of blaspheмie, whiche had seuen heades, and ten hornes. And the woman was arayed in purple, & scarlet colour, and decked with golde, precious stone, and pearles, and had a cup of golde in her hāde, ful of abhominations, and filthines of her fornicacō. And in her forehead was a name written, a mistery, great Babylon, the mother of whoredome, and abhominations of the earth. And I sawe the woman dronke with the bloude of saincts, and with the bloude of the witnesses of Jesu. And when I sawe her, I wondred with great marualle. And the angel said vnto me: wherefore marueilest thou? I will shew the, the mistery of the woman, & of the beast that beareth her, which hath seuen heades, and ten hornes. The beast that thou sawest, was, and is not, and shal ascende out of the bottomlesse pit, and shal go into perdicion. And they that dwel on the earth, shal wonder (whose names are not writte in the boke of life, from the beginning of the worlde) when they behold the beaste that was and is not. And here is a mynde that hath wysedom. The seuen heades are seuen mountaynes, on which the woman sytteth, they are also seuen kinges: Fiue are fallen, and one is, and another is not yet come. And when he commeth, he muste continue a whyte space. And the beast that was, and is not, is euen the eight, and is one of the seuen, and shall go into destruccion. And the ten hornes which thou sawest are ten kinges, which haue receaued no kingdō as yet, but shal receaue power as kinges at one houre with the beaste. These haue one mynde, and shal geue their power, & strength vnto the beaste. These shall fight with the lambe, and the lambe shall ouercome them. For he is Lord of Lordes, & king of kinges: and they that are on his side, are called, and chosen, and faithful. And he said vnto me: the waters which thou sawest, where the whore sytteth, are people, and tonges, and nacions, & tōges. And the ten hornes which thou sawest vpon the beast, are they that shal hate the whore, & shal make her desolate, and naked, & shal eate her flesshe, & burne her with fyre. For God hathe put in their hartes to fulfyl his wil, and to do with one consēt, & to geue their kingedom vnto the beast, vntyl the wordes of God be fulfylled. And the woman which thou sawest, is that great cytye, which reigneth ouer the kinges of the earth.

¶ The xviij. Chapter.

AND after that, I saw another angel come from heauen, hauing great power, and the earth was lightened with his brightnes. And he cryed mightely with a stronge voice, saying: Great Babylon is fallen, is fallē, & is become the habitation of diuels, & the hold of al foule spirites, and a cage of all vncleane & hateful birdes, for al nacions haue dronke of the wine of the wrath of her fornicacō. And the kinges of the earthe haue cōmitted fornication with her, and the marchaūtes of the earth are wexed rich of the aboūdaūce of her pleasures. And I heard another voice from heauen, say, come away frō her my people, that ye be not partakers of her synnes, & that ye receaue not of her plages. For her synnes are gone vp to heauē, & god hath remēbred her wickednes. Reward her euen as she rewarded you, & geue her double accordyng to her workes. And poure in double to her in the same cup which she filled vnto you. And as much as she glorified her selfe, and liued wantonly, so much powre ye in: for her punishmēt, & sorow: for she said in her hert: I syt being a quene, & am no widdow, & shall se no sorow. Therefore shal her plages come in one day, death, and sorow, & hunger, & she shalbe brent with fyre: for strōg is the Lorde God, which shal iudge her. And the kinges of the earth shal bewepe her, & waile her, which haue cōmitted fornication with her, & haue lyued wantonly with her, whē they shall se the smoke of her burning, & shal stande a farre off, for feare of her punishmēt, saying: Alas, alas, that great citie Babilō, that mighty citie: for at one houre is thy iudgemēt come. And the marchaūtes of the earth shal wepe, & waile ouer them selues, for no man wil bie their ware any more, the ware of golde, and syluer, and precious stones, pether of pearle, & raynes, & purple, and thatlet, and all thyne wod, and al maner vessels of yuorie, and al maner ves-

of moste precious wod, and of braſſe, and yron, and marble, and cinamon, and odours, and oyntmentes, and frankencence, and wine, and oyle: and fyne flour, and wheate, beaſtes, and ſheepe, and horſes, and charettes, and bodies, and ſoules of men. And the apples that thy ſoule luſteth after, are departed fro the. And all thinges which were delitie: and had in price, are departed from the, and thou ſhalt fynde them no more. The marchauntes of theſe thinges which were wexed ryche, ſhall ſtande a farre of from her, for feare of the punyſhment of her, weping, and wailynge, and ſaiyng: * Alas, Alas, that great cytye: that was clothed in raynes, and purple, and crarlet, and decked with golde, and precious ſtones, and pearles: for at one houre ſo great riches be come to nought. And every ſhip gouernoure, and all thei that occupied ſhippes, and ſhipmen which worke in the ſea, ſtode a farre of, & cried, when theiſaw the ſmoke of her burnynge, ſaiyng: what citie is lyke vnto this great cityes and they caſte duſte on theyr heades and cried, weepynge, and waylynge, and ſaid: * Alas, Alas, that great cytie, wherin were made ryche al that had ſhippes in the ſea, by the reaſon of her coſtlines, for at one houre is ſhe made deſolate. Reioyce ouer her thou heauen, and ye holy Apoſtels, and Prophetes: for God hathe geuen your iudgement on her. And a mightie angel toke vp a ſtone lyke a great mylſtone, and caſte it into the ſea, ſaiyng: with ſuche violence ſhal that great citie Babilon be caſte, ſhalbe ſoūd nomore. And the voice of harpers, and muſitions, and of pipers, and trompetters ſhalbe harde nomore in the: and no craftes man, of whatſoeuer craft he be, ſhalbe founde any more in the. And the ſounde of a mylſhal be harde nomore in the, and candel lyght ſhalbe burning nomore in thee, and the voyce of the bridegrome, & of the bride, ſhalbe harde nomore in the: for thy marchauntes were the great men of the earthe. And with thine inchauntement were deceaued all nacions: and in her was founde the bloude of the Prophetes, and of the ſainctes, and of al that were ſlayne vpon the earth.

The.xix. Chapter.

AND after that I hearde a great voyce of muche people in heauen, ſaiyng: Alleluya, ſaluacion, and glory, and honoure, and power be aſcribed to the Lord our God, for true and righteous are his iudgementes, for he hath iudged the great whore which did corrupt the earth with her fornicacion, and hath auenged the bloude of his ſeruauntes of her hande. And againe thei ſaid: Alleluya. And ſmoke roſe vp for euermore. And the .xxiiii. elders, and the iiii. beaſtes fell downe, & worſhipped God, that ſat on the ſeate, ſaiyng: Amen, Alleluya. And a voyce came out of the ſeate ſaiyng: prayſe our Lord God, al ye that are his ſeruauntes, & ye that feare him both ſmal & great. And I harde the voyce of muche people, euen as the voyce of many waters, & as the voyce of ſtronge thundringes, ſaiyng Alleluya, for the Lord our God omnipotente raigneth. Let vs be glad, and reioyce, and geue honoure to him, for the mariage of the lambe is come, and his wyfe made her ſelfe readie. And to her was graūted, that ſhe ſhold be arayed with pure, and goodly raines. For the raines is the righteouſnes of ſainctes. And he ſaid vnto me, write, * happy are they which are called vnto the ſupper of the lambes mariage. And he ſaid vnto me: theſe are the true ſaiynges of God. And I fell at his feete to worſhip him. And he ſaid vnto me: ſe thou do it not. For I am thy felow ſeruaunt, and one of thy brethren, euen of them that haue the teſtimonie of Ieſus. Worſhip God. For the teſtimoure of Ieſus is the ſpirite of prophecie. And I ſaw heauen open, & behold, a white horſe, & he that ſat vpō him, was called faithful, and true, and in righteouſnes he doth iudge, and make battaile. His eyes were as a flame of fyre, and on his heade were many crownes, and he had a name written, that no man knew but he him ſelfe. * And he was clothed with a veſture, dipte in bloude, & his name is called the word of God. And the warriours which were in heauen, folowed him, vpon the white horſes, clothed with white, & pure raynes, & out of his mouth went a ſharpe two edged ſweard, that with it he ſhuld ſmite the heathen. And he ſhal rule them with a rod of yron, and he trode the wyne fat of fearſnes and wrath of almighty God. And hath on his veſture, and on his thighe a name writte: King of kinges, and Lord of Lordes. And I ſaw an angel ſtande in the ſonne, & he cryed with a loude voice, ſaiyng: to all the foules that flye by the middes of heauen: come and gather your ſelues together vnto the ſupper of the great God, that ye may eat fleſh of kinges, & the fleſh of the hie captaines, and the fleſh of mightie men, and the fleſh of horſes, and of them that ſit on them, & the fleſh of all free men, & bōde men, & of ſmal, & great. And I ſaw the beaſt, and the kynges of the earth, & their warriers gathered together to make battel againſt him that ſat on the horſe, and againſt his ſouldiars. And the beaſt was take, & with him the falſe prophete that wrought miracles before him, with which he deceiued them that receiued the beaſtes marke, & them that worſhipped his ymage. Theſe both were caſt quicke into a ponde of fyre, burning with brimſtone: and the remnaunt were ſlayne with the ſwearde of him that ſat vpon the horſe, which ſweard proceded out of his mouthe, & al the foules were fulefylled with their fleſh.

The.xx. Chapter.

And

¶ And I sawe an aungell come downe from heauen, hauynge the keye of the bottomlesse pyt, and a greate chayne in his hande: And he toke the dragon that olde serpente, whyche is the deuel and Satan, and he bounde hym a thousande yeres: and caste him into a bottomlesse pyt, and he shutte him vp, and set a seale on him that he should deceaue the people nomoze, till the thousande yeres were fulfylled. And after that he muste be loced for a lytel season. B And I sawe seates, and they sat vpon them, and iudgement was geuen vnto them: and I sawe the soules of them that were beheaded for the wytnes of Jesu, and for the worde of God, and whyche had not worshypped the beast, neyther his ymage, neyther had taken his marke vpon theyr foreheades, or in their handes: & they lyued and raygned with Christe a. M. yeres: but the other of the dead men lyued not agayne, vntyll the thousande yere were fynyshed. This is that fyrst resurrection. Blessed and holye is he, that hathe parte in the fyrst resurrection. For on suche shall the seconde death haue no power, but they shalbe the preestes of God, and of Christe, and shall raygne with him a thousande yeres. C

And when the. M. yeares are expired, Satan shalbe lowsed out of his prison, and shall go out to deceaue the people, whiche are in the iiii. quarters of the earth, Gog and Magog, to gather them together to battell, whose nombre is as the sande of the sea: and they went vp in the plaine of the earth: and compassed the tentes of the saintes about, and the beloued cytye. And fyre came downe from God out of heauen, and deuoured them: and the deuel that deceaued them, was cast into a lake of fyre and brymstone, where the beaste and the false prophetes, shal be tormented daye and nyghte for euermore. And I sawe a greate whyte seate, and hym that sat ouer it, from whose face fled away both the erth and heauen, & theyr place was nomoze found. D

And I sawe the dead, both greate and small stande before God. And the bokes were opened, and another boke was opened, which is the booke of lyfe, and the dead were iudged of those thynges whyche were written in the bokes, according to theyr dedes. And the sea gaue vp the dead whyche were in her, and death, and hell deliuered vp the dead, whyche were in them: and they were iudged euerye man according to his dedes. And death and hell were cast into the lake of fyre. This is the seconde death. And whosoeuer was not founde written in the booke of lyfe, was cast into the lake of fyre.

The. xxi. Chap.

¶ And I sawe a newe heauen & a new earth. For the fyrste heauen, and the fyrst earth were vanyshed awaye, and there was nomoze Sea. And I Jhon sawe the holy citye, newe Jerusalem, come downe from God out of heauen, prepared as a bryde garnysshed for her husbande. And I hearde a greate voyce out of heauen, sayeng: Beholde the tabernacle of God is with menne, and he will dwell with them. And they shalbe his people, and God himselfe shalbe with them & be their God. And God shall wype awaye all teares from their eyen. And there shalbe nomoze death, neyther sorowe, neyther crienge, neither shall there be any moze payn, for the olde thinges are gone. And he that sate vpon the seate, sayde: Beholde, I make all thinges newe. And he sayd vnto me: wryte, for these wordes are faythfull and true. And he saide vnto me: It is done, I am Alpha and Omega, the begynnynge and the ende, I will geue to hym that is a thyrst, of the well of the water of lyfe, freely. He that ouercommeth shall enherit all thynges, and I will be his God, and he shalbe my sonne. But the fearfull and vnbeleuinge, and the abhominable, and murtherers, and whoremongers, and sorcerers, and ydolaters, and all lyars shall haue theyr parte in the lake, whyche burneth with fyre and brymstone, whiche is the seconde death. And there came vnto me one of the seuen aungels whyche had the seuen vyalles full of the seuen laste plages: and talked with me, sayenge: come hyther. I will shewe thee the bride, the lambes wyfe. And he caried me awaye in the spirite to a greate and and an hye mountayne, and he shewed me the greate citie holy Jerusalem, descendynge out of heauen from God: hauyng the brightenes of God. And her lyghte was lyke vnto a stone most precious, euē lyke a Jasper, cleare as Cristall: and had walles greate and hye, and had. xii. gates, and at the gates. xii. aungels: and names written, whyche are the names of the xii. tribes of Israel: on the East parte. iii. gates, and on the Northparte. iii. gates, and toward the South. iii. gates, and from the west. iii. gates, and the wal of the citie had. xii. foundacions: and in them the xii. names of the lambes. xii. Apostles. And he that talked with me, had a golden reede to measure the citie withal, and the gates therof, & the wall therof. And the citie was built iiii. square, and the length was as large as the breedth, and he measured the citie with the golden reede. xii. M. furlonges, & the length and the breedth, & the heyght of it, were equal. And he measured the wal therof: an. C. xliiii. cubites: the measure that the angel had, was after the measure that mā breedth. And the buildynge of the wall of it was Jasper. And the citie was pure golde lyke vnto cleare glasse. And the foundacions of the wall of the citie were garnysshed with all maner of pretious stones. The fyrste foundacion was Jasper, the second Saphyre, the third a Calcedony, the fourth an Emeralde, the fyfte Sardonix, the syxt Sardeon, the seuenth Chrisolyte,

the .xi. Topas, the .xii. Chrisoprasus, the .xiii. Iacinctus, the .xiiii. Amatist. And twelue gates were twelue pearles, euery gate was of one pearle, and the strete of the citie was pure golde as it were glasse. And I sawe no temple therin. For the Lorde God almyghty and the lambe are the temple of it. And the citie hath no nede of the sonne, neither of the moone to lighte it. For the brightenesse of God did lighte it, and the lambe was the lyghte of it. And the people which are saued, shall walke in the lyghte of it. And the kynges of the earth shall bringe their glorye and honoure vnto it. And the gates of it, are not shut by day. For there shalbe no nyght there. And into it shal they bringe the glorye and honoure of nacyons. And there shall enter into it, none vncleane thynge, neyther whatsoeuer worketh abhominacion or maketh lyes: but they onely, which are written in the lambes boke of lyfe.

The .xxii. Chapter.

And he shewed me a pure ryuer of water of lyfe, clere as Crystall: proceadynge oute of the seate of God, and the lambe. In the myddes of the strete of it, and of either syde of the ryuer, stode there wood of lyfe: whi the bare twelue maner of frutes: and gaue frute euerye moneth: and the leaues of the wood serued to heale the people wythall. And there shalbe no more curse, but the seate of God and the lambe shalbe in it: and his seruauntes shall serue him. And they shall se his face, and his name shalbe in their foreheddes. And there shalbe no nyght there, and they nede no candle, neither lyghte of the sonne: for the Lorde God geueth them lyght, and they shall raygne for euermore. And he sayde vnto me: these sayenges are faithful and true. And the Lorde God of the holye Prophetes sent his Aungell to shewe vnto his seruauntes, the thynges which must shortly be fulfilled. Beholde, I come shortly. Happy is he that kepeth the sayenge of the prophecye of this boke. I am John, which sawe these thynges and herd them. And when I had herde and sene, I fell downe to worshippe before the fete of the angel, which shewed me these thinges. And he sayd vnto me: se thou do it not, for I am thy felow seruaunt & thy felowe seruaunt of thy brethre the Prophetes, and of them which kepe the sayenges of the prophecy of this boke. But worshippe God. And he sayde vnto me: seale not the sayenges of the prophecye of this boke. For the tyme is at hande. He that doeth euell, lette him do euell still: and he which is fylthy, lette him be fylthy still: and he that is righteous, lette him be more righteous, and he that is holye, lette him be more holye. And beholde, I come shortly, and my rewarde is with me, to geue euery man accordynge as his dedes shalbe. I am Alpha and Omega, the begynnynge and the ende, the first and the laste. Blessed are they that do his commaundementes, that their power maye be in the tree of lyfe, and maye entre in thorowe the gates into the cytie. For wythoute shalbe dogges and inchaunters, and whoremongers, and murtherers, and ydolaters, and whosoeuer loueth or maketh lies. I Iesus sente myne aungel, to testifie vnto you these thynges in the congregacions. I am the roote and the generacion of David, and the bryght morninge starre. And the Spirite and the bryde sayd: come. And lette him that heareth, saye also, come. And lette him that is a thyrst: come. And let whosoeuer will, take of the water of lyfe, frely. I testifie vnto euery man that heareth the wordes of the prophecye of this boke: If any man shall adde vnto these thinges, God shall adde vnto him the plages that are written in this boke. And if any man shall mingle of the wordes of the boke of this prophecye, God shall take awaye his parte out of the boke of lyfe, and out of the holy citie, & from the thynges whyche are written in this boke. He whyche testifieth these thynges sayth, Surely I come quickly. Amen.

Euen so come Lorde Iesu. The grace of our Lorde Iesu Christ be with you all. Amen.

The ende of the newe Testament.

A Table to fynde the Epystles and Gospels

usually read in the churche, after Salysbury use, wherof the fyrste lyne is the Epistle, and the other the Gospell: whose begynnynge thou shalte fynde in the booke, marked wyth a crosse, +, and the ende wyth halfe a crosse ✝ contayned within these letters,

A. B. C. D. etc.

On the fyrste sondaye in Aduent

This also we — Roma. xiii. c
And when they drewe nye — Mat. xxi. a

On the wednisdaye

Be patient therfore — Jacob. v. b
The begynnynge of — Mat. i. a

On the frydaye

Herken vnto me — Esa. li. a
In those dayes cam Jhon — Mat. iii. a

On the seconde sondaye in Aduent

Whatsoeuer thinges — Roma. xv. a
And there shalbe signes — Luke. xxi. c

On the wednisdaye

Thus sayth the Lorde — Zacha. viii. a
Verely I saye vnto you — Mat. xi. b

On the frydaye

I haue set watchmen — Esa. lxii. c
Jhon beareth witnesse — Jhon. i. b

On the thyrde sondaye in Aduent

Let a man thus wyse — 1. Cor. iiii. a
Whan Jhon herynge — Mat. xi. a

On the wednysdaye

This is the worde — Esa. ii. a
And the fyrste moneth — Luk. i. c

On the frydaye

There shall come a rod — Esa. xi. a
And Mary arose in — Luke. i. b

On the fourth sondaye in Aduent

Reioyce in the Lorde — Philip. iiii. a
And this is the recorde — Jhon. i. b

On the wednisdaye

Be glad than — Joel. ii. c
And this rumoure of — Luk. vii. c

On the frydaye

Be glad and reioyce — Zacha. ii. c
Take hede, beware — Mar. xiii. b

On Christmasse euen

Wayte the seruaunt — Roma. i. a
When his mother Mary — Mat. i. c

On Christmasse daye at the fyrste masse

For the grace of God — Titus. ii. b
And it chaunced in those — Luke. ii. c

At the seconde masse

But after that the kyndnes — Titus. iii. c
The shepherdes spake to — Luke. ii. c

At the thyrde masse

God in tyme past — Hebre. i. a
In the begynnynge was — Jhon. i. a

On saynct Steuens daye

Steuen full of fayth — Actes. vi. c
Wherfore beholde I sende — Mat. xxiii. b

On saincte Jhon the Euangelistes daye

That that we — 1 Joh. i.
That that feareth God — Eccle. xv. a
Folowe me. Peter turned — Jhon. xxi. c

On chyldermasse daye

And I loked and lo — Apoca. xiiii. a
An aungell of the Lorde — Mat. ii. c

On the sondaye after Christmasse daye.

And I say that the heyre — Gala. iiii. a
And his father and mother — Luke. ii. c

On newe yeres daye

For the grace of God — Titus. ii. b
And whan the eyght daye — Luk. ii. c

On the twelfe euen

For the grace of God — Titus. ii. b
But whan Herode was — Mat. ii. b

On the twelfe daye

Get the vp by tymes — Esa. lx. a
Whan Jesus was borne — Mat. ii. a

On the fyrste sondaye after twelfe day

O Lorde I will thanke — Esa. xl. a
The nexte daye after — Jhon. i. a

On the seconde sondaye after twelfe daye.

And I beseche you there. — Roma. xii. a
Whan he was twelue — Luke. ii. c

On the thyrde sondaye after twelfe daye

Seynge that we haue — Rom. xii. b
And the thyrde daye — Jhon. ii. a

On the fourth sondaye after twelfe daye

Be not wyse in your — Roma. xii. c
Whan Jesus came — Mat. viii. a

On the fyfth sondaye after twelfe daye

Owe nothynge to any man — Roma. xiii. a
And whan he entred into — Mat. viii. c

On the syxte sondaye after twelfe daye

Put ye on therfore — Colo. iii. b
The kyngedome of heauen — Mat. xiii. b

On septuagesima sondaye

Forsake ye not hope that — 1. Cor. ix. b
The kyngedome of heauen — Mat. xx. b

On sexagesima sondaye

Ye suffre fooles gladly — 2. Cor. xi. b
Whan moche people were — Luke. viii. c

On Quinquagesima sondaye.

Though I speake — 1. Cor. xiii. a

Jesus toke vnto him the Luke.xviii.
On ash wednisdaye
Nowe therefore sayeth Joel.ii.c
Moze ouer when ye fast Mat.vi.a
On the frydaye
Crye nowe as loude Esa.lviii.a
Ye haue herde that it is Mat.v.g
On the fyrst sondaye in lent
We also as helpers ii.cor.vi.a
Then was Jesus led of Mat.iiii.a
On the wednisdaye
And the Lorde saide Exo.xxiii.c
Quen certaine of the Mat.xii.b
On the frydaye
The same soule that Ezech.xviii.c
After tyme was John.v.a
On the seconde sonday in lent.
Furthermoze brethren i.Thes.iii.a
And Jesus wente. Mat.xv.c
On the wednisdaye
But Mardoch though Hester.xiii.b
And Jesus goynge vp to Mat.xx.b
On the frydaye
Cursed be the man Jere.xvii.b
I can of myne owne John.v.c
On the thyrde sondaye in lent
Be ye therefore the Ephe.v.a
And he was castynge out Luke.xi.b
On the wednisdaye
Honoure thy father Exo.xx.b
Then came vnto Jesus Mat.xv.a
On the frydaye
And the congregacion had Num.xx.a
Then came he into John.iiii.a
On the fourth sondaye in lent
For it is wryten that Gala.iiii.c
Jesus wente John.vi.a
On the wednisdaye
And Eze. xxxvii.c Ezay. i.c
And Jesus goynge by John.ix.a
On the frydaye
And after these actes iii.Reg.xvii.c
A certayne man was sycke John.xi.a
On the.v.sondaye in lent
But Christ beynge Hebre.ix.c
Whiche of you can rebuke John.viii.f
On the wednisdaye
And the Lorde spake Levi.xix.a
And it was at Jerusalem John.x.e
On the frydaye
Lorde, all they that for Jere.xvii.e
Then gathered the hygh John.xi.f
On palme sondaye
Let the same mynde be Phili.ii.a
Ye knowe that after Mat.xxvi.a
On the wednisdaye
Whe hath geuen Esa.l.a
The craft of Iewes bream Luke.xxii.a
On good frydaye
Whe lorde spake vnto Exo.xx.a
When Jesus had spoken John.xviii.c
On Easter euen.
Ye ye be therefore risen Colo.iii.a
Upon an euen yng of the Mat.xxviii.a
On Easter daye
Pourge therefore the olde i.cor.v.b
And when the Sabboth Mar.xvi.a
On the mondaye
But Peter opened Actes.x.b
And beholde two of them Luke.xxiiii.b
On the tewsdaye.
Ye men, and brethren. Actes.xiii.b
Jesus stode in the Luke.xxiii.b
On the wednisdaye.
Ye men, and brethren. Actes.xiii.b
Jesus stode in the Luke.xxiii.b
On the thursday.
The aungell of the Lorde Actes.xiii.c
Mary stode without Jhon.xx.b
On the frydaye
For asmuche as Christe i.Pet.ii.c
Then the eleuen Mat.xxviii.b
On the saterdaye
Laye awaye therefore i.Pet.ii.a
On the firste daye of the Jhon.xx.a
On the firste Sondaie after Easter
For all that is borne of Jhon.v.a
The same daye at nyght Jhon.xx.b
On the second Sondaye after Easter
Christ also suffered for i.Pet.ii.b
I am the good shepeherd Jhon.x.b
On the third Sondaye after Easter
Dearly beloued I i.Pet.ii.c
After a whyle. Jhon.xvi.c
On the fourth Sondaye after Easter.
Euerye good gyfte James.i.c
But nowe I go my Jhon.xvi.b
On the fifth Sondaye
And se that ye be doers James.i.b
Verely ye.whatsoeuer Jhon.xvi.c
On the Mondaye
Knowlege your faults James.v.b
If any of you shall Luke.xi.a
On the Tewsdaye
I exhorte therefore i.Time.ii.a
And when Jesus sat Marke.xii.b
On the Wednisdaye
The multitude of the Actes.viii.g
These wordes spake Jhon.xvii.a
On the Ascencion daye
The firste treatise Actes.i.a
Afterwarde he appered Marke.xvi.c
On the Sondaye after the Ascencion daye
Be ye therefore sobre i.Peter.iiii.b
But when the comforter Jhon.xv.b
On Whytsondaye euen
It fortuned, whyle Actes.xix.a
If ye loue me, kepe my Jhon xv.b
On Whytsondaye

And when the dayes. Acts.ii.a
If a man love me. John.xiiij.c
On the Mondaye.
And he commaunded by. Acts.x.c
For God so loued the. John.iii.c
On the Tuesdaye.
When the Apostles. Ac.viii.c
Verely, verelye. John.x.a
On the Wednesday.
But Peter stepped vp. Ac.ii.c
No man can come vn. Joh.vi.e
On the Thursday.
Then came Philip. Acts.viii.a
Jesus called the twelue. Luke.v.d
On the Friday.
Ye men of Israel. Acts.ii.d
And it happened vpon. Luke.v.d
On the Saturday.
And the next Sab. Acts.xiii.c
And when he was risen. Luke.iiii.c
On Trinitye Sonday.
After this I loked. Gene.xvii.a
There was a man of. Joh.iii.a
On Corpus Christi day
That which I deliuered. i.Cor.xi.d
For my flesshe is meate. Joh.vi.c
On the firste Sonday after Trinitie.
God is loue, and he that. i.Joh.iiii.b
There was a certayn. Luke.xvi.e
On the second Sonday after Tri.
Marueyle not my. i.John.iij.c
A certayne man made. Luke.xiij.d
On the thirde Sonday after Tri.
Submit your selues. i.Pet.v.b
Then resorted vnto. Luke.xv.a
On the fourth Sonday after Tri.
For I suppose that. Rom.viii.a
Be ye therfore. Luke.vi.c
On the fift Sonday after Tri.
In conclusion be ye. i.Pet.iij.b
It came to passe that. Luke.v.a
On the sixt Sonday after Tri.
Know ye not. Rom.vi.a.
For I saye vnto you. Mat.v.c
On the seuenth Sonday.
I speake grossye be. Roma.vi.b
In those dayes when. Mar.viii.a
On the.viij.Sonday.
Therfore brethren. Rom.viii.c
Beware of false. Math.vii.b
On the.ix.Sonday.
We should not lust after i.Cor.x.b
And he saied also. Luke.xvi.a
On the x.Sondaye.
Ye know that ye were i.Cor.xii.a
And as he was come. Luke.xix.c
On the xi.Sonday.
Brethren, as parteinyng. i Cor.xv.a
And he tolde this. Luke.xxiij.b
On the.xij.Sonday
Haue we such trust. ii.Cor.iii.a
And he departed. Marke,vii.b.
On the.xiii.Sonday.
To Abraham and his Gal.iij.c
Happy are the eyes. Luke.x.b
On the xiiii.Sonday.
I saye walke in the. Gala.v.c
And it chaunced as he Luke.xvi.c
On the.xv.Sonday.
If we liue in the spirite. Gala.v.d
No man can serue. Math.vi.b
On the.xvi.Sonday.
Wherfore I desyre Ephe.iii.b
And it fortuned. Luke.vii.b
On the xvii.Sonday.
I therfore whyche. Eph.iiii.a
And it chaunced. Luke.xiiii.a
On the xviii.Sonday
I thanke my God i Cor.i.a
But when the Pha. Mat.xxii.b
On the xix.Sonday
To be renued. Ephe.iiii.a
He entered also. Math.ix.a
On the.xx.Sonday.
Take heede therfore. Ephe.v.d
And Jesus answered Mat.xxii.a
On the.xxi.Sonday.
Finally my bre. Ephe.vi.b
And there was a. John.iiii.c
On the.xxii.Sonday
I thanke my God. Phil.i.a
Therfore is the. Mat.xviii.a
On the.xxiij.Sonday
Brethren, be followers. Phi iii.b
Then went the. Math.xxii.b
On the xxiiii.Sonday
For this cause we also. Col.i.b.
While we thus spake. Mat.ix.c
On the last Sonday after Trinitie.
Beholde, the tyme. Hier.xxiij.b
After these thinges. John.vi.a
¶ On the Wednesdayes in the Ember weke afore Mighelmas.
Beholde, the tyme Amos.ix.d
And one of the company. Mar ix.b
On the Fridaye.
O Israel turne the. Osee.xiiij.a
And one of the Pharises Luke vii.c
On the Saturdaye.
For there was. Nehe.ix.a
A certayn man had. Luke.xiii.b
¶ The Dedication of the church.
And I John saw. Reue.xxi.a.

¶ Here endeth the table of the Epistles and Gospels of the Sundayes.

¶ Here foloweth the table of the Epistles and Gospels, whyche are vsed to be read on diuers sayntes dayes in the yere.

On S. Andrewes daye.
For to beleue wyth. Roma.x.a
Jesus walkyng by. Math.iiii.c

On

Of the purification of our Ladye.
Eccl. xxiiij.c
Mat. i.a
On S. Thomas the apostles day.
Mat. xxiiij.a
Ioh. xx.a
On Candelmas daye.
Mala. iij.a
Luke. ii.b
On S. Mathias the Apostles day.
Acte. i.a
Mat. xi.b
Of the daye of the Annunciation or geetyng of our Ladye.
Esa. vij.b
Luke. i.c
On sayntt Georges daye.
Iames. i.b
Ioh. xv.a
On S. Markes day.
Eph. iij.a
Ioh. xv.a
On S. Philip and Iames daye.
Sapi. v.a
Ioh. xiij.a
On the nativitie of S. Iohn Bap. day.
Esa. xlix.a
Luke. i.c
On S. Peter, and Paules day.
Acte. xij.a
Luke. vj.c
On S. Mary Magdalenes day.
Prou. xxxi.b
Luke. vij.c
On S. Iames the Apostles daye.
Eph. ii.b
Mat. xx.c
Of the Assumption of our Lady.
Ec. xxiiij.b
Luke. x.c
On S. Bartholomewes day.
Ephe. ii.b
Luke xxii.c
On the Nativitie of our Ladye.
Eccl. xxiiij.c
Mat. i.a
On S. Mathewes daye.
Eze. i.b
Mat. ix.a
On S. Michaels day.
Reue. i.a.
Mat. xviii.a
On S. Lukes day.
Eze. i.b
Luke. x.a
On S. Symon & Iudes daye.
Rom. viii.c
Ioh. xv.c
On Alhallowes daye.
Apo. vii.a
Mat. v.a
On Allcoules daye.
i. Thes iiii.d
Ioh xi.c

The ende of the Table.

The ende of the newe Testamente, and of the whole Bible.

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An. M. D. LIII.

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